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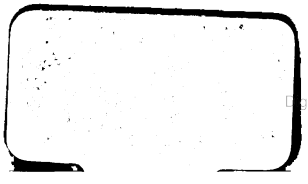

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE;

DEVOTED TO THE

DISSEMINATION OF PRIMITIVE CHRISTIANITY.

ENLARGED SERIES.

No. I. JANUARY, 1847. Vol. III.

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Notice to Correspondents.

Communications have been received from B. B., Manchester; J. Ainslie, Dundee; P. C. Gray, Edinburgh; J. Prythenock, Wrexham; J. Walker, Greenock; G. Y. Tickle, Liverpool; J. Wilson, Halifax; H. Shaw, Huddersfield; J. Dron, Auchtermuchty; D. King, London; John Davies, Mollington; and W. Rankin, Airdrie.

Also from James Henshall, C. Kendrick, A. G. Comings, A. Campbell, T. Fanning, and J. Mathes, United States.

From the unexpected length of the *Sermon on the Law*, several articles, items of news, and queries with their replies, are unavoidably thrown out of this number. If our readers will have patience, justice as far as possible shall be done to all. We are contemplating an increase of additional matter in our pages, and otherwise improving the *Messenger*.

We have to confess that the progress of the New Hymn Book towards completion has been very slow. It has passed through circumstances over which we have no controul. The only desire is to make the new collection worthy the reformation for which we plead; so that, if possible, any and every hymn may be sung by the most scrupulous disciple, not only without demur, but with all the heart. We should not be justified, from past experience, in making our promises too positive, as to the time when it will be ready; but we can assure all the brethren, our convictions are, the work is much needed, and nothing shall be wanting on our part to expedite its completion as soon as possible. If we had more and better singing, as well as more praying, in our public worship, the understanding and affections of the soul would be elevated and improved in a corresponding degree. There is nothing more cheering and consolatory to the feelings, than psalms, and hymns, and spiritual songs, especially when freed from all theological and fanciful dogmas.

We have received intelligence that J. Henshall and Mrs. Campbell are to accompany (D. V.) brother Campbell to this country next spring. But more concerning this in our next number. Brethren, your promised and increased contributions will all be required; and do not fear they will be spent in vain. We are convinced there is much of unbelief remaining in the hearts of the most devoted and faithful amongst us. Unbelief is a soul-destroying demon. May it speedily be cast out of every heart!

J. W.

Communications to be addressed, post paid, to the Editor, at Mr. Kirk's, Printer, Peter Gate, Nottingham.

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PREFACE.

AMONG the thoughtful and intelligent, but especially the regenerate, of this age, it is acknowledged as a true axiom, that by the books we read, the example we follow, and the being we worship, our moral and intellectual nature is formed. We become assimilated into their likeness. Their image is impressed upon us for good or for evil, as the case may be. This is true in reference to politics, to business, to the arts and sciences, to religion, or to those more frivolous and debasing pursuits which invite our attention and study in this vain and transitory state of being. If, then, by giving to any one of these objects our undivided attention, we become gradually transformed into their likeness, how important that we make a wise and judicious selection. Man must have a god. He will worship something. How responsible, then, the situation of those who furnish matter for a reading or listening community! and how unwise for accountable agents who possess capabilities for nobler and more exalted enterprise, for higher and brighter destinies than can be supplied in the present world, to spend most of their time, energies, and property, in pursuit of that which can neither satisfy nor furnish a reward in any way adequate to their unbounded and immortal desires! In speaking thus, we have been reflecting upon the probable and intended impressions that will be made upon the minds of our readers by the forthcoming volume.

It is true, of what this volume will consist, we are to some extent in a state of ignorance; but our aim shall be to furnish from month to month, as much matter in reference to that divine light, truth, goodness, and love, exhibited in the Oracles of God, with various items of news, obituaries, &c., that will render our pages instructive and edifying to all. We shall endeavour, as much as possible, to avoid all that is evil in its influence, or dangerous in its moral consequences to either young or old. In short, while we still intend to maintain and cultivate the spirit of free inquiry, the whole character of our work, we trust, will increasingly answer to the title we have assumed, *The Christian Messenger and Family Magazine.*

The *Messenger*, then, is open for all who investigate the religion of facts, commands, and promises, as revealed in the Bible. All who write with Christian courtesy, desirous of knowing the whole truth given for our guidance and practice in this dispensation of favour, shall have a fair, though not an unlimited hearing. Of course, we do not admit of bold

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assertions without proof, speculation upon things not revealed, nor intrusions into those things by which the mind of man is vainly puffed up with its own conceits—especially as it is testified by the unerring Spirit, that "secret things belong to the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may know and do all the words of his law."

We are receiving communications from the United States almost every week—and our intention is still to select freely from the instructive and luminous writings of A. Campbell and his able coadjutors, who are strenuously pleading for a return to the principles of righteousness and peace.

A few words seem to be necessary in reference to the locality from which the *Messenger* is issued. Some of our neighbours, and not a few of them, seem to think that Rome, the supposed seat of St. Peter, and his numerous but pretended successors, is the source from whence all religious instruction ought to emanate. Others, again say, that London, being the Metropolis of the world, ought to be the radiating centre of light and love, from whence the truth should flow as a river, if not to the whole world, at least to the British empire—so that this hitherto Great Babylon, the "focus of all iniquity," where scarce any reformation either political or ecclesiastical was ever known to commence, ought now to be the Jerusalem of the world!! Would to God it were so!—and if it be the Lord's will, may that day soon arrive. Another correspondent writes, "It is from the east we must look for the truth. It always flows to the west, and not from it." Now, we ask, is not the root and core of these sentiments found in the old adage, "Can any good come out of Nazareth?" It appears to be a principle of the exalted Governor of the universe, as far, at least, as the history of the world and of the church is handed down to us, that the reformers of abuses have generally been selected from the obscure village, the sheep-fold, the plow-tail, the wilderness, the cell of the monk, the humble mechanics, &c. &c. This plan has been adopted, no doubt, that no man should glory in men, but in Him alone who rules over the armies of heaven and among the inhabitants of this world. Let our faith, then, be based upon the *power* and *majesty* of his truth, and neither upon Rome, nor London, nor A. Campbell, nor east, nor west, nor any other person or locality in the universe, but upon God and his Divine Oracles alone.

Wherever a church of Jesus Christ is found, that ought to be the radiating centre of light and truth to the surrounding darkness.

J. W.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. I. JANUARY, 1847. Vol. III.

ESSAYS, DIALOGUES, &c.

From the Millennial Harbinger for September, 1846.

SERMON ON THE LAW.

Requests have occasionally, during several years, been made for the publication, in this work, of a discourse on the Law, pronounced by me at a meeting of the Regular Baptist Association, on Cross Creek, Virginia, 1816. Recently these requests have been renewed with more earnestness; and although much crowded for room, I have concluded to comply with the wishes of my friends. It was rather a youthful performance, and is in one particular, to my mind, long since exceptionable. Its views of the atonement are rather commercial than evangelical. But this was only casually introduced, and does not affect the object of the discourse on the merits of the great question discussed in it. I thought it better to let it go to the public again without the change of a sentiment in it. Although precisely thirty years this month since I delivered it, and some two or three years after my union with the Baptist denomination, the intelligent reader will discover in it the elements of things which have characterized all our writings on the subject of modern Christianity from that day to the present.

But as this discourse was, because of its alleged heterodoxy by the Regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is, as an item of ecclesiastical history, interesting. It was by a great effort on my part, that this self-same sermon on the Law had not proved my public excommunication from the denomination under the foul brand of

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"damnable heresy." But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority.

This unfortunate sermon afterwards involved me in a seven years' war with some members of the said Association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of the said crusade, which Stephen assigns as the cause of the misfortunes of Joseph.

It is, therefore, highly probable to my mind, that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by me. I have a curious history of many links in this chain of providential events, yet unwritten and unknown to almost any one living,—certainly but to a very few persons,—which, as the waves of time roll on, may yet be interesting to many. It may be gratifying to some, however, at present to be informed, that but one of the prime movers of this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may farther say at present, that I do not think there is a Baptist Association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence to my mind that the Baptists are not so stationary as a few of them would have the world to believe.

But the discourse speaks for itself. It was, indeed, rather an extemporaneous address: for the same spirit that assaulted the discourse when pronounced, and when printed, reversed the resolution of the Association passed on Saturday evening, inviting me to address the audience on Lord's day, and had another person appointed in my place. He providentially was suddenly seized by sickness, and I was unexpectedly called upon in the morning, two hours before the discourse was spoken. A motion was made in the interval, that same day, by the same spirit of jealousy or zealousy, that public opinion should be arrested by having a preacher appointed to inform the congregation on the spot that my "discourse was not Baptist doctrine." One preacher replied, that it might be "Christian doctrine;" for his part, it was new to him, and desired time for examination. I was, therefore, obliged to gather it up from a few notes, and commit it to writing. It was instantly called for to be printed, and after one year's deliberation, at the next Association, a party was formed to indict me for heresy on the published discourse. A committee met; resolutions were passed on Friday night. The next day was fixed for my trial; and after asking counsel of Heaven, my sermon was called for, and the suit commenced. I was taken almost by surprise. On my offering immediately to go into an investigation of the matter, it was partially discussed; but on the ground of having no jurisdiction in the case, the Association resolved to dismiss the sermon, without any fuller mark of

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reprobation, and leave every one to form his own opinion of it. I presume our readers, without any license from an Association, will form their own opinion of it; and, therefore, we submit it to their candid perusal. A. C.

THE SUBSTANCE OF A SERMON,

Delivered before the Redstone Baptist Association, met on Cross Creek, Brooke County, Va., on the 1st of September, 1816. By Alexander Campbell, one of the Pastors of the Church of Brush Run, Washington County, Pa.

"The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17.

"The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 16.

PREFACE.

To those who have requested the publication of the following discourse, an apology is necessary. Though the substance of the discourse, as delivered, is contained in the following pages, yet, it is not verbatim the same. Indeed, this could not be the case, as the preacher makes but a very sparing use of notes, and on this occasion, had but a few. In speaking extempore, or in a great measure so, and to a people who may have but one hearing of a discussion such as the following, many expressions that would be superfluous, in a written discourse, are in a certain sense necessary. When words are merely pronounced, repetitions are often needful to impress the subject upon the mind of the most attentive hearer: but when written, the reader may pause, read again, and thus arrive at the meaning. Some additions, illustrative of the ideas that were presented in speaking, have been made; but as few as could be supposed necessary. Indeed, the chief difficulty in enforcing the doctrine contained in the following pages, either in one spoken or written sermon, consists in the most judicious selection of the copious facts and documents contained in the Divine Word on this subject.

We have to regret that so much appears necessary to be said, in an argumentative way, to the professed Christians of this age, on such a topic. But this is easily accounted for on certain principles. For, in truth, the present popular exhibition of Christianity, is a compound of Judaism, Heathen Philosophy, and Christianity; which, like the materials in Nebuchadnezzar's image, does not well cement together.

The only correct and safe course, in this perilous age, is, to take nothing upon trust, but to examine for ourselves, and "to bring all things to the test." "But if any man will be ignorant, let him be ignorant."

As to the style adopted in this discourse, it is such as we supposed would be adapted to the capacity of those who are chiefly benefitted by such discussions. "For their sakes we endeavour to use great plainness of speech." As the doctrines of the Gospel are commonly hid from the wise and prudent, and revealed only to babes, the weak

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and foolish; for their sakes, the vail, of what is falsely called eloquence, should be laid aside, and the testimony of God plainly presented to view.

The great question with every man's conscience, is, or should be, "What is truth?" Not, Have any of the scribes or rulers of the people believed it? Every man's *eternal all*, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old [John xviii. 38.] proposed to Christ without waiting for a reply. Such a question can only be satisfactorily answered by an impartial appeal to the oracles of truth—the alone standard of divine truth. To these we appeal. Whatever in this discourse is contrary to them, let it be expunged; what corresponds with them, may the God of truth bless, to those to whom he has given an ear to discern, and a heart to receive it!

ROMANS VIII. 3.

"For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

WORDS are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words, that in themselves are quite intelligible, may become difficult to understand in different connexions and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. But by a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following

METHOD.

I. We shall endeavour to ascertain what ideas we are to attach to the phrase "*the law*," in this, and similar portions of the sacred Scriptures.

II. Point out those things which *the law* could not accomplish.

III. Demonstrate the reason why *the law* failed to accomplish those objects.

IV. Illustrate how God has remedied those relative defects of *the law*.

V. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiassed and reflecting mind.

In discussing the doctrine contained in our text, we are then, in the first place, to endeavour to ascertain what ideas we are to attach to the terms "*the law*," in this, and similar portions of the sacred scriptures.

The term "*law*," denotes in common usage, "a rule of action."

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It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the tradition and commandments of the rabbies or doctors of the law. Thus the Jews called the Psalms of David, *law*—John xii. 34. Referring to the 110th Psalm, they say, "We have heard out of the law that Christ abideth for ever." And again, our Saviour calls the Psalms of David, *law*—John x. 34. Referring to Psalm lxxxii. 6, he says, "Is it not written in your law, I said ye are gods." Thus when we hear David extolling God's law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament scriptures were finished, and divided according to their contents for the use of synagogues, the Jews styled them, the law, the prophets, and the psalms. Luke xxiv. 44, Christ says, "All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled."

The addition of the definite article in this instance as well as all others, alters the signification, or, at least, determines it. During the life of Moses, the words "*the law*," without some explicative addition, were never used. Joshua, Moses' successor, denominates the writings of Moses, "the book of the law;" but never uses the phrase by itself. Nor indeed have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah, 2nd Chron. xiv. 4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about thirty times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase "*the law*," became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptation it occurs about one hundred and fifty times in the New Testament. To make myself more intelligible, I would observe that when the terms "*the law*," have such distinguishing properties or restrictive definitions as "the royal law," "the law of faith," "the law of liberty," "the law of Christ," "the law of the spirit of life," &c., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase "the law," without any such limitations or epithets, as "the law was given by Moses," "the law and the prophets were until John," "if ye be led by the Spirit, ye are not under the law," "ye are not under the law but under grace," &c., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated, the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial, and judicial law. But

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like many distinctions handed down to us from Mystical Babylon, they bear the mark on their forehead that certifies to us, their origin is not divine. If this distinction were harmless, if it did not perplex, bias, and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, *the moral law*, includes that part of the law of Moses, "written and engraved on two tables of stone," called the ten commandments. Now the word *moral*, according to the most approved lexicographers, is defined "relating to the practice of men towards each other, as it may be virtuous or criminal, good or bad." The French, from whom we have the term *moral*, immediately, and the Romans, from whom we originally received it, used it agreeably to the above definition. Of course, then, a *moral* law, is a law which regulates the conduct of men towards each other. But will the ten commandments answer this definition? No. For doctors in divinity tell us, the first table of the decalogue respects our duty to God; the second our duty to man. Why then call the ten commandments "*the moral law*," seeing but six of them are moral, that is, relating to our conduct towards men? In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are *the moral law*,—do we not, in so saying, contradict ourselves? Assuredly the legs of the lame are not equal!

A second objection to denominating the ten precepts, "the moral law," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are "the moral law," does not this definite phrase imply, that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them? But, is this the fact? Are the immoralities called drunkenness, fornication, polygamy, divorces on trifling accounts, retaliation, &c., prohibited in the ten precepts? This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, "thou shalt love thy neighbour as thyself?"—we would readily answer, Yes;—but it is the, so called, moral law, we are speaking of. We affirm, then, that the above immoralities are not prohibited in the decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject, too much resemble the writings of Peter D'Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius, who discovered that singing hymns and spiritual songs was prohibited, and the office of the ruling elder pointed out, in the second commandment? that dancing and stage plays were prohibited in the seventh? and supporting the clergy enjoined in the eighth? According to this latitude of interpretation, a genius may arise and show us, that law and gospel are contained in the first commandment, and of course all the

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others are superfluous. But this way of enlarging on the decalogue defeats the division of the law of Moses, which these doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment—incest and sodomy in the seventh. Now they afterwards place these vices, with the laws respecting them, in their judicial law: if then their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law. It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts the "ministration of condemnation and of death." 2 Cor. iii. 7, 14. This, we call the moral law. Whether *he* or we, are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul having called the ten precepts the ministration of death, next affirms, that it was to be done away—and that it was done away. Now the calling the ten precepts "the moral law," is not only a violation of the use of words; it is not only inconsistent in itself and contradictory to truth; but greatly obscures the doctrine taught by the Apostle in the third chapter of the second of Corinthians, and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration or condemnation is done away, they hear us patiently, not knowing what we mean! To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these states when colonies, the constitution of the United States, and then affirm that the constitution of the United States is done away, or abolished, who would believe me? But if the people were informed that what *I* called the constitution of these states, was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding? Hence it is, that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the decalogue have been re-promulged by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this, more afterwards.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians, and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law, is intended.

Before dismissing this part of the subject, we would observe, that

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there are two principles, commandments, or laws, that are never included in our observations respecting the law of Moses, nor are they ever in holy writ called the law of Moses. These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself." These, our great Prophet teaches us, are the basis of the law of Moses, and of the Prophets: "On these two commandments hang all the law and the prophets." Indeed, the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are for ever under them. God, as our Creator, cannot require less; nor can we, as creatures and fellow-creatures, propose or expect less, as the standard of duty and perfection. These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these principles there had never been either law or gospel. Let it then be remembered, that in the Scriptures, these precepts are considered the basis of all law and prophecy; consequently when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms, without any additional definition; then, doubtless, the phrase, the law, denotes the whole legal dispensation; and not any particular law, or new distinction, to which we may affix the words, the law.

II. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter cannot be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. "For if there had been a law given, which could have given life, verily, righteousness should have been by the law." (Gal. iii. 21.)—"If righteousness come by the law, then Christ is dead in vain." These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life cannot be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle apparently contradict himself. I allude to the supplement in the tenth verse of the seventh chapter of Romans. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew, under the law, and then his experience, as a Christian, under the gospel, freed from the law. The scope of the tenth verse, and its context, is to show what the Apostle once thought

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of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows:—"And the commandment (which I thought would give me) life, I found (to lead) to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gal. iii. 21. Indeed the law, so far from being "ordained to give life," was merely "*added* to the promise of life, till the seed should come to whom the promise was made"—"Moreover the law entered that the offence might abound"—"For by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness, and eternal life, cannot by any means be obtained by the law.

In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful. To these sinful actions it gave descriptive names. One is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity, and vast their demerit, the law could not exhibit. This remained for later times and other means to develop.

In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to, and designed only for a part. It was given to the Jewish nation, and to none else. As the inscription on a letter, identifies to whom it belongs; as the preamble to a proclamation, distinguishes who is addressed; so the preface to the law, points out and determines to whom it was given. It points out a people brought from the land of Egypt, and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be, to convey the contents of a letter to a person to whom it was not directed—how inconsistent to enjoin the items of a proclamation made by the President of these United States, on the subjects of the French government. As inconsistent would it be to extend the law of Moses beyond the limits of the Jewish nation. Do we not know with Paul, that what things soever the law saith, it saith to them that are under the law? But even to the Jews it was not the most suitable rule of life. 'Tis universally agreed, that example, as a rule of life, is more influential than precept. Now the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, &c., were winked at under the law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

III. But we hasten to the third thing proposed in our method, which is, to demonstrate the reason why the law could not accomplish these objects.

The Apostle in our text briefly informs us, that it was owing to human weakness that the law failed to accomplish these things—"In

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that it was weak through the flesh." The defects of the law are of a relative kind. It is not in itself weak or sinful—some part of it was holy, just, and good—other parts of it were elementary, shadowy, representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just, and good, failed in that it was too high, sublime, and spiritual, to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime, for such weak means, such carnal commandments—such beggarly elements—such perishable and insignificant blood, to effect. So that the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may then fairly conclude that the spirituality, holiness, justice, and goodness, of one part of the law, rendered it too high; and the carnal, weak, and beggarly elements of another part, rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirit uttered by Ezek. xx. 25, in relation to its incompetence—"I give them," says he, "statutes which were not good, and judgments whereby they should not live."

IV. We now have arrived at the fourth head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law.

All those defects the eternal Father remedies, by sending his own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh. "That the whole righteousness which the law required, might be fulfilled in us, who walk not after the flesh but after the Spirit."

The primary deficiency of the law which we noticed, was, that it could not give righteousness and eternal life. Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honourable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works or observances, in whole or in part, but through the abundance of grace, and the gift of righteousness, which is by him;—"For the gift of God is eternal life through Jesus Christ our Lord." This righteousness and its concomitant, eternal life, are revealed from faith to faith—the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he on this account the minister of sin—for thus the righteousness, the perfect righteousness of the law, is fulfilled in us who walk not after the flesh, but after the Spirit. Do we then make void the law or destroy the righteousness of it by faith? God forbid! we establish the law.

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A second thing which we observed the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these, and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences. But a full discovery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in him—God spared not his own Son, but delivered him up—It pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree—when we see him in the garden, and hear his petitions —when we hear him exclaim, "My God, my God, why hast thou forsaken me!"—in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes, in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, "that the sufferings of Christ were so great as to atone for the sins of worlds on worlds," or at least for the sins of the damned as well as the saved—that "one drop of his blood is sufficient to atone for the sins of the whole world." That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement—I say, in the warmth of our passions, and in the fulness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merits of his sufferings transcends the demerit of his people's sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement, to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the evangelists inform us that Christ died so soon after his suspension on the cross? Why so much marvel expressed that he was so soon dead?—so much sooner than the malefactors that were crucified with him? It might be presumed his last words solve these difficulties—"It is finished, and he gave up the ghost." From these and similar premises, it would seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people. We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse, sometimes the quality of a thing is acceptable when the quantity is not; at other times the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold—when one piece of gold was presented to him, he *might* object to the quantity as deficient, though the quality is unob*jectionable*. In respect of the means of our redemption, it must be

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allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person—such doubtless was their quality. And a life and sufferings of any other quality, could avail nothing in effecting redemption for transgressors. If but one of Adam's race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity and not the quality of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of scripture, truth, or sober reason, is, that the life and sufferings of Christ in quality, and in length or quantity, were such as sufficed to make reconciliation for all the sins of his chosen race; or for all them in every age or nation that shall believe in him. There was nothing deficient, nothing superfluous; else he shall never see of the travail of his soul and be satisfied; which would be the reverse of his Father's promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colours—all inconsistencies vanish, and all the testimonies of sacred truth, of Patriarchs, Prophets, and Apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "his people," then we have no full exhibition of the demerit of sin. Nor are "his people" under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law in not being a suitable rule of life, has been remedied.

We noticed that example is a more powerful teacher than precept. Now Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral, and religious precept which they never before possessed. In this respect he was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors. "He spake as never man spake." The highest commendation he gave of Moses was that he wrote of him, and that the was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honour of being the only person that could instruct men in the knowledge of God or of his will. He claimed the honour of being the author and finisher of the only perfect form of religion; the eternal Father attested all his claims and honoured all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day—he taught them they were given only for a limited time. "The law and the prophets prophesied until John"—then they gave place to a greater Prophet, and a more glorious law. Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses' law, until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of heaven is preached and all men press into it. To attest his character, and to convince the church of his being the great

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Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven; the one the lawgiver, and the other the law-restorer, to resign their prophetic honours at the feet of the Messiah, in presence of select witnesses. "Jesus took with him Peter, James, and John, into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as snow, and behold there appeared Moses and Elias talking with him." Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles—one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ the great Prophet, with Moses and Elias inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter's motion—"This is my beloved Son in whom I am well pleased, *hear ye him*." Thus when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated, must be manifest, when we take into view all circumstances. Might it not be asked, "Why did not Abel, Abraham, or Enoch, appear on this occasion?" The reason is plain—the disciples of Christ had no hurtful respect for *them*. Moses and Elias, the reputed oracles of the Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation was needful. The plain language of the whole occurrence was this:—Moses and Elias were excellent men; they were now glorified in heaven; they had lived their day; the limited time they were to flourish as teachers of the will of Heaven was now come to an end. The morning star had arisen—nay, was almost set, and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light—let us hearken to Jesus as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him—that in him all Christians might be perfect and complete—"for the law was given by Moses, but grace and truth came by Jesus Christ."

V. It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel—the Old Testament and the New.*

* There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses or any other Prophet, as Christ and his Apostles. They cannot understand why any part of divine revelation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, "Is it not all the Word of God, and are not all mankind addressed in it?" True, all the holy Prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident, that God at sundry times and in diverse manners spake to men, according to a variety of circumstances, which diversified their condition, capacity, and opportunities. Thus he addressed individuals, and

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No two words are more distinct in their signification than *law* and *gospel*. They are contradistinguished under various names in the New Testament. The law is denominated "the letter;" "the ministration of condemnation;" "the ministration of death;" "the Old Testament or Covenant, and Moses." The Gospel in denominated "the Spirit;" "the ministration of the Spirit;" "the ministration of righteousness;" "the New Testament, or Covenant;" "the law of liberty and Christ." In respect of existence or duration, the former is denominated, "that which is done away;" the latter, "that which remaineth." The former was faulty; the latter faultless. The former demanded, this bestows righteousness. That gendereth bondage; this liberty. That begat bond-slaves; this freemen. The former spake on this wise, "This *do* and thou shalt live;" this says, "Say not what *ye* shall do—the word is nigh thee, [that gives life,] the word of faith which we preach: if thou believe in thine heart the Gospel, thou shalt be saved." The former waxed old, is abolished, and vanished away; the latter remains, lives, and is everlasting.

2nd. In the second place, we learn from what has been said, that "there is no condemnation to them who are in Christ Jesus." The premises from which the Apostle drew this conclusion are the same with those stated to you in this discourse. "Sin," says the Apostle, "shall not have dominion over you; for ye are not under the law, but under grace." In the sixth and seventh chapters to the Romans, the Apostle taught them that "they were not under the law;" that "they were

classes of individuals, in a way peculiar to themselves. Witness his addresses to Noah, Abraham, Daniel, Jonah, Paul, and Peter. Witness his addresses to the Patriarchs, the Jews, and the Christians. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, and their correlates. Now to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say, that every man is obliged to practise every duty and religious precept enjoined in the Bible. Might we not as reasonably say, that every man must be at once a Patriarch, a Jew, and a Christian; a magistrate, a subject, a father, a child, a master, a servant, &c. &c. And, certainly, it is as inconsistent to say, that Christians should equally regard and obey the Old and New Testament. All scripture given by divine inspiration, is profitable for various purposes in the perfection of saints, when rightly divided, and not handled deceitfully. But when the above considerations are disregarded, the Word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. Even the Apostles could not apply the words of Christ to themselves or their hearers until they were able to answer a previous question—"Lord, sayest thou this unto *us* or unto *all?*" Nor could the Eunuch understand the Prophet until he knew whether he spoke of himself or of some other man. Yet many preachers and hearers trouble not themselves about such inquiries. If their text is in the Bible, it is no matter where; and if their hearers be men and women, it is no matter whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First, he is a moral philosopher, inculcating heathen morality; next, a Jewish rabbi, expounding the law; then, a teacher of some Christian precept; and, lastly, an ambassador of Christ, negociating between God and man. The congregation undergo the correlate revolutions: first, they are heathens; next, Jews; anon, Christians; and, lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus, Proteus-like, they are all things in an hour.

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freed from it;" "dead to it;" "delivered from it." In the eighth chapter, first verse, he draws the above conclusion. What a pity that modern teachers should have *added to* and *clogged* the words of inspiration by such unauthorized sentences as the following: "Ye are not under the law *as a covenant of works, but as a rule of life.*" Who ever read one word of the "covenant of works" in the Bible, or of the Jewish law being a rule of life to the disciples of Christ! Of these you hear no more from the Bible than of the "Solemn League," or "St. Giles' Day." Yet how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. "If Christians are taught," say they, "that they are delivered from the law, under it in no sense; that they are dead to it; will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that *they* are not under the law of Moses, become more wicked, more immoral and profane?" Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or heathen world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian's inquiry, we should patiently hear all objections—coolly and dispassionately hear, examine, and weigh all arguments *pro* and *con*.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle's doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Rom. vi. 15. "What then? Shall we sin because we are not under the law, but under grace?" Here he admits the objection, and in his answer incontestibly shows that Christians are not under the law in any sense. If they were in any sense, now was the time to say, "We are not under the law in some sense, or under a certain part of it; but in one sense we are under it, as a rule of life." We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus—"God forbid! How shall we that are dead to sin, live any longer therein?" and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now whether the ancient way of guarding the New Testament, or Gospel, against the charges of Antinomianism or a licentious tendency, or the modern way is best, methinks is easily decided amongst true disciples. Not so easy, however, amongst learned rabbies and doctors of the law.

But, query,—Is the law of Moses a rule of life to Christians? An

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advocate of the popular doctrine replies, "Not all of it." Query again—What part of it? "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh! then, the law, or ten commandments, is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them: it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, cannot maintain his ground. Let no man say we have proposed and answered the above queries as we pleased. If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen: "how shall they that are dead to sin, live any longer therein?" And dare we tell professing Christians, as such, that the law, as a rule of life, is a condemning law? If not, then what tendency will the mere affirmation that they are under a law as a rule of life which cannot condemn them, have to deter them from living as they list? Upon the whole, the *old way* of guarding against immorality and licentiousness amongst Christians, will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having drunk old wine, straightway desireth new; for he saith the old is better." And, indeed, every attempt to guard the New Testament or the gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." When asked by an acquaintance from the south of Europe why he perverted the Scriptures, he replied, "if he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there."

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isaiah xlii. 4. "And the isles shall *wait* for *his* law." The chief glory which exalted the Jews above the Gentiles, in which the Jews boasted of to the Gentiles, was, that *to them "pertained* the adoption, the covenants, and *the giving of the law.*" They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. What-

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ever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one title of it to pass till he fulfilled it? As well might we affirm that the British law which governed these states when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged in his addresses to them, that they were without law, aliens from the common wealth of Israel, having no hope, &c. And of them he said that "when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law*, are a law unto themselves." But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come? By no means. For we testify that even natural conscience accuses them of sin or wrong in their thoughts, words, and actions, according to its knowledge. And, consequently, "as many as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit? By no means. For there stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by Heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonourable to God and destructive to themselves, never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of sabbath-breaking, or of transgressing any of the peculiarities of Judaism. And now what is the difference between an ancient Greek and a modern American or European who disbelieves the gospel? Under what law is the latter, under which the former was not? Was the former a sinner and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience according to its means of knowing right and wrong, or the work of the law written in the heart, condemn the unbelieving Roman as well as the unbelieving American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, &c., like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died nineteen hundred years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of

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salvation, and disbelieved it, he adds to his natural corruption and accumulated guilt the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth from falsehood, that there is no condemnation to them who are in Christ Jesus—that they are under no law that can condemn them—that *he* who was made under the law is become the end of the law for righteousness to them—that being dead to sin, they should live no longer therein—that there is no necessity, but a glaring impropriety in teaching the law as a rule of life to Christians—that all arguments in favour of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation—that all objections against the doctrine we have stated, as licentious in its tendency, are totally groundless. "For the grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*"

3rd. In the third place, we conclude from the above premises, that there is no necessity for preaching the law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. "Go," saith he, "into all the world, and preach the gospel unto every creature. Teach the disciples to observe all things whatsoever *I* command you." Thus they were authorized to preach the gospel, not the *law*, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now the sacred history, called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable, and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven or Christian church, and with the means by which it is to be built and preserved in the world. The Christian dispensation is called "the ministration of the Spirit," and accordingly every thing in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that

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the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not to speak of himself, but what he knew of Christ. Now he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostles preached, would convince the world of sin; not by the ten precepts, but because they believed not on him—of righteousness, because *he* went to the Father—and of judgment, because the prince of this world was judged by him. So that Christ, and not law, was the alpha and omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and of judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we read of many afterwards. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching or reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things.* That men must be convinced of sin by some means, prior to a welcome reception of saving truth, is generally acknowledged. Now as the gospel dispensation is the most perfect revelation of salvation, it must be supposed that it possesses the best means of accomplishing every thing connected with the salvation of its subjects. It must, of

* Indeed we have yet to learn what advantage can accrue from preaching the so called "moral law," to prepare sinners for the gospel. In the nature and fitness of things it cannot prepare or dispose the mind to a belief of the gospel. The Apostle teaches us that "the law worketh wrath." This is inevitably its effect on every mind which does not believe the gospel. It irritates and excites the natural enmity of the mind against God. A clear exhibition of the divine character in the law, apart from the gospel, tends more to alienate than to reconcile the mind to God. When a preacher of the law has laboured to show his hearers the immaculate holiness, the inflexible justice, the inviolate truth, and consuming jealousy of Jehovah, manifested in the fiery law, supposing the gospel kept out of view, he has rather incapacitated and disqualified their minds from crediting the gospel or testimony of the condescension, love, mercy, and grace of the eternal Father to mankind. How opposite is the divine wisdom to the wisdom of many modern scribes and teachers of the law! They preach first the law to natural fallen man, then the gospel. But He, who seeth not as man seeth, preached first the gospel to fallen man, and afterwards added the law, because of transgressions, till the seed should come. Eternal life was promised through the seed, and the law added till the seed come.

Nothing can be more inconsistent than the conduct of the law-preachers. When they have echoed the thunders of Mount Sinai in the ears of their hearers almost to drive them to despair, and to produce what they call "legal repentance," then they begin to pull down the work of their own hands by demonstrating the inefficacy, unprofitableness, and danger of legal repentance. Might they not as well at once imitate the Apostles and primitive preachers—preach the gospel, which, when received, produces repentance not to be repented of? Might they not preach Christ crucified, in whom is manifested the wrath and judgment of God against sin; and his condescending love, mercy, and grace, to the sinner? Might they not, knowing the terror of the Lord, persuade men by the persuasives of the doctrine of reconciliation, rather than to increase their enmity, awaken their suspicions, and work wrath in their minds, by an unlawful use of the law? But in order to this, their minds must be revolutionized; they must take up a cross which they at present refuse: and what is difficult indeed, they must unlearn what they have themselves taught others.

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course, possess the best means of convincing of sin. This truth, however, does not depend on mere supposition. The fact, that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that purpose. But, independent of these considerations, it must be confessed that the gospel, or testimony concerning Christ affords the fullest proof of divine justice and indignation against sin—it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners—it exhibits the most alarming picture of human guilt and wretchedness that ever was given, and on these accounts is of all means the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be, condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government: would not this fact be the best means of convincing his subjects of the evil of crime, and of the king's detestation of it? Would not this fact be better than a thousand lectures upon the excellency of the law and the sanctions of it? But every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer to his Apostles—with their practice under that commission—with the nature of his kingdom, and with the fitness of things; one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections, numerous indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made? Is it the doctrine of sovereign, free, and abundant grace? No. Is it the doctrine of the natural sinfulness and corruption of all men? No, no. Against these, many objections, yea, very many, are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then, attend to some of those objections which have been made, or which we anticipate may be made, against this conclusion.

It may, perhaps, be objected that there are some expressions in the apostolic epistles, which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel: such as, "by the law *is* the knowledge of sin"—"for without the law sin *was* dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law; and "the law entered that the offence might abound." For the law was added to the promise of life, because of transgression, till the seed should come to whom the promise was made. Now we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin

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from the law, it does not follow that it is the best means of communicating this knowledge—that Christians are dependent on it for this purpose—nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellence and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the strong hold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are not under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made against this doctrine—"If Christians are not under the law, if they are dead to it, if they are delivered from it, is it not a sinful thing?" "Is the law sin, then?" This objection against the nature of the law, the Apostle removes in the next six verses, by showing the utility of the law in himself as a Jew, under that law; and that it is holy, just, and good. To the end of the chapter the Apostle gives an account of his experience as a Christian freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it.* Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We cannot dismiss this chapter without observing first, that the law, or that part of the law which the Apostle here speaks of, is what modern teachers call "the moral law." If so, then Christians are not under it; for the law which the Apostle affirms Christians are delivered from in the sixth verse, in the seventh verse he shows it is not sin; and the law which he shows is not sin, he demonstrates to be holy, just, and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so-called moral law; and that it is abolished or done away in respect of them. We must remark again, that before any thing said in this chapter respecting the utility or excellence of the law, can be urged as a precedent for what we condemn—namely, preaching the law as preparatory to the gospel, or a law-work as preparatory to genuine conversion, it must be shown that the Apostle gave this account of his experience under the law as preparative to his conversion. Otherwise no objection can be made from any thing in this chapter to the conclusion before stated. But this cannot be; for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man in his own way—"touching the righteousness which was in the law he was blameless." See the account he gives of himself, Phil. iii. 4, 5, compared with Rom. vii. 7, 12; Acts xxii. 1; xxiii. 1; from

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which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind; had clear ideas of sin and righteousness; and, externally considered, was blameless and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its spirituality, but a discovery of Christ exalted, that convinced him of sin, of righteousness, and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law previous to his conversion, can be urged in support of preaching the law or a law-work to unbelievers, to prepare their minds for a welcome reception of the truth.

When we shall have mentioned a favourite text of the law-preachers, and considered it, we shall have done with objections of this sort. It is Galatians iii. 24. We shall cite from the twenty-third verse. "Before faith [Christ] came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith. But after that faith [Christ] is come, we are no longer under a schoolmaster." Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the twenty-fourth verse. But let the censure rest upon them who render it needful. Every smatterer in Greek knows that the twenty-fourth verse might read thus:—"The law was our schoolmaster until Christ" came; and this reading unquestionably corresponds with the context. Now, is it not most obvious that instead of countenancing law-preaching, this text and context condemn it? The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come, we are no longer under it. We see, then, that this conclusion not only corresponds with the commission to the Apostles; with the nature of Christ's kingdom; with the apostolic preaching; and with the fitness of things: but that no valid objection can be presented against it, from any thing in the apostolic epistles.

Some, notwithstanding the scriptural plainness of this doctrine, may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience, and not their experience a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunderstorm, by a dream, by sickness, &c. How inconsistent for one of these to affirm from his own experience, that others must be awakened in the same way! How incompatible with truth for others to preach such occurrences as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the thunders of

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Mount Sinai—while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether their fears are sufficiently strong; in short, whether the law has had its full effect upon them: I say, when this is the case, conversion-work must go on slowly; and so it is not rare to find some in a way of being converted for years; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast! There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Birmans. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are, effected.

But some may yet inquire, are unbelievers under no law or obligation by which conviction may be communicated to their minds? Or they may ask, in other words, How does the testimony of Christ take hold of them? And why do they welcome the gospel? We have already shown that there is a law written on every human heart, which is the foundation of both law and prophets, under which both angels and men exist; whose obligation is universal and eternal. It is inscribed more or less distinctly on every heathen's heart. It is sometimes called the law of nature, but more correctly called by the Apostle, *conscience*. This natural conscience, or sense of right and wrong, which all men possess in different degrees, according to a variety of circumstances, but all in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sonnds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he brings to himself in a variety of ways. Sometimes even where his word is come, he speaks by awful events to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailor and his house, of whom we read in the Acts of the Apostles. God spake to his conscience by an earthquake, and put an inquiry in his mouth, that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization, to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then, some will inquire; or, Are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings? I would answer this question by proposing another. Am I to tell a man he has an ear, and explain to him the use of it, before I condescend to speak to him? One answer suits both inquiries. We should consider the circumstances of any people before we address them. Do we address Jews? Let us address them as the Apostles did. Persuade them out of their own law that Jesus is the Messiah. Do we address professed Christians? Let us imitate the apostolic addresses in the epistles. Do we preach to Barbarians? Let us address them as Paul preached to the Lycao-

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nians. Speak to their consciences. Do we preach to polished infidels or idolators? Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion which is deducible from the above premises is, that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ, to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law:—and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an intimation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground—not being enjoined or countenanced by the authority of Jesus Christ.

5th. In the last place we are taught from all that has been said, to venerate, in the highest degree, the Lord Jesus Christ; to receive Him as the great Prophet, of whom Moses in the law, and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. "If we continue in his word, then are we his disciples indeed, and we shall know the truth, and the truth shall make us free. If the Son shall make us free, we shall be free indeed."

It is remarkable how strong our attachments are to Moses as a teacher; though Moses taught us to look for a greater prophet than he, and to hearken *to him!* It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety, and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest! His mortal remains, and his only, the Almighty buried in secret; and yet we will not suffer his ashes to rest in peace! He came down from heaven to give place to the Messiah, to lay down his commission at his feet; and we will not accept it! Strange infatuation!

If Moses was faithful in Christ's house as a servant, shall not Christ be faithful as a son over his own house! Let us, as his disciples, believe all he teaches, and practise all he enjoins in religion and morality; let us walk in all his commandments and ordinances; and inquire individually, What lack I yet? If we are then deficient, let us say with the Jews who disowned him, "We are Moses' disciples, but as for this fellow, we know not whence he is." But, let all remember, that if he that despised Moses' law, died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who despised Christ as a teacher! His commandments are not grievous to his disciples—his yoke is easy, and his burden is light.

Let every one that nameth the name of Christ depart from all iniquity. Let us walk worthy of him. Let us take heed lest by our conduct we should represent Christ as the minister of sin. Let us not walk after the flesh but after the Spirit; and then we shall show that the righteousness of the law is fulfilled in us. Then shall no occasion be given to the adversary to speak reproachfully. And if any should still urge the stale charge of Antinomianism, or affirm that we

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lived in sin that grace might abound; did evil that good might come; or made void the law through faith; let us put to silence the ignorance of foolish men, by adorning the doctrine we profess with a blameless conduct. Let us not merely rebut such insinuations with a—God forbid! but evince, how shall we that are dead to sin, live any longer therein.

May he that hath the key of David, who openeth and no man shutteth, and shutteth and none can open, open your hearts to receive the truth in the love of it, and incline you to walk in the light of it, and then ye shall know that the ways thereof are pleasantness, and all the paths thereof are peace! AMEN.

NOTE.—The foregoing sermon on the Law given to the Jews at Mount Sinai, we are informed, laid the foundation of that earnest and searching investigation of the Oracles of God, which has been in progress in the United States for the past twenty-five or thirty years. It has been in our possession for the last seven or eight years. We have often been solicited to give it a place in the *Messenger*, but a favourable opportunity for so doing never occurred till now. We recommend it to the study and examination of all our readers, especially of those who have invited its re-publication in this country. J. W.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XX.

OLYMPAS having commanded the household to read the eighteenth and nineteenth chapters of Genesis, resumed the close of the eighteenth as follows:—"We have found one of the three guests of Abraham, under a very high title, communing with him on the immediate fate of Sodom. How is this revelation introduced?"

Reuben. "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know." This certainly would indicate that the Lord did not know all things, if we understand it literally as it reads. But I presume it is an accommodation of things supernatural to our usual modes of ascertaining facts.

Olympas. No more than when it is said, "*Grieve* not the Spirit"—"God *repented* that he had made man"—the Lord *sees*—the Lord *remembers*—the Lord *hears, walks, rises, stands*, &c. &c. These are all accommodations, and this is an eastern *periphrasis*—a beautiful circumlocution, intimating that the Lord will impartially examine and adjudicate all the actions of men according to truth before he pronounces sentence. "The men then turned their faces from thence towards Sodom, and went on before the Lord."

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Thomas. This would intimate to me that the Lord's saying, "I will go down and see," means not a descent from heaven, but from the place that he then occupied in communing with Abraham. Am I right?

Olympas. I almost fear to say you are right, and yet I dare not say that you are wrong; for all the rabbies, Hebrew, Greek, and English, down to Tillotson the Archbishop, Adam Clarke, and all the moderns, speak of the Lord as descending from heaven. But this is one instance, that to follow the connexion and common sense is generally more natural and safe than to look afar off to hypothesis, analogy, or theory, for light on difficult passages. The case is simply this: The Lord on earth was talking to Abraham on an eminence above the plain in which these four cities stood. To Abraham he says, "I will go down and examine the fame of Sodom, and ascertain its truth." The accompanying two angels left him and Abraham in converse, and departed as the Lord's messengers to examine the character of the inhabitants, as we shall see in the sequel. Meanwhile, Abraham stands in solemn attention to what Jehovah says; and waxing bold in his confidence, and full of compassion "*he drew near*" to the Lord and began his intercessions—the Lord and he standing upon the same piece of earth. He begins his intercession on the plea of fifty righteous being found in the city. And what numbers next, James?

James. Forty-five, forty, thirty, twenty, ten.

Olympas. Why did he not descend to *five?*

Susan. He was ashamed, I think, to go below ten.

Henry. Abraham asked six times, and I think he ought to have been ashamed sooner, rather than to have asked any more.

Olympas. What seems to be the point, the main point in the intercessions of Abraham, Eliza?

Eliza. The confounding of the righteous with the wicked. His plea was, "Wilt thou slay the righteous with the wicked?" This, Abraham thought, would be wrong; for he said, "Shall not the Judge of all the earth do right?"

Olympas. So we still think; and the Lord thinks so too, and therefore he will "make a difference between him that serveth him and him that serveth him not." Observe, that the Lord to whom Abraham spoke, is here regarded by Abraham as "*the Judge of all the earth.*" After this long and wonderful intercession on the part of Abraham, in which it appears that Abraham became ashamed to ask, before the Lord refused to listen, we are told "the Lord went his way, and Abraham returned to his place." This intercession, then, not only took place on earth, both the Lord and Abraham standing upon the soil; but the Lord walked on the earth in visible form as a man, and as the sequel shows, directed his course towards Sodom, whither the two other men-like celestials had gone before him. Do we again hear, Edward, of the former two angels?

Edward. I presume it is of these we read in the next chapter: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom, and seeing them rose up to meet them, and he bowed himself with his face to the ground."

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Olympas. Doubtless you are right, Edward. These are the two; and a faithful day's journey it was, as it seems to me, to reach Sodom by sun-down from the vicinity of Abraham's dwelling. How did Lot view these two angels, Henry?

Henry. He seems to have viewed them as *men*, just as Abraham had viewed them. He invited them to his house, and prepared for them a repast, as he would have done for his uncle Abraham had he visited him. But what could have induced Lot to go and sit at the gate of Sodom?

Olympas. How do you answer, Thomas?

Thomas. There were no taverns in Sodom in those days, as all ancient tradition intimates. And towards evening sometimes the more hospitable and benevolent use to go to the gate of the city to invite the more respectable strangers home with them. Generally strangers pitched their tents in the streets, and lived in the city as they were wont to do while on their journey. In those mild climates there were no taverns. Travellers carried their tents and their provisions, and lived as at home. So some ancient history, which I read at school, represents the custom.

Olympas. Very good. This does honour to Lot as much as the actual fact of his inviting them home with them. They were respectable looking strangers, without any travelling apparatus: and who can tell but the Omnipresent Spirit so moved the mind of Lot as to direct his steps to the gate of the city just at the moment that he might have the honour of entertaining angels unawares, and that the Lord's angels might be carried home to the Lord's people.

Edward. It seems that the wicked men of Sodom assaulted the house, and desired to have the angels whom they regarded as men. For what purpose did they want them?

Olympas. These were the vilest of the vile, who envied Lot of these distinguished, and, no doubt, beautiful looking angel-men; and who were addicted to a crime which yet bears the name of the accursed city, and which, as you advance in the study of Leviticus eighteenth and twentieth chapters, you may some day more fully understand. You will observe that the two angelic men proposed staying in the street all night; but Lot, probably anticipating such an affray, more perseveringly invited them to share the protection of his house.

Reuben. Lot ought not to have lived in such a wicked place.

Eliza. So one of the Apostles intimates when he says, "That righteous man, while dwelling among the Sodomites, had his soul vexed from day to day by their unrighteous deeds."

Olympas. Cupidity or inordinate selfishness had led him astray: for for when Abraham gave him the choice of pasturage, instead of saying "Uncle Abraham, you have been my protector and my superior, and I would rather you would choose first. Take the hill or the plains, as seems good in your sight." But no; he accepted the preference, and "chose all the plain of Jordan," for its pastures were rich and well watered: and so Abraham returned to the high grounds and pitched his tent from oak to oak, and from hill to hill, as the exigencies of his flocks and herds required. But, observe, Lot suffers for his inordinate self-love, as the event fully and awfully demonstrates. So

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good men are not ever or very long perfect! After this rude assault of these vile wretches, what next occupies the historian's attention?

Edward. The men, (angels, I presume,) commanded Lot to assemble his sons-in-law, sons and daughters, and whatever he had, and to depart: for, said they, "We will destroy this place; for the Lord has sent us to destroy it."

Olympas. Did the sons-in-law of Lot obey their father?

Edward. No: he seemed to them as one that mocked.

Olympas. What family had Lot at this time?

Thomas. He seems to have had only a wife and two daughters; for his daughters seem to have been betrothed rather than married.

Olympas. So it might seem. But does Lot promptly obey the command of the two angels?

Edward. No: he lingered till "the men took hold of him and of the hands of his wife and daughters, the Lord being merciful to him, and they brought him forth and set him without the city."

Olympas. What a lesson! How stupid and lingering is man—the best of men! How merciful and longsuffering is God! Who would have thought that so good a man as Lot could have been so attached to so wicked a society, as that angels must lay hands on him and drag him out of the city of destruction! And even when he is out of the walls and gates the angel adds, "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed!" Yet listen to Lot: "Oh! not so, my Lord"—"Oh, let me escape to Zoar. Is it not a little city! I cannot escape to the mountain!" It was well for Lot that Abraham had interceded for the righteous in Sodom! The Lord in mercy for the affrighted and unnerved Lot, said, "See, I have accepted thee in this thing: I will not overthrow this city for which thou hast spoken! Haste, haste, thee; escape thither; for I *cannot* do any thing till thou be come thither." The Lord it seems by this time appeared to Lot, and it was to him that Lot prayed. What time of the morning was this, Eliza?

Eliza. The sun was just risen upon the earth when Lot entered Zoar.

Olympas. Why, William, was it called Zoar?

William. Zoar, you said, means *little;* and, I suppose, as this was a very small city, it was called *Zoar.*

Olympas. What was its former name?

William. Thomas says it was first called Bela; but I do not know how he knows that.

Olympas. Explain, Thomas.

Thomas. Gen. xiv. 2. The king of Bela is mentioned as last of the five kings of the five Cities of the Plain; and here we are told by anticipation that *Bela* is the same as *Zoar!*

Olympas. Read again the next verse, William.

William. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."

Olympas. This verse is peculiarly important. Here are two Lord's spoken of. Who are they, Reuben?

Reuben. The former is the Lord on earth—"the Judge of all the earth"—the visible Lord, who communed with Abraham, Lot, and all

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the patriarchs. The other is the Lord in heaven—the invisible God, "whom no man has seen or can see." I presume the former is God the Father, and the second is the Lord afterwards incarnate.

Olympas. They are both called *Yehovah.* The Yehovah rained upon Sodom and upon Gomorrah brimstone and fire from Yehovah. It is certain that it is so written; but your inferences from these words may not be so certain. It is indeed plain that the Lord to whom Abraham and Lot spake rained vengeance down from the Lord in heaven; and it is probable very probable the Lord the Judge of all the earth, who spoke to Abraham, was indeed the *Word* that was in the beginning with God and that was God, who became incarnate and dwelt with men in a human body, whose similitude he so often seems to have assumed when he communed with the ancients. This is the more probable also from the declaration that the Divinity is invisible —that God the Father is the invisible God, of whom the Lord, who punished Sodom, is the express image; and who, therefore, of right, both as respects nature and image, wears his name Jehovah. Still I would have you clearly draw the line between what is inferential merely, and what is expressly affirmed in so many precise words. What next ensued, William, in the narrative?

William. The Lord rained fire and brimstone on those cities, and overthrew them, and all the plains with them, with all the inhabitants, and every thing standing or growing upon the ground. I read the other day that the plain about seventy miles long, and eighteen broad, abounding in asphaltes, or bitumen, of which there were many pits, highly inflammable, was ignited by the lightning, and that the ground was burned out like a large saucer, into which the Jordan poured its sluggish waters, and that became a sea, now called the Salt Sea, or the Dead Sea, anciently Asphaltites. Also, that the water is so thick that a stone will swim in it; that it emits an effluvia fatal to the fowls of heaven; and that its waters are mortal even to the fish that swim in them; that the winds cannot ruffle its dark and pitchy waters; and that the very fruit that grows upon the surrounding trees, though so beautiful to the eye, are filled with ashes.

Olympas. So the love of the marvellous embraces every opportunity of developing itself. It adds fictitious items—exaggerates the true, and new colours all. It is, indeed, true that the Jordan has made a sea, called the Dead Sea, of nearly such dimensions, on the ground once deluged with fire; and it is probable that much of that bituminous earth was consumed. Even in the ordinary processes of nature sometimes not only nitrous particles exhaled from the earth, but sulphurous also; and these in large volumes coming into contact with the electric spark, are instantly ignited; and by an accumulation of such materials the most terrific scenes sometimes transpire. It is therefore certain that fire and brimstone were rained down on these cities, and that, with all their inhabitants, they were consumed. Jude says, "They are set forth an example of the doom of ungodly men, suffering the vengeance of an eternal fire." What came of Lot's wife, Susan?

Susan. She was converted into a pillar of salt.

Reuben. Struck dead with lightning and petrified into salt rock, as some traveller, Mr. Shaw or Mr. Pecocke, says.

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Thomas. Josephus says she was still standing in his day, a monument of Heaven's indignation against those that look back with wishful and rebellious eyes at the city of destruction professedly forsaken.

William. Our teacher of the Sunday school said that Lot's wife was killed by lightning, and a sheet of sulphur and nitre falling upon her, she was indurated and encased in it; so that being protected from the action of the atmosphere and the rains, she remained for ages.

Olympas. There are many ways of speculating upon these curious matters! but it is always foolish to explain a miracle by showing how it might, in harmony with the regular operations of nature have been performed. I wish you could all learn to put the proper emphasis on the right word in that admirable question which one Paul, a very great orator, once propounded to a very splendid king—"Why should it be thought a thing incredible with you that God should raise the dead?" How would you read that verse, William?

William. I would say *raise* the dead.

Olympas. Reuben?

Reuben. Raise the *dead.*

Olympus. Thomas?

Thomas. I would read it, "Why should it be thought a thing incredible that *God* should raise the dead?"

Olympas. You are undoubtedly correct. If you had *seen* as well as *heard* Paul pronounce the word *God* on that occasion, you never would have forgotten. I opine that Agrippa remembers it to this hour.

Well, now, it was a miracle or it was not. I opine, indeed, that no more is intended than to say, she was suddenly killed and thus made a perpetual monument of the crime of looking back under certain circumstances; for as "a covenant of salt," certainly means a perpetual covenant, a pillar of salt would only indicate metaphorically that she was made a perpetual monument of impious disobedience. We pass over for the present all that is written of the origin of the two nations of Moab and Ammon. Their incestuous origin it is important to know, to account for some things in their history.

A. C.

AFFECTION.

THERE is nothing more beautiful in the human character than affection. It throws a softened hue over every colour in our destiny, and gives its sweetest charm to the picture of domestic life. Without it, the fireside of the statesman is but the gloomy abode of selfish and plotting ambition; and the family of the scholar, the neglected and unhappy victims of a cold and morose philosophy. The Upas shadow of his presence freezes every gushing fountain in the young hearts about him, and falls like a blight upon the fresh feelings of his offspring. But with it, how beautiful are the scenes of domestic life! With what freshness spring up the young hopes of happiness, and how gently fall the blows of disappointment! 'Tis the fire upon the altar that may not be extinguished without the darkness of desertion and despair.

W. K. P.

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SHORT SOLUTION TO A "TIRADE OF WORDS."

[To the Editor and readers of the *Christian Messenger.*]

"A SOFT answer turneth away wrath: but grievous words stir up anger." Mr. A. Campbell, of America, holds and teaches that baptism, according to its original mode and design, was for the remission of sins. It was the writer's happiness to be perfectly instructed and unspeakably profited, through the perusal of his writings, when at Nottingham. He had before that an humble and entire and firm reliance upon that great work which Christ had done for his salvation, and, like many others, was exercising fulness of hope thereon, and feeling, with all honesty of purpose, a full persuasion of his acceptance with God through Christ. He was brought up in the Wesleyan persuasion, but a few years ago learned the truth of Christ's personal coming, and reign on earth, and after that the scriptural doctrine on the *mode* of baptism, and had been baptized by immersion, when he visited Nottingham, by a disciple of Jesus. He did not know *the whole* truth upon that subject, until his arrival at Nottingham, and candidly admits that the clear light then shed upon his mind, has been the means of producing greater peace, confidence, and joy, than he ever knew before. He now contends, with Mr. A. Campbell, not as a leader, but as a follower of Jesus, that baptism is for the remission of sins, and has proclaimed it since the time that knowledge was acquired. Publishing a paper at Plymouth, by the title of the *Midnight Cry*, in which this doctrine was advocated, a correspondent, B. B., writes in terms of condemnation thereof, and regrets that such an "heresy" and "a mischievous delusion" should have infected the editor [of the *Cry.*] In reply, and as an argument in defence of baptism in water for the remission of sins, it was assumed that the entire economy of Christianity is for the remission of sins, and baptism being a part of such economy, baptism is for the remission of sins or salvation, and is on a *level* or is *equal*, figuratively speaking, with the other *links of the chain*, that is, preaching of the gospel,—faith,—repentance,—baptism,—the Lord's supper,—an holy life,—these are all for the remission of sins, and not one can be dispensed with, without destroying the rest. This is that "tirade of words," so called, by the editor of the *Messenger*, in the last November number, which we will now explain in few words, at his request, by his permission, and for the general benefit of all who may read it.

Before proceeding further, let it be observed that the first of the above particulars spoken of, as means to man's salvation, should be *hearing* the gospel, and *not preaching*, that [preaching] being the work of another, and not of the person to be saved.

The salvation alluded to above is *complete* salvation. There is a great difference between salvation by faith, and salvation complete. By the former, a person becomes heir to the promises, which heirship may be forfeited, unless Calvinism be true. By the latter, the person becomes possessor of immortality, which he cannot lose, "for they who obtain that world can die no more." The former gives a pledge, which it is needful to hold fast or keep safe, until the property is obtained. The pledge may be forfeited or lost, but the property once

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obtained, which is redemption of the body, cannot. The pledge has been held by all the children of faith, from the time of the fall, in connexion with a variety of external conditions, but the property, as regards the deliverance of the body from mortality, has only been obtained by Enoch, Elijah, Moses, Christ, and the firstfruits of the saints from the dead. Matt. xxvii. 52 53; Eph. iv. 8.

Believing that the above is the order of those means adopted or devised for the recovery and salvation of man, we will now appeal to "the law and the testimony," to prove their conjoint use and necessity.

Hearing the gospel. Paul says, "As many as have sinned without law shall also perish without law." Rom. ii. 12.

Faith. "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. A man cannot be saved without faith. He cannot believe until he hears the gospel. "The promises are all yea and amen to them that believe." "Whosoever believeth shall not perish."

Repentance. John the Baptist, Christ, and the Apostles, all preached the absolute necessity of repentance, in order to salvation. That is, not mere sorrow in any shape or measure for past sins, but an inward change of mind, and an outward life corresponding to such inward change, and both to the will of God. A man is not saved by faith alone, but by works of faith, [Matt. iii. 2; iv. 17; James ii. 14—24,] which works, as an outward reformation, are proof of the inward change having been wrought.

Baptism. John, Christ, and the Apostles, also taught the necessity of baptism, or immersion, for the remission of sins. John preached the baptism of repentance for the remission of sins; and those who refused to be immersed rejected the counsel of God against themselves. Luke iii. 3; vii. 30. Christ taught by word and example that it was needful to the fulfilment of all righteousness, and the new birth, and said that, except a man be born of water and of the Spirit, he cannot see or enter the kingdom of God. Matt. iii. 15; John iii. 3—5. Peter, under the immediate influence, teaching, and authority of the Holy Spirit, sent from the Head of the church, preached to the then believing and penitent Israel, baptism for the remission of sins, and the gift of the Holy Spirit. He commanded to baptize the Gentiles in water after they had received the Holy Spirit. And in his general epistle, he declares that baptism doth now save us. Acts ii. 38; x. 47, 48; 1 Pet. iii. 21. Paul was baptized in water for the remission of sins, and he declares to Titus that we are saved *by* a bath of water, and, that is, in *connexion with* the renewing of the Holy Spirit. Acts xxii. 16; Titus iii. 5.

From hence we infer that man is not saved by baptism alone: he is not saved without baptism: he does not even obtain the salvation which is of faith, until he is baptized. Baptism, then, is of no use without repentance: repentance is the fruit of faith: and faith is an effect of hearing the gospel. Now take away the first cause here mentioned, that is, the preaching of the gospel, or the means of hearing it, and man's salvation would be frustrated, so far as we now see. But his salvation is not effected by hearing the word, without faith, repent-

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ance, and immersion; therefore, each of these is *equally* necessary, because a man cannot be saved if any one of them is omitted; and they are also *conjointly* necessary, as so many links in a perfect chain, because of such equality.

Well, now, we see the man as an enlightened penitent believer, sealed, born again, and saved, having received in the ordinance of baptism an application of the blood of Jesus, which cleanseth from all sin, and removes the cause of death. But is he now safe, without further care or effort? Has he received the full measure of the promise? Verily not. He has only obtained the earnest, the pledge, the foretaste, the prospect of such fulness. And as yet he may lose the whole. He has but just began to live, and as an infant in grace, or a youth in experience, he may sicken and die, or foolishly stray in paths forbidden. His eyes are opened to see the darkness of this natural and wicked world. His ears are now open to the sounds of discord between sin and holiness, between the cause of life and death, between the commands of God and the allurements of Satan. His feelings are finely alive to the dictation of that spirit within and that word without, which point and whisper the way of life to be that in which Jesus walked. And the pulsations of his own soul run high after that state of life and blessedness, which is the goal of his journey, the fulness of the promise, the climax of heavenly grace. To this end the Scriptures further teach what we have assumed, in regard to

The Lord's supper. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi. 53. This duty is enforced as a matter of necessity *equally* with baptism, and in the same language as that in which baptism is enforced.

Nature teaches the necessity of feeding a child, after it is born, that it may continue to live. So, in regard to the spiritual provision made by Christ for his flock, it is needful that every child of God, begotten through the gospel, and born of the water, should be fed, that they may not die. The Apostles and early disciples thought it not too often to feed every first day. They were our example. Acts xx. 7.

An holy life. This is the last link. It is indispensable, for "without holiness, no man shall see the Lord." "The pure in heart shall see God." "He that hath this hope in him, [of being like Christ in body and mind, at his coming,] purifieth himself, even as he is pure." Heb. xii. 14; Matt. v. 8; 1 John iii. 3.

From hence, as a specimen of proof, it is concluded, that all the links in the chain of means for man's complete redemption, are *equal* and *necessary*. If a man would live *with* God, he *must* now live *to* God. If he would live *to* God, he must hear and believe and obey the gospel, which sets forth the laws of God. If he would live *with* God, he *must* arise from the grave, in case of death, in the likeness of Christ. And to this end he must be buried in the likeness of Christ's death, or immersed in the water, and rise to newness of life. No one can do this but an enlightened and penitent believer. And when thus risen or born into God's family, he *must* partake of heaven's food, the flesh and blood of Christ, to retain life. Baptism is useless, and the new birth cannot be realized, without previous and then present light,

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faith, and penitence. So also, the birth or resurrection from the grave in the likeness of Christ is out of the question, unless that new life from the grave of waters be distinguished by holy obedience, and upheld or supported, as Christ taught, by his flesh and his blood. And as it was the meat and drink of Christ to do the will of his Father, so should it be our meat and drink to do his will—for they who *do* his will shall inherit the kingdom of God. Matt. vii. 21.

Hoping that the editor's inquiry after truth may be crowned with success, the writer begs to subscribe himself either a learner or teacher in the kingdom and patience of Jesus, waiting for that fulness of glory and knowledge to be realized only in the new creation. Is. xi. 9; Dan. xii. 2, 3; Matt. xiii, 40, 43.

E. MICKLEWOOD.

REMARKS ON THE ABOVE.

WE have not much to say in reply to Mr. Micklewood. His communication is in spirit and style, what we approve; and must acknowledge it to be the production of one whom we hope is a Christian brother. It will give us pleasure to hear from him again on any part of practical Christianity.

We still object to the idea of making faith, repentance, prayer, the Lord's supper, and a holy life, to be for the remission of sins. Not, indeed, because brother Micklewood and others think it is so, but because, in our judgment, this is not the Bible view of the matter. Not one of these principles, or duties, are said, in that book, to be for the remission of sins.

We shall now endeavour to explain ourselves a little on this subject. All mankind are sinners against God: not that they are, abstractly considered, born either saints or sinners: but from their connexion with mortality, and the circumstances in which they are placed at birth, all become sinners. This is the fact. The understanding of every man, until enlightened by the Bible, is dark and ignorant. The character of God and of his Christ are hidden from the mind; nor can the combined works of creation furnish the necessary light. The affections of the soul are more or less polluted by surrounding objects. The conscience, which in itself is polluted, and therefore often mistaken, still takes cognizance of the volitions and actions of soul and body, and decides as to what is right and wrong, according to the degree of light of which it is possessed. The truths of the Bible raise a second and a correct testimony against all evil; so that every sinner needs an enlightened mind, a purified conscience, a perfect character, and an immortal state. These are all distinct things, and can only be obtained through the divinely consecrated channels. The two former may exist, while the two latter may never be realised.

In these circumstances it is absolutely necessary, before any one can

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love God, or render to him acceptable worship, that he be begotten again by the word of truth—be translated out of darkness into marvellous light—possess a new life,—for which the Saviour came that we might have it; and that more abundantly than could possibly be derived from either the Adamic, Patriarchal, or Mosaic dispensations.

In the gospel of Jesus Christ then, there are certain facts presented to the mind. These have been confirmed by the most powerful and convincing evidences found in the testimonies of Prophets and Apostles, and when clearly perceived produce *faith* in the mind. This leads to repentance (or reformation) and prayer. Now, let the person stop here, and conscience will still accuse,—nay, since the mind became enlightened by the knowledge of the truth, is more loud in its demands for satisfaction—"Men and brethren, what shall we do?" "Lord, what wilt thou have me to do?" The inquiry is with energy and determination, and must be answered either in a true or false manner.

Now, it is by one of two ways that satisfaction for a guilty conscience can be obtained. First, either by imagination or through the influence of a system of teaching, or feeling, nowhere to be found in the Word of God, (upon which sandy foundation, thousands and tens of thousands, it is to be feared, are resting their hope of future blessedness),—or, secondly, by the penitent believer joyfully and faithfully submitting to a divinely appointed institution: not, indeed, the Lord's supper, as many do on a dying bed,—but to an immersion in water into the name of the Father, Son, and Holy Spirit. Hence the reply of the Apostle Peter to the believing penitents, "Repent, [reform] and be baptized into the name of Jesus Christ, for the remission of sins."

Every sinner must have a starting point to conduct him to the blood of Christ, which alone cleanses him from all sin. Now, baptism, is the appointed way through which we are born again,—born of God,—born from above,—and by which we obtain introduction into our Father's house and kingdom,—have full remission of all past sins,—and become entitled to all the privileges of the sons of God.

If brother Micklewood will re-examine the sixth chapter of John's testimony, to which he refers us, he will find that the Saviour is not referring to the Lord's supper, (verses 53—59.) Our Lord is there speaking of that which was to give life to the world. The Lord's supper is not, in my judgment, referred to. That institution never was intended to give either the remission of sins, or life to a dying world. It is purely a commemorative institution.

We are aware that the doctrine of remission of sins and transubstantiation has been enforced from these passages, but the Saviour taught neither the one nor the other from this chapter—

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unless, indeed, eternal life and the remission of sins are identically the same, which we think will not be admitted.

Brother Micklewood seems to think that Moses was raised from the dead prior to the transfiguration on the mount. If so, how was Jesus the first of a resurrection? J. W.

NOTE TO CORRESPONDENT B. B.

In our last number we promised to give a hearing to our friend B. B. of Manchester. The fulfilment of all promises, both human and divine, must necessarily be conditional. With this fact Mr. B. B. was well acquainted. He, therefore, not having complied with the conditions, cannot be heard at present. The article he has sent would make near ten pages in the *Messenger*. It is not only too long, but full of personalities and false (hearsay) assertions respecting brother Campbell and his writings. We are now fully convinced that after all Mr B. B's. pretended acquaintance with the writings and principles of A. C., he knows comparatively little about them, and understands much less. His mind is blinded by early education and a Calvinistic theory,—and while he remains under these influences, he will be incapable of doing much good either as a writer or public teacher. Mere assertions respecting things, rather than giving us the things themselves, will not prove anything to be either true or false: nor will they instruct or enlarge the knowledge of any one. We have therefore concluded, by the advice of some of B. B's. most intimate friends, to lay the article on the shelf till brother Campbell arrives in this country, and should he think a reply to such a production desirable, the article with his answer, shall appear (D. V.) some time in the current volume.

We wish distinctly to apprise B. B., and through him all our readers, that we have not given ourselves to Mr. Campbell, or his writings, but to the Lord Jesus Christ and his truth. "If the truth shall make you free, then are you free indeed." This liberty we now enjoy. Our emancipation from sectarian bondage commenced long before we had seen or heard a word respecting A. Campbell. But let none of us boastingly say, as did the Jews of old, "We were never in bondage to any man." This is the language of ignorance and phariseeism. Let us rather come to the truth in the divinely appointed way, and thus be made "free indeed." J. W.

THE DIVINITY OF CHRIST.

London, November 11th, 1846.

Sir.—Will you allow me to ask a question on an important subject, through the medium of your excellent publication the *Messenger?*

Query. Is Jesus Christ, God; equal and identical with the Father?

I cannot, at present, see it in the affirmative, although I am told by some Christians, that such a view of Christ is absolutely necessary to salvation. In carefully reading the Scriptures I cannot find such a declaration or doctrine. But I do find many statements of Christ's, of the Father as the only true God—and also of God as being the only true object of religious worship. He also calls God *his* Father, and worships him. Christ honours God, does his will, and obeys his com-

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mands. He states that he derived all he was and is from God. His mission, his doctrine, his power in general, his power in working miracles, his office of Judge, and all his glory, &c., from God the Father.

As an earnest inquirer after truth, I solicit a reply, which will greatly oblige, Yours, &c., A CONSTANT READER.

REPLY TO THE ABOVE.

DEAR SIR.—The subject on which you desire information has been debated by ardent controversialists in all ages of the Christian era. If less time had been devoted to the discussion, and more to silent reverence and adoring transport, the moral result would have been far more blessed. I will answer your inquiry; but before I do so let me direct your attention to a few foundation principles which underlie this and all cognate themes.

I. Christianity is not a *philosophy* elaborated by *human reason*, but a dogmatic system prescribed by *divine authority*. The grand work of reason in reference to revelation mainly consists in the examination of evidence. Has God spoken? Has the spiritual monarch of the universe revealed himself to his earthly children? Do the credentials correspond with the grandeur of such a mission? This great starting-point settled, the journey is simple and joyous. Concluding on the strength of majestic and varied evidence that the document is from heaven—then by moral necessity all the statements of the book must be reverentially received, and rested upon as ultimate principles. We have arrived at ground so firm in conformation, and so commanding in prospect, that we can neither go deeper nor higher. Some men avow their unshaken belief in the authenticity and inspiration of the Scriptures, yet afterwards give the lie to their profession in a daring manner. They proceed to arraign the divine statements before the tribunal of reason, either doubting or denying such articles as they cannot fully comprehend. Such men are either hypocrites or simpletons, for while professing faith in an inspired guide, their conduct evinces the most cold-hearted suspicion. There is no faith, no wisdom, no confidence, no love, in such a perilous course. It would be a dreary journey to the city of God, if we were to halt in numerous stages, and debate with its founder on the propriety of the road.

II. Christianity being a supernatural system—a revelation of things which belong to the spiritual and unseen world, it may be expected to contain many things inscrutable to reason. Glorious *facts* are distinctly brought before us, but their *relations*, or the reasons which connect them in the divine mind, are wisely concealed by the wings of the cherubim. The astonishing facts directly bearing on our salvation are very lucid and palpable—yet they have connexions with the

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Infinite which are deeply hidden—stretching away into a region from which man is driven back either by insufferable light or the majesty of darkness. The gospel looses not, but gains by the divine concealment. The immense firmament of solemn religious gloom, causes the orbs of fire to shine with more exceeding brightness. The practical power of the truth is invested with mystery and sublimity on every side, convincing us that God is all round the sanctuary. Doubtless, the mysteries of Christianity, or the divine philosophy, is in harmony with the highest reason. But such congruity lies not on the surface. It is only discoverable in slow stages, by him who clings to the central cross with fervent love, profound humility, and heroic faith, amid all the dark trials of life.

III. I have spoken of the *main* province of reason which is the earnest examination of credentials, yet there is another field for the energy of the understanding. I refer to the *principles of interpretation*, to the established laws of sound and searching exegesis. Settled that God has spoken: What does he say? Although, in general, his book is clear and melodious, sounding in deep music to the human heart, yet there are somethings which appear not like mysteries, but rather like contradictions and discords. It is here that slight and profane men start of in passion, and fling themselves into a stormy sea without any pilot, drifting away to some drear gulf, where God, man, and the universe, all disappear. But it is likewise from this point that the sober and reverent spirit strikes of into a brighter tract. He remembers that the volume of truth essential, though ever young in the inner spirit of life, is *old* when compared with successive generations. That it was originally ministered to different races, with different habits of thought and action, accustomed to scenery, symbols, and institutes, by which we are not surrounded. Here the expositor has a rich field. He summons from all sacred burial-places the ancient forms, causing them to live and move around him in the plenitude of life. The men who have done this work of conciliation, are all agreed in one grand point—which is, that among the statements on any given subject, if some be obscure, we must not *darken the bright by those which are dubious*, but allow clear statements to give the *law* and the *light*.

I will not answer your question, exactly according to your form of words, because if Christ were "identical" with the Father *plurality* would perish. We could not have remaining either the *word* or the *Son*. My object will be to show that Jesus Christ is a Divine Being with the attributes and glory of Godhead. If I prove this, the work is done. Christianity admits not of God's superior, and God's inferior. It has reared no heathen pantheon containing a graduated scale of divinities. If, therefore, I prove that Christ is *divine*—then he is God: and if God—then he is the *true* God.

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1. In the first chapter of John's gospel it reads as follows:—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." We learn here, that before the existence of the worlds, the Word *was* God, and was *with* God; and that by his life-giving energy all things were created. Not only is the Godhead of the Word distinctly affirmed, but the distinction in the Godhead is likewise made manifest. A mysterious plurality is signified by the expression, "*with* God." In the communion of equality—in the fellowship of divine glory—in the concord of celestial love—he was, with God, one in nature, and, one in purpose. The context informs us "that the word was made flesh, and dwelt among us,"—thus revealing the grace and the truth, the life and the love of God. We learn from this connexion,—

First. The existence of the Word from eternity.

Second. His Godhead and creative energy.

Third. The distinction which subsists in Godhead.

Fourth. The incarnation of the Word in human nature.

These things are unambiguously testified by the divine spirit, and there is ground for the confidence of faith, likewise a solemn and starry field for the exercise of wonder and transport. But, sir, if you desire to know how the distinction in the Godhead is consistent with unity, or what peculiar relation to God or man is signified by the name *Word*, I have no answer for you. Many speculations on the subject have I seen, but they are all useless. It is a region of conjectural darkness without any sure footing.

2. In the creeds of men the mysteries of Christianity are torn out of their connexions with God and man, consequently are cold and lifeless. They look like stubborn and knoty problems for the grinding mill of logic, rather than grand realities to be rooted in the moral nature of humanity. In the word of God, the position of Christ in the scale of being never stands single, but is always associated with the most sublime and endearing disclosures of the common Father, and his beloved Son. When the Apostle Paul wishes to teach humility and lowliness of spirit, consider the motive which glows upon his page. "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii.

"Took on him the form of a servant." Could such language be employed concerning the angel, or the archangel, or the highest

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created being in the universe, or before the throne of God? Surely not. All created beings are servants by the necessity of their creation. Their *derived* and *dependant* condition determines and testifies their *servitude.* But here is one to whom it was humiliation to assume the form, and discharge the offices, of a servant. Though equal to God, without any robbery, without any invasion of the most holy place, he did not eagerly retain his divine splendour, but shrouded it in a vestment of mortal flesh. As a servant, he worked out the stupendous plan devised in the council of Godhead, by the humiliation of our nature and the infamy of the cross.

The two passages examined are in exact harmony. He was in the "form of God, and "thought it not robbery to be equal with God," because the "Word *was* God, and was *with* God," and he took on him "the form of a servant" when "the Word was made flesh and dwelt among us."

And now, dear sir, as the subject under consideration is a great one, and we have had inquiries from many correspondents, I will continue the investigation in a series of letters. At present,

I remain, sincerely yours, G. GREENWELL.

From the Millennial Harbinger of October, 1846.

THE REFORMATION IN GREAT BRITAIN.

IT must be a source of much gratification to every lover of the cause we plead, to know that it is raising up for itself so many advocates, and in so many different and distant parts of the world. Within a quarter of a century, we may say, the cry for reformation has sounded forth from America, from Virginia, from the valley and hills of Buffalo, and its vibrations have spread north, south, east, and west, till the whole boundless continent is well nigh encircled; and from Canada and Mexico, New Zealand and Oregon, the strong echo is thrown back upon us, and we are made to rejoice that even to the uttermost parts of the earth, and to the isles of the sea, the original proclamation of Peter and the Apostles on Pentecost is repeated, and sinners are every where called upon to reform and be immersed for the remission of their sins. True it is, that in many places the proclaimers are few and the calls many; yet we are rather astonished that so much has been done and is doing, than that we are yet so weak; and the evident blessing of the Lord gives us confidence to persevere with all boldness in the hope of a still more abundant and a richer harvest; for whose arm but his could have so broken down the barriers of sectarian prejudice and tradition, and opened such a vent for the flow of primitive truth as its feeble and humble advocates are in so many places finding?

A recent hasty excursion through some parts of the United Kingdom of Great Britain, has made us somewhat acquainted with the condition and prospects of the cause there; and we were made glad to

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meet, even in this strange land, with faces ever turned steadfastly towards Jerusalem, and hearts ennobled and warmed by the same common hopes and aims with ourselves. More than two thousand souls have rallied around the standard of reform, and forty or fifty congregations been organized after the primitive example. We regret that we could not find it practicable to visit a greater number of these little congregations, and give and receive a mutual word of exhortation in our pilgrimage. Still it was gratifying to hear of them in the main a good report. Steadfast in their adherence to the explicit teachings of the Scriptures and scrupulously exact in their conformity to the examples of the Apostles, where those examples are *clear*, it may be feared that some of them, like some of us, either congregations or individuals, may be led by the principle, to an unwarranted extreme, and find imaginary precepts in mere casual expressions, and formal examples in what may be only accidental historical narration. There is certainly a constitutional tendency to this error in the human mind, and we have felt somewhat the injurious influence of its practical results in the United States. The cause in Great Britain can scarcely hope to escape a similar injury; yet it would seem by no means necessary, since she has our experience by which to profit. It is true however, that we derive but little advantage, except from our own misfortunes and the only lessons truly fraught with wisdom to us, are those we study for ourselves. Just emerging from the overwhelming gulf of priestly tradition and clerical dominion, in Great Britain, tenfold more powerful than here, it is but a reasonable, or rather natural failing, to plunge into equally dangerous waves of incredulity and insubordination. Monarchy and anarchy are extremes that always nearly meet; and, in avoiding one, we but too often fall upon the other. They are the sharp rocks of Bozez and Seneh, between which lies the narrow passage to truth.

Where there is manifestly no intention to give a ritual, we should be always careful to consider as authoritative, or even exemplary what may have been a mere accident. For instance,—when in the second of Acts we are told, "They, (the disciples) continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," it will not do to conclude that these various duties and privileges must always be attended to in the order in which they happen to be mentioned by the historian,—that in coming together in a congregational capacity, we must *first* attend to instruction in the "Apostles' doctrine," *then* contribute to the "fellowship," *next* celebrate the Lord's death, and *finally* conclude with "prayer." It is plain that it was no intention of the historian to do any thing more than state the points of general and important bearing in the practice of the primitive Christians, without the least reference to the order of time or sequence in which they were attended to by them; and that he did not mean, in so doing, to give us any formal ritual of service, either as followed by them or as proper to be urged upon their successors in time to come. Not only is this evident, but also that he did not mean to be understood as even naming all the things which were of uniform practice in their congregational assemblies; for there is no specific mention of singing, of exhortation, of reproof, nor indeed of

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edification and *social* worship of any kind. "To continue in the Apostles' doctrine" is by no means necessarily expressive of any one of these ideas. This they might have done, and doubtless the historian means to say they did so in private as well as in public. So with "prayers:" they continued steadfast in prayers, both in their congregational meetings and in private.

This method of interpreting the Scriptures would lead us to many absurdities; and, if generally applied, would evidently show us greatly inconsistent with ourselves; for if Luke is to be understood as intending any thing more than to give a general history of what was practiced, then must we take the whole chapter as *preceptive*, and sell our possessions, have all things in common, resort daily to a *temple* as do the Catholics, and eat our meat from house to house with gladness and singleness of heart.

Paul, in his epistle to the Philippians, (chap. iv. 6.) exhorts them to be careful, i. e. anxious about nothing; "but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Now it is quite possible, by an ingenious stretch of this method of interpreting the Scriptures, to find in this passage a formal precept of the regulation of this part of our service when we are met, as a congregation, and to argue from it that the Apostle meant to teach us the importance of discriminating between prayer and supplication and thanksgiving, by making each the subject of a special address and by a different person;—that for instance, the presiding officer should give notice, that the time for this service had arrived, and that one, not called upon, but of his own accord, should offer up prayer—a second, supplication—a third, thanksgiving—and if these should have omitted any thing of importance, which a fourth or a fifth or any other *ordinal* might happen to think of, he or they should fill up the vacuum as to their judgment might be proper, and then the presiding officer conclude with his benediction. But in this several things strike us as wanting in the ritual. Where is the scriptural precept for determining the *time* for these privileges? If the presiding officer or officers may dictate it, why not also appoint the persons who shall give utterance to these requests for the *Amen* of the congregation? Where is the authority for putting an end to the vain repetition which, in a large congregation, must necessarily follow such an indiscriminate and unrestrained licence? If the elder may say at *last* who shall *not* pray, why not allow him to say at *first* who *should* pray? The same authority that gives him power in the one case, gives him power also in the other. But more general still —whence is it proved that Paul was referring to congregational duties at all? Do not these inquiries lead us at once to see that any inferences so loosely drawn, can never be urged as binding upon us in our church order, and therefore they cannot be properly matters for contention or strife.

But it has not been our intention to do more than merely hint at these questions. We desire only to excite the observation, that much is left to our own sense of what is decent and in good order,—that the "other things" which the Apostle left to be set in order in Corinth, when he should visit the congregation in person, were points of discre-

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tion, which circumstances and common sense, then, as now, should arrange, and about which no general and unconditional rule could be given; and therefore, that it is not wise nor right to dogmatize too largely upon the narrow premises afforded us in the mere casual mention we may find of some specific acts or duties in the Scriptures and base upon them a detailed ritual—binding as a creed. This were to make opinions law, and inferences matters of faith, and thus introduce practically an evil worse than creeds, into the bosom of a denomination, one of whose fundamental points is, the banishment from the church of this very principle.

I would not be understood in the above remarks as giving a picture of what actually exists in Great Britain. The observations I have made are intended more as precautionary and general reflections upon a subject at present of much anxious inquiry, both there and here. We do not all profess to have made a full and satisfactory induction of all the Scriptures teach upon church organization; certainly we cannot say that we are agreed in practice as to what this may be. In the mean time, let us not forget what we have learned, and establish any principle which will endanger our freedom and serve to kindle and fan into flame, rather than extinguish the fires of discord, which now burn so destructively amongst the people of God. We were happy to find that great harmony prevails among those who have espoused the Reformation in these islands, and that no principle is more liberally cherished than that which recognizes the fullest freedom of difference in all matters of mere inference and opinion. This is as it should be; and whilst it is most desirable for many purposes, that our churches should all have the same order in their public worship—yet so long as we practice and observe *all the things* that are commanded, we can have no just ground for strife—if we happen to differ in the order or sequence of the parts.

One of the very best features in the state of the controversy in Great Britain, is the prayerful and anxious zeal for the cause, felt and cherished, not only by the principal men, but by the great mass of the churches. Every man and woman, if not a public, is at least a warm and zealous private preacher of reformation. Nor does their conduct, as is too often the case, neutralize their doctrine. By a good example they show forth the beauty of holiness, and in their good works and piety as well as by their exhortations, lead others to glorify God. I am persuaded that the best of us might be stirred up to more liberality by the example of some brethren in England, and feel ourselves awakened to the holy emulation of becoming more excellent in good works, and more ardent in Christian love. They love one another and contribute liberally to the followship, yet many of them are slow to contribute as we all should do to the divinely appointed means of planting churches. But little is done to keep efficient evangelists in the field, and with some the plain question of duty on this point is yet in dispute, and they are not satisfied that in negligence, yea, even in positive opposition, there is sin. Hence, though I believe there is much liberality among the brethren in contributing of their means to other purposes, they have but one regularly and constantly sustained evangelist in the field. The church at Nottingham have alone provided

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for the temporal wants of brother Greenwell, and thus enable him to devote his time and talents to the preaching of the word. Upon this point there seems to be something yet to learn; though it may not be altogether from the want of knowledge that this remissness springs. Many and heavy are the demands at home, that is in their respective congregations, which the brethren have to answer; and with but limited fortunes, it may be, that the means are more wanting than the will. This we would rather believe—for it certainly argues but a poor appreciation of the riches of salvation to see us so careless about proclaiming them—or a very undue estimate of the efficiency of human instrumentality in the conversion of the world, when we show ourselves so unwilling to employ evangelists.

A better acquaintance with the Scriptures and a more enlarged experimental knowledge of the true spirit and genius of Christianity, we doubt not will lead to a wholesome correction of our views on this point and infuse into our policy not only more liberality in the consecration of our means, but a larger share of public benevolence, for sending the gospel to our dying fellow-mortals. It is in this way that the reformation must spread itself and continue its triumphs over those who would oppose it. By this means our brethren in Great Britain can do much towards the spread of truth and surmount the strong bulwarks thrown around the many establishments about them. These are a powerful obstacle in their way; but of them and many other matters of interest, we must speak in another number.

W. K. P.

NOTE TO THE ABOVE.

We shall be anxious to see brother Pendleton's further remarks on the social order of worship adopted by the churches in England. To what particular congregation he refers, we are not aware. He did not spend a Lord's day in Nottingham, nor did he in any way witness our order of worship. The voluntary prayers of the brethren we suppose is that to which he objects, and which he thinks is open to abuse. So it is, in some circumstances. After seven year's practice, we approve of both, and have long adopted the plan of giving an opportunity for the exercise of the voluntary and solicited prayers of the brethren. The Apostles' doctrine,—the fellowship,—the breaking of bread,—and the prayers of the brethren—was the order of the first churches. Acts ii. 42. This may become a ritual—a mere ceremony—like any other order. But not, however, if the brethren are spiritually minded and lively in the faith. Being of divine appointment it is not so likely to dwindle into mere formality as that order which is merely of human arrangement.

We shall consider it to be our duty to publish brother Pendleton's further remarks when they arrive.

J. W.

SUMMARY OF FOREIGN NEWS.

From Kentucky we have intelligence of the success of the labours of several brethren, showing the steady onward course of the truth. Brother W. P. Clark writes us an account of a six weeks' tour, beginning in the month of September last, in which he preached several days at Houstonville, Lincoln county, Ky.,

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adding to the congregation, five; at B. Arnit's, Nelson county, Ky., five days, adding three; at West Point, Harding county, five days, adding four; at Lyconia, Harrison county, Indiana, three days, one hundred and fifty—all from the old "Christian denomination" but two.

Brother Clark then returned to Kentucky and preached at Davidson's meeting-house, adding one; then at the stone meeting-house, on Nolin Creek, Hardin county, for eight days, adding fifty-two In a tour of six weeks previous to this brother Clark added eighty-one—making in about twelve weeks, two hundred and eighty-six introduced into our fellowship and communion through his labours.

From brother W. J. Mason, we have an account of a protracted meeting conducted in February, by brother M'Chesney, at Lexington, Ky., during which six young men became obedient to the faith,—several who had wandered into the wilds, returned again;—many who had indulged somewhat in bitterness and strife, received each other as brethren beloved, and the hearts of all were made glad."

W. S. Speer, writing from Giles county, Tennessee, informs us that in October last, he and brother Trott closed a protracted meeting at Berea, in Marshall county, adding twenty-three; afterwards in November, at Cathey's Creek in Maury county, in company with brother Groch and father Speer, adding thirty-four, who, with the results of five other meetings, held since the first September last, make one hundred and eighty-five immersions, by brother Speer and other brethren with whom he has laboured.

OBITUARY.

Saltcoats, November, 1846.

DIED here, on the 17th instant, MRS. JAMES SERVICE, aged twenty-four years. Previous to her marriage, she was one of those who formed the first church in Kilmarnock on reformation principles; and subsequent thereto she was connected with the congregation at Stevenston. She was much beloved on account of her amiable disposition and affectionate manner; and the deep interest she constantly displayed in all matters concerning the kingdom, betokened her close reliance to the King himself. During her illness, which lasted nine weeks, she exhibited the patience and fortitude of the Christian, and often expressed her confidence in God, and joy in the anticipation of soon being with Christ. Her latter end was calm, peaceful, and happy. She was emphatically one of those who "love his appearing," and we rest assured, that she is now awaiting in peace the return of her Saviour, to receive from his hands the "crown of righteousness."

J. SERVICE.

POETRY.

THE ANGELS' MISSION.

A LITTLE band of angels bright once winged their gentle way
From the blest fields of azure light, the realms of endless day;
And wandered o'er the things of earth, so beautiful and sweet,
To find an offering for the skies, acceptable and meet.
As on they went things fair and gay their lovely shadows flung,
And flowers of Eden's bloom they found with dew-drops on them hung,
And diamond's bright of princely worth, and pearls from out the sea,
And helmets gay and glittering blades, the treasures of the free;
And stars, the dust of heaven's throne, were flashing in the sky,
And forms too beautiful for earth, were seen in passing by.

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But on they went with rapid wing: "These, these, alas! will fade;
The things that worthy are of heaven, of earth must not be made."
Through forests hoar, and valleys deep, and foaming seas they went;
For *one* thing pure and good to find they on their errand bent.
At length they saw a light heart boy within the silent glen;
A sight so beautiful, so sweet, they never saw till then,
Amazed, entranced, in silent awe they poised upon their wing—
"An offering meet we've found on earth, thence to the skies we'll bring,"
When thus the leader courteous spoke: "But will our Father own
A gift so mortal and so frail to lay upon his throne?"
To this the next in haste replied, with reverend look and eye,
"Our God has power to grant the gift of IMMORTALITY."
The third then spoke; "'Tis love and virtue that alone can shine in worlds above,
And flourish in their native skies; for God alone is love."
Besides, from sore temptation's coils, and any evil dart,
Will turn the deadly point away that's aim'd against his heart.
Thus spake the angels who for aye behold their Father's face,
With eye so full of tenderness and heart so full of grace.
To this the leader then replied, with equal grace and truth,
"There is a beauty far more bright than innocence and youth,
Which childhood in its time of bud is here denied to share,
And only on the stem of life the ripened fruit may bear.
Shall we not rather wait for this, than offer up a boon,
Which, like the flow'rets of the grass, will fade at early noon?"
And thus they waited till the child had now become a man,
For to the immortal, life on earth is but a narrow span;
Then pain and sorrow came apace, and from his furrowed brow
The rose of health and beauty fled, and grief had settled now,
And anguish bowed his stalwart frame, and with'ring age sat there,
And on the fibres of his heart the gnawing tooth of care;
And darkness veiled his soul in deep and hopeless agony,
And peace all died—and in its stead despair and misery.
Then came the visitants of heaven, and words of bliss they spoke,
And on the chaos of his soul the light of glory broke.
His heart grew strong, his feet stood firm, and faith with eager eye
Drew virtue from the things not seen, eternal in the sky;
And thus within the crown of life a glorious gem was seen,
That, but for him of Nazareth, on earth had never been.
And when temptations gathered thick around the path of life,
And wind and storm, and lightning's flash all mingled in the strife,
His guardian angels hovered near to watch his struggles dire,
To kindle hope, that would have died, with heaven's eternal fire;
Until with other strength than his he battled to be free,
And thus the grace was perfected of sweet humility.
But still they poured temptation's darts, thick as the icy hail;
But not to blast, for firm he stood secure in coat of mail;
More godlike grew his countenance, as seraphs' pure and bright,
And on the windows of his soul they shed celestial light;
And when they breathed into his heart the joy with which they're filled,
"'Tis done," they said, "the work is done—our mission is fulfilled."
With awe they looked upon the work which God to them had given,
And then with rapture and surprise pronounced it fit for heaven.
But with those who looked upon his withered lifeless form,
They wept that he should fall beneath so pitiless a storm;
In anguish wept; but still the soul all pure and bright had grown,
And to the realms of light they flew and laid it on the throne.

J. CHALLEN.

T. KIRK, PRINTER, ST. PETER'S GATE, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. II. FEBRUARY, 1847. Vol. III.

ESSAYS, DIALOGUES, &c.

[Mr. Cassedy, the writer of the following letter, is supposed to be a gentleman in the profession of the law. He is evidently of high literary attainments, but does not admit the Bible to be a divine communication, or revelation from God, to the human race. The object of this letter is to state the difficulties which have presented themselves to his mind, and prevent him embracing the gospel. Although this elaborate epistle, with Mr. Campbell's triumphant answers, contained in four letters, was printed in England in the year 1836, yet so few, very few, of our readers have seen them, that we have concluded, by the earnest request of some brethren, to give them a place in this volume of *Messenger*.—J. W.]

From the Millennial Harbinger, Old Series.

TO ALEXANDER CAMPBELL, OF BETHANY, VIRGINIA.

Pulaski, West Tennessee, October 29, 1832.

Respected Sir.—I must desire you to believe, that neither suggestions of vanity, nor sentiments of irreverence for the genuine spirit of the Christian religion, have any participation in the motives which dictate this communication. Attentive perusals of those of your writings which have fallen under my notice; the favourable opinions I have been morally compelled to form of those writings, and the doctrines they are intended to support; to say nothing of my impressions respecting the intellectual character of the writer, induce me to state to you with entire candour, some of those prominent, and to me insurmountable difficulties which present themselves against an implicit confidence in the authenticity of all the doctrines of the Christian religion. I am not the only person interested in an explicit and condensed commentary on the statements which are subjoined; thousands, perhaps millions, in every Christian country of magnitude and intelligence, are surrounded by the same obstructive, and to them, invincible

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barriers to implicit faith in the doctrines of Christianity, which I, sir, am compelled to acknowledge—and especially that Christianity which manifests itself under such a multiplied variety of creeds, many of which, instead of affording consolations to mankind, under the pressure of innumerable calamities, seem to involve the hopes and destinies of the whole human race in contradiction, mysticism, and impenetrable obscurity.

I do not wish you to refer me to the records of your public debates for the desired information; it is possible that the umpires who presided, occupied the judgment-seat with preconceived and dogmatical opinions: and you cannot be a stranger to the important truth, that among the generality of mankind, opinions on nearly all subjects are formed in the first instance, and arguments afterwards sought for to support them. This process seems to me to be fraught with innumerable mischiefs to the cause of truth; it seems to be at open war with the cool and deliberative exercises of reason—and, is probably productive of more dissensions in opinion among men than they are willing to acknowledge. In many of those popular conflicts, you have been compelled to reply to captious, and often puerile objections, not unfrequently beneath the dignity of rational consideration, urged and reiterated by those who reason from their prejudices and passions, argue without acknowledged and established facts, and who are often found to raise the shout of triumph, without having obtained the victory.

First. Why are there so many, and such greatly diversified religious creeds among men; while reason, and the great interests of mankind, would seem to require but one religion, capable of embracing the welfare of the whole human race?

Second. Why do the votaries of nearly all these creeds, claim the exclusive privilege of being the chosen flock of heaven; always in the right, and never erring in opinion, to the exclusion of all others from divine mercy, who may chance to differ from them in principles and practice—especially considering that those others are equally rational with themselves, equally interested in discovering and embracing the truth, equally created by the Almighty fiat, and equally susceptible of happiness and misery?

Third. Why do most of those narrow sectarians, of whom I have just spoken, dare to profess charity to all mankind, and "on earth, peace and good will towards men," and at the same time breathe a spirit of vengeance against those who cannot conscientiously embrace their doctrines:—especially considering, that those they doom to destruction are their fellow-beings, are equally unfortunate with themselves, and are seeking the right path with a candour, perseverance, and avidity equal to their own?

Fourth. Why dare these sectarians, in the face of their own professions of faith, in the face of reason, mercy, justice, and humanity, impiously attempt to wrest the high prerogative of judgment from the lofty and unerring tribunal of Heaven, and to sit as umpires between man and his Maker!

Fifth. Let it be supposed, to show the impious absurdity of such professions as have just been set forth, that the doctrines of any one religious sect were to be made the rule of judgment and condemnation

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by the Almighty, at the great day of accounts—and, I would ask these exclusive sectarians, what would be the awful condition of countless millions of the human race, who would have existed between the commencement and the termination of time? Here, sir, all arithmetical computations, as to numbers, absolutely fail; and all the boasted powers of the human imagination sink and expire, in attempting to grasp so vast, so unbounded a spectacle of human misery and ruin!

Sixth. But let us take these exclusive and inhuman sectarian doctrines a little further: let us admit, according to the Mosaical account, that the world is nearly six thousand years old: let us also admit, and it is said to accord with philosophic calculation, that ten human beings are born, and that ten die, in every second of time. Here, as before, all numerical calculations seem to come short of the aggregate number of human beings who have been born, and who have died, in the long period of six thousand years, allowing ten for every second of time. But this is not all. There are probably, at this present time, a population of between ten and eleven hundred millions of inhabitants on the globe. Now, I would ask these sectarians, who consign all mankind to destruction but themselves, what proportion does the aggregate of all the Christians now on earth, bear to the immense population of the whole globe? Let these charitable followers of Christ cast their eyes over the immense nations which inhabit the great continents of Africa and Asia, and tell me how many Christians, of any possible denomination, can be found among the numerous and powerful nations of those continents? Next, let them turn their eyes to the continents of Europe and America; and, after taking a deliberate survey of the whole population, including those savage and barbarous nations to whom even the name of Christ is yet unknown, tell me how many, out of the vast population of these two immense regions, are professors of religion in any Christian shape. Accurate calculations, on these interesting subjects, would probably have the merciful effect of bursting the fetters of narrow sectarian prejudices asunder—and of assigning to man, no matter of what colour, or what distant and benighted region of the globe, that rank in the mercy and affections of the great Creator of the universe, to which he is and must be entitled, (or I am mistaken,) by the principles of unerring and eternal justice! Next, let those sectarians take into consideration, particularly as regards their own dissensions in belief,—1st. That truth is one. 2nd. That their beliefs are discordant. And, 3rd. That but one of all the religious sects existing can be right. And then let them exhibit, according to their own exclusive doctrines, what would be the afflicting spectacle presented to them at the great day of accounts, were the Almighty to adopt but one of all their numerous and conflicting creeds, as the rule of his final decision? I speak it without impiety, or irreverence for the great principles of the Christian religion—which no man in his senses can treat with indignity—that they would behold an abortive, though divine scheme of redemption, for their miserable race; they would see the regions of the damned peopled with countless myriads of their fellow-beings—a universe in ruins—and an almost solitary God! These, sir, seem to me to be facts and

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inferences too plain for the subterfuges of sophistry—too strong for even sectarian prejudices—and too stubborn for either denial or evasion.

Amidst all the sectarian doctrines which pervade the world—amidst the vast and complicated variety of religious opinions diffused among mankind, opinions which have led to martyrdom for the support of nearly every cause—what is he to believe who seeks order among such chaos; truth amongst such contradictions; and safety among bitter and reciprocal denunciations of vengeance against unbelief, and even against dissension in opinion? These are some of the difficulties I experience in the selection and adoption of any particular code of Christian faith; these are some of the prominent reasons why I have hitherto been, and still am compelled, though reluctantly, to reject all the merely sectarian codes with which I have become acquainted. To me they seem to stand on too narrow and exclusive, not to say uncharitable and misanthropic foundations, to embrace that enlarged and boundless beneficence of Heaven, which we see everywhere displayed, for the benefit of man, in the visible universe! No one of them, that I am acquainted with, can be so charitably extended as to embrace the present and future destinies of the whole human race; and I cannot, if I even desired it, subscribe to the truth of any religious creed which comes short of this. Individuals and nations, of whatever country or remote climate, seem to me to be equally the offspring of one great and universal Parent; equally the objects of attention and tenderness with that Parent, throughout every region of the habitable globe. He has surely bestowed on the whole race of man the same physical organization, the same susceptibilities of pain and pleasure, of happiness and misery; and although he seems to have imposed religious conditions on the whole human race, as well as moral ones, which carry with them penalties for disobedience, of no ordinary magnitude; yet even these religious conditions and moral penalties, it would seem to me, are certainly regulated not by caprice and partiality, but by principles of reason and unerring justice!

But, sir, I have other objections to mere sectarian codes. It seems to me that the proofs usually adduced in support of them are founded on the mere antiquity of certain dogmas, generated in the night of time, and the infancy of nations; on the prejudices of early precept and example, which always substitute mere authority for what ought to be rational evidence; on forced constructions of detached portions of Scripture; and, if I may be allowed the negative expression, on the want of that moral and intellectual intrepidity, possessed indeed by few, which leads to profound investigation, not subsequently, but anterior to the adoption of opinions. With me, in religion, as in politics, and in the words of the great patriot, Sidney, "Implicit faith belongs to fools; truth is comprehended by examining proofs, as the foundation of principles." No man can believe what he pleases, or even what he wishes; I mean no rational and unprejudiced man. No man can believe, if his belief be rational, that two and two make five; that a straight line occupies the longest distance between two points; or that the sun and moon appear triangular. A man, it seems to me, must believe according to the strength of the evidence presented

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to his reasoning powers: and, I think, it would be as difficult for an unprejudiced and intelligent man to avoid believing on sufficient evidence, as it would be for him to believe implicitly without any evidence at all. In fact, I know of no such thing as faith, by which I here mean entire belief, that is not founded on testimony calculated to carry irresistible conviction to the human mind; and, until the principles of narrow and exclusive sectarianism are better supported than I think they are at present, I must continue to defer a selection from among them of any particular code. I wish to witness the establishment or adoption of some religious faith and practice, on rational, charitable, and beneficent foundations—capable of embracing the whole human race, and of doing ample justice to those sublime attributes of the Deity, which we denominate wisdom, justice, mercy, divine love of the human family! Exclusive partialities cannot comport with the wisdom, the justice, and the all-absorbing love of the Almighty, for his feeble and erring creature, man! But it is time to conclude this portion of my letter:—and I will now state to you, with the same candour hitherto observed, my serious and solemn objections to the Mosaical account of the Creation, as it appears in the first book of Genesis, according to the present translation of the Bible.

> "Say first of God above, or man below—
> What can we reason, but from what we know?"

On every side of Him, in the planetary system, in the depths of the ocean, and on the whole surface of the solid and habitable globe, man beholds an infinite assemblage of objects, which he denominates the physical universe. He sees the great planetary system regulated by laws which never deviate; he distinguishes that the unfathomable depths of the ocean are pervaded by acquatic animals, and even growths of vegetations, which no where else subsist, except in that unstable and tumultuous element, and that they are all subject to the same invariable laws; he sees the solid domains of the whole globe, embracing all the parallels of latitude and longitude, and every temperature of climate, from the frozen atmosphere of the poles to the burning rigours of the equatorial regions, covered with an infinity of vegetable growths, suited to those varied temperatures, and with almost countless races of animals, calculated also to exist under all those varied temperatures, and that all of them are subject to the supreme domination of equally immutable laws. Then, turning an eye of curiosity and wonder on himself, he beholds a frame exqusitely and astonishingly organised—physical senses fitted for the examination and rigid scrutiny of all objects which present themselves—and intellectual powers calculated to hold dominion over everything around him; and he easily distinguishes that this frame and its exquisite organic structures, these physical senses and their capacities, and these intellectual powers, so varied and extensive in their genius and energies, are all subject to the influence and government of laws, equally unchangeable, and equally beyond his controul! Hence, in my opinion, sir, first arose among mankind the idea of a God, self-dependent and supreme—the origin of all things—the great Creator of the Universe.

The immense, and, to us, unbounded machinery of the physical

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universe, the steady and unerring revolutions of the great planetary system, which produce for man the changes of the seasons; the periods of seed-time and harvest, and all the vast phenomena of vegetable life; the unchangeable relations or laws which pervade and regulate the great system of nature, through all her departments of vegetable, animal, and intellectual existence—in fact, all objects of which the human mind can take cognizance, demonstrate conclusively to the rational faculties of man, and to the exercise of his best judgment, not only the existence of a God, autocratical and supreme, but also that this great being must possess infinity of wisdom, omnipotence of power, and perfection of design:—infinity of wisdom to plan; omnipotence of power to create and sustain; and unerring perfection of design to produce and perpetuate everlasting harmony, not only in the great system of nature, measurably known to us, but in the sublime, and, to us, incomprehensible evolutions of a universe without bounds!

"That very law* which moulds a tear,
And bids it trickle from its source;
That law preserves the earth a sphere,
And binds the planets to their course!"

But, to be a little less general:—We distinguish the glory of God in the visible beauties, and magnificent splendours of created nature; his omnipotent power in the support and perpetuation of all the departments of animated nature known to us from the life and organization of the vegetable of the fields and woods, up to the complicated organization, and superior vitality of man: his infinity of wisdom in the fitness or co-aptation of each portion of his great works, however minute, to all we can comprehend of those works: and we can certainly be at no loss to observe infinite perfection of design in the natural objects cognizable by our senses, our understandings, and our reasoning powers, so far as the grand design of creation and providence can be developed by the feeble and limited energies of man. The truth is, sir, that these attributes of an almighty and unerring God, are as visible in the analysis of a physical atom, or even the chemical compounds of a rock, as in the complicated and exquisite structure and vitality of the human frame—or the immutable and infinitely harmonious laws which regulate the great movements of the universe!

Amidst this great and glorious assemblage of natural objects, subjected to the same invariable and infinitely harmonious laws, man seems to stand conspicuous and alone. He is the only being, absolutely known to himself, capable of raising his contemplations to the Deity, and of experiencing a sentiment of awe, veneration, and devotional love for the unknown author of his existence—the only being in creation, known to his perceptive and rational powers, whose mental capacities are capable of embracing the wide horizon of physical nature and her laws—and of experiencing a sublime and comprehensive sentiment of immortality. With all these immense capacities and powers, and endowed with sensitive and mental energies, which have laid open to his genius for enterprise the geography of the whole globe which he inhabits; which have disclosed to him the vast, and apparently, unlimited boundaries of the oceans and the land, and conducted

* Gravity.

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him through trackless and tumultuous seas, to distant and unknown coasts, scarcely yet found in delineation on the mariner's chart; which have taught him to measure and calculate, by the aid of the magnetic needle, the unerring principles of mathematics, and the science of numbers, not only the solid surface of the globe he inhabits, but the relative distances and locations of all the planetary objects embraced by the great science of astronomy; which have ennabled him, by the subduing and destructive power of his warlike inventions, to subjugate or destroy, and hold undivided dominion over all the inferior orders of animated nature; which have taught him the exercise and principles of all the mechanical arts, and enabled him to clothe his body with attire, to shield him from the frosts and snows of winter, and the sultry and oppressive heats of summer; to raise sheds to cover, and ramparts to defend himself against his natural enemies—in fine, to conquer nearly all the objects which stand in the way of his enjoyments and happiness. Can it be possible, sir, that man, thus nobly endowed, and thus most exquisitely organised, physically and intellectually, should have been placed by his Maker in a garden, merely "to dress it, and to keep it?" "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And the Lord took the man, and put him into the garden of Eden, to dress it, and to keep it."

The laws of nature, at least to me, sir, speak in a voice not easily to be misunderstood. Our first parents must have been formed physically, morally, and mentally, precisely like ourselves, or I think they could not have been our progenitors: throughout all animated existence, as far as I can judge, like produces like. If they were invested with organic procreative powers, those endowments could not have been bestowed in vain: to presume otherwise would be virtually to impeach infinite wisdom with folly: if given, they were to be exercised—"And God said to them, be fruitful, and multiply, and replenish the earth, and subdue it," &c.—and if exercised, the difficulty with me is,—Was the garden of Eden capacious and productive enough to afford ample room for, and to furnish with subsistence, the whole race of Adam? But, even suppose that the garden of Eden were made to embrace the whole habitable surface of the globe, would even that vast domain have afforded space and subsistence for such a race as must have now been in existence, had not Adam fallen, and the curse of death been denounced against the countless myriads of his race? If Adam was not intended to procreate his species, his prolific energies must have been bestowed in vain, and the whole inhabitable globe, except the small space occupied by himself and his partner, who must also have been doomed to perpetual barrenness, must have remained a wild and uncultivated desert, and left eternally to the undivided empire of inferior animals. But this state of things, according to the Bible itself, seems not to have been the intention of the Creator—for Adam and Eve were commanded, even previously to their fall, as well as I can understand the requisition, to "increase and multiply, and to replenish the earth, and to subdue it." In fine, the whole of my difficulties respecting the correctness of the Mosaical account of creation, may be comprised in the following queries:—Was it intended by the Almighty

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Creator that our first parents, and their innumerable progeny, were to confine their whole attention and wonderful energies merely to the cultivation and dressing of a garden? Was that garden circumscribed to definite and insurmountable bounds? or were its environs the ends of the earth, the circumference of the whole globe? In either case, and supposing that man had not fallen, by which fall alone we are taught that death came into the world, would there at this day have been room for the numerous race of our first parents in the garden, or even on the surface of the globe? If, on the contrary, those original parents were not invested with procreative powers, or if endowed therewith, were doomed to perpetual barrenness, was the earth for ever to continue an uncultivated wilderness, the undisputed and undivided empire of wild beasts? Did the introduction of death into the world, by the fall of man, change the original conformation of the jaws of carnivorous animals, and make the earth, and the rivers, and the oceans of the globe, theatres of robbery, carnage, and bloodshed? In fine, did the original sin of Adam make the earth bring forth thorns, and briars, and noxious weeds—many, if not all of which, are calculated for the cure of the diseases of our race? And did that original sin produce all the physical, moral, and intellectual disorders, which we everywhere distinguish among mankind?

This communication has been made longer than at first intended; but, because I consider the subjects important which it embraces, and because it was written in obedience to the request of several of your readers, and my own ardent wish for information, I trust you will excuse some prolixity.

With due respect and consideration, I am, sir, your obedient servant, CHARLES CASSEDY.

LETTER OF A. CAMPBELL IN REPLY.

NO. I.

RESPECTED SIR.—My desire to present entire, in one number, your very respectful and dignified communication of the 29th October, precluded my offering any remarks upon it. I could not, with due regard to the subjects on hand and the character of this periodical, engross more of its pages on one occasion, on a subject not so immediately in the direct range of the present topics of discussion, otherwise, I should have accompanied your letter with a partial reply. Even now I must divide my reply into a series of numbers, that I may afford room for other subjects of high consideration.

Your request to the contrary alone prevents me from referring you to my debate with Mr. Owen, for a rational consideration of some of the more prominent difficulties suggested in your letter. In that volume, it appears to me, your objections are fully considered, with the exception of, perhaps, one; and that is partially noticed.

Sorry to see one so gifted as yourself—one whose heart is so susceptible of refined and exalted sentiments of Christianity—and whose

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tongue is so well furnished to plead the cause of almighty love, languishing without the precincts of Messiah's reign, an alien from Israel's commonwealth, and without the hope, the well-grounded hope which Christianity inspires, I feel myself impelled to offer you some reflections on the difficulties which prevent your entrance into the kingdom.

From a careful analysis of your letter, now lying before me, the following appear to be the stumbling blocks in your way:—

1. The variety of religious creeds, and the discordant and often contradictory materials of which they are composed.

2. The too narrow and exclusive foundation of the Christian scheme itself, compared with the divine philanthropy developed in all the creation and providence of the Almighty Creator and Benefactor of our race.

3. The Mosaic account of creation assigns not to man an object suited to his constitution, alike worthy of him and his Maker; nor does it suitably explain many phenomena in the animal and vegetable creation.

These, sir, if I mistake not, are the *foci* of your difficulties and embarrassments; these the generic heads of the chapters of objections which have hitherto prevented your cordial acquiescence in the mission and redemption of Jesus of Nazareth. In attending to these, I think it possible to meet all that you have alleged in the very ample, perspicuous, and elegant exhibition which you have given of them in the document before me.

On your first objection allow me to tender you the following answer:—

1. The gospel and its counterfeits must always be regarded as two things, wholly and essentially different; else we shall imagine that any objection which lies against the abuses of Christianity, or the spurious and counterfeit gospels, lies against the gospel itself. This admission, I presume, I am not more prompt to require, than you to concede.

2. The false gospels, corruptions, and apostacy, of which you justly complain, so far from being an argument, or relevant objection, against its divine original, is a confirmation of it; inasmuch as these defections are distinctly described and fully delineated by the Apostles themselves. Some of them, moreover, required that Christianity, in some shape, should become the religion of the Roman Empire before they could exist. Now, that a religion, which, at first, and during the whole lives of the original witnesses, was universally hated and persecuted, should in so short a time, be elevated to the imperial throne, was so contrary to all antecedent events—so contrary to universal experience—that it could be known only to men guided by a Spirit to whom nothing is hid. That the Apostles were able in twenty years

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from the crucifixion of the Messiah, to describe a man of sin, whose very existence required the establishment of a corruption of Christianity on the imperial throne, is just as miraculous as that a virgin should be the mother of the Saviour of the world, or that Jesus should have been raised from the dead.

3. That Christianity should be liable to such abuses, can afford no objection to its high pretensions; because there is no gift of the Creator which is not liable to similar abuses; and if anything was bestowed on man which he could not abuse, it would be of no moral use to him —for he cannot use that which he cannot abuse. Where there can be no vice, there can be no virtue.

4. Neither can the differences which exist about the meaning or design of any part of the divine communication, furnish a just objection to it; because there is no science, no useful art, concerning which there have not been, and may not again be, differences of opinion. Men have not as yet agreed about the best theory of a plough, nor any of the more common implements of husbandry. Nor are the learned professions more united in the theory and practice of law and physic, than are the various sectarian doctors of corrupted Christianity. But who infers from hence, that there is no truth in any science, art, or profession—no truth in law, physic, or theology, shocks all common sense.

5. Although, as you say, "reason and the great interests of mankind seem to require but one religion, capable of embracing the whole human race," it is nevertheless true that no communication can be offered to our race which will secure unity of sentiment, feeling, faith, or opinion in those which are addressed. The sun, moon, and stars, those celestial preachers—and the ten thousand voices of the four seasons of the year, with every diurnal revolution of the earth, are unable to teach one and the same lesson to the Persian and the Scythian, to the Syrian and the Egyptian. With that volume which is supposed capable of teaching "natural religion," before the eyes of all nations, whence has it happened that the sun, moon, stars—light, fire, air, winds, water, oceans, seas, rivers, and mountains—men, renowned for both virtue and vice—departed heroes—beasts, birds, fishes, insects, reptiles—trees, shrubs, and plants—minerals and metals—jewels, and the stones of the street—have been deified and adored by nations, families, individuals, from north to south, from east to west, where the volume of nature has been the only guide! Christianity, notwithstanding its numerous abuses, has done infinitely more than all the religions of all ages to give unity of sentiment, faith, and morals to the millions which profess it, than could ever have been found in all the generations of men previous to its introduction.

6. That the Christian religion should, in almost two thousand years,

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have degenerated in such a world, (a world in heart and life opposed to the purity of its precepts, and to the justice, mercy, and benevolence which it inculcates,) is not more strange than that the human race, originally from one stock, should now be multiplied into different races. Taking features and complexion into the account, may we not say that the fair European—the deep yellow Mongolian, or Asiatic—the copper-coloured Indian, or American—the deep brown Malay, found in Malacca and the islands of the Pacific—and the jet black African,—constitute five distinct races of men. If nature itself has been unable to resist the invasions of soil, climate, and various circumstances, why should it appear so marvellous, that, after traversing three quarters of the world, Christianity should have changed *its* visage, and have lost some of its original features? It would be as fairly in the power of logic to prove that God did not create man, because of these varieties and circumstantial differences in the race, as that he is not the author of the gospel, because of all these sectarian discrepancies of which you complain.

7. But the preceding remarks are submitted upon other grounds than the real merits of the case; for the truth is, the gospel of Jesus Christ is no more chargeable with these sects, than is General Washington with the late "Ordinance" of South Carolina, or with the wars of Bonaparte. They all stand condemned before the tribunal of Jesus and the Holy Twelve.

Your remarks, then, my dear sir, on the pretensions of these sects, and on their arrogant, illiberal, and denouncing proceedings, justly lie at their respective doors; and it is neither in my power, nor in theirs, to remove them. Not one of them can plead *Not Guilty* of the allegata, and sustain their plea in the presence of the Bible and right reason. But I beg you to consider—how unreasonable, how contrary to your whole course of action in the great affairs of this life, how illogical it would be for you to object against the gospel of Jesus, because of the follies and phrensy of sectarians in this cloudy and dark day—because of their contradictory theories, annunciations and denunciations; when you cannot put your hand to the plough, to the shuttle, to the helm—when you cannot decide a single question of law or evidence—of physics or metaphysics—or apply for any relief to any art, science, or profession, unless you break through all the entanglements which you have ingeniously woven around yourself in reference to the gospel of God. You must make nothing of this chapter of objections in reference to every other subject; or you must fold your arms in perfect supineness; neither presuming to eat, drink, sleep, or labour in any profession, because there may be many a curious question stated, many a new theory broached, which it is not yet in the power of all science and ingenuity satisfactorily to confront, nullify, or

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oppose. I am, after many years pondering on the infinite subjects of creation, providence, and redemption, more and more deeply impressed with the conviction that we have fewer rational difficulties to encounter, less puzzling theories to explode, less formidable objections to surmount, in bowing to the divine mission and authority of the Messiah the Lord of life, than in deciding upon the best form of civil government, the best code of laws, the best theory of disease and cure, or the nature of the physical constitution of man. But in our next we shall go more fully into the merits of your difficulties. Meanwhile, accept the assurance of my high consideration and respect. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XXI.

GENESIS XX., XXI.

Olympas. ABRAHAM, we learn from this section of ancient history, went south after the destruction of Sodom and Gomorrah. Why, think you, Edward?

Edward. I presume he was desirous of getting out of the sight of the Heaven-stricken city: for it would seem that Abraham's residence was but a short distance from the plains of Jordan.

Olympas. It is not improbable. Whither went he, James?

James. To Gerar.

Olympas. What people, Reuben, inhabited Gerar?

Reuben. Philistines. This Gerar being a city of the Rocky Arabia, and having a Palestine king, it is likely the inhabitants were chiefly Philistines.

Thomas. It seems that Abraham was still as timid as before he had the vision of angels. He fears for his life, and repeats the former *equivocation*, saying "Sarah is my sister."

Olympas. Sarah's great beauty, it appears, was a great trouble to Abraham in that age of polygamy. What sort of character, William, was the king of Gerar?

William. Abimelech, king of the city of Gerar, was a very just and righteous man: for he could lay his hand upon his heart and say, "In the integrity of my heart and innocence of my hands have I done this?"

Edward. And the Lord attests his character by saying, "Yea, I know that thou didst this in the integrity of thy heart."

Olympas. It would then appear that Abimelech's intention of making Sarah a second wife was, in that age, quite honourable. It seems not to have impaired his character with God or man. Yet to prevent the completion of his designs, a special affliction had befallen him.

Eliza. Was it not cowardice that occasioned this equivocation?

Olympas. It would, indeed, be a very natural inference. It seems that Abraham and Sarah had made a covenant before this time that they were to pass off each other in all strange cities as brother and sister.

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It certainly, however, had its origin in a conviction and anticipation of detriment or danger to Abraham's person. But was it not the truth, Eliza?

Eliza. Yes, Abraham explained the matter to Abimelech as though it were perfectly true and correct—"She is the daughter of my father, but not the daughter of my mother." Still it was only a part of the truth; and, according to Mrs. Opie's volume on lying, being calculated to suppress a part of the truth, and to make a false impression, it constituted a sinful equivocation.

Olympas. So Abimelech seems to have regarded it. He said to Abraham, "There have been done deeds to me that ought not to be done." Yet when we hear Abraham again, we cannot but sympathise with his weakness—"Because," says he, "I thought that the fear of God was not in this place, and they will slay me for my wife's sake." "And yet, indeed," adds he, "she is my sister." &c. Now as this seems to have satisfied Abimelech, it ought to satisfy us; yet I would not have you think that Abraham acted in this matter as he ought to have done, believing in God as he did. I would also have you notice the peculiar acceptation of the word *prophet* as intimated by the Lord on this occasion. Read verse seventh, Susan.

Susan. "Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee and thou shalt live."

Olympas. What seems to be the meaning of the word *prophet* here?

Thomas. You formerly taught us that the primary acceptation of the original word was to pray, intercede, or speak to God for men; and that in process of time it meant to speak out by impulse, extemporaneously; and ultimately it means to foretell—because those who conversed most with God could best interpret his will to men.

Olympas. True; and this being the first time the word *prophet* is found in the Sacred Writings, we may expect the primitive meaning to be more apparent here than afterwards. But is it not worthy of notice that God in a vision prompts Abimelech to engage Abraham to pray for him, and to use the argument—Abraham is a man of prayer—a prophet—one who intercedes with God? This admirably suits his character, as appears from his importunity for Sodom and Gomorrah. It is a hard thing for God to deny the prayer of such a man as Abraham. Had Abraham, Eliza, formed a just opinion of the inhabitants of Gerar?

Eliza. Very far from it, as the sequel shows; for not only king Abimelech was a good man, but he so represents his nation; saying, "Wilt thou slay also a righteous nation?"

Olympas. Good men sometimes think the elect are very few. Elijah thought on one occasion that he was left alone. And here Abraham said, "Surely the fear of God is not in this place." Yet here was a righteous nation; and there were seven thousand men who had not bowed the knee to Baal. How did Abimelech requite and reprove Abraham and Sarah, Reuben?

Reuben. He gave him a thousand shekels to buy a veil for Sarah: so I heard you once interpret these words.

Olympas. Not exactly my son: yet that is substantially the meaning.

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The Hebrew *hoo* is itself ambiguous, and may be rendered *he* or *it*. The Chaldee, it is agreed, favours the translation by *it* instead of *he*. And then the whole passage might read as follows; speaking somewhat sarcastically, "Abimelech said to Sarah, Behold I have given thy *brother* (Abraham) a thousand shekels. Behold *it* is for thee a veil of the eyes, for thee and thy attendants, that all may know that thou art married." Thus was she reproved. I have sometimes illustrated another passage of doubtful interpretation by this one: 1 Cor. xi. 10. "For this cause ought the wife to have a veil [power] upon her head"—a token of her husbands authority. But of this in its own place. Thus, however, did Abimelech reprove Sarah and Abraham.

Thomas. But there is some difficulty here. Sarah was ninety years old, and how could Abimelech desire to have her for a wife?

Olympas. Sarah was in her youth one of the most beautiful women in the world; and even yet, for her years, she seems to have been a very interesting female. Abimelech, moreover, may have sought an alliance with Abraham, who was a very great prince, and very rich; and regarding her as his sister, and an excellent and amiable lady, it was perfectly in good taste with the spirit of that age, that he should have sought such a wife, especially as he must have heard of Abraham's conquest of the allied kings. But you have not told us how Abraham reciprocated these reproofs and tokens of respect from the king of Gerar.

Reuben. He prayed to the Lord for the king and the queen, and all the royal household; and the Lord hearkened to his prayer, and removed the affliction superinduced by this unfortunate affair.

Olympas. You have now arrived at a very instructive incident in the Abrahamic family, and before we attempt an examination of this twenty-first chapter we must have it read a second time.

The chapter being read, and the incidents of Isaac's birth and circumcision being noted, the historian hastens to the rivalry that arose between Hagar and Sarah. Having in a late conversation anticipated much of what is written here, we shall only interrogate you on a few of the more important items. What, Susan, seems to have occasioned this disturbance in Abraham's family?

Susan. Ishmael *mocked* Sarah and Isaac.

Olympas. What account does Paul make of this mocking, William?

William. Persecution. "He that was born *after the flesh* persecuted him that was born after the Spirit."

Olympas. Explain these phrases—"born after the flesh," "born after the Spirit"—Edward.

Edward. Ishmael was born according to nature, in the common course of things; but Isaac was born not by virtue of nature, but above nature, by the promise and Spirit of God.

Olympas. By faith Sarah received strength: so that Isaac's birth was supernatural. *Flesh* and *spirit* are here for the first time placed in contrast. Hagar, as aforesaid, represented the Sinai marriage covenant, and Ishmael the offspring of nature and the law. Human

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nature and divine law can produce no better offspring than mocking Ishmael, a slave. But Sarah represented the new and better marriage covenant, and Isaac the offspring of nature and the gospel. Human nature, quickened by the Spirit, and under the new covenant, can produce a better offspring than Ishmael—the persecuted Isaac, a freeman. What was the inheritance of the son of the flesh, Reuben?

Reuben. "A loaf of bread and a bottle of water." Sarah said to Abraham, "Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac."

Olympas. Did Abraham accede to this demand?

Reuben. "The thing was very grievous to Abraham, because Ishmael was his son." But God said to Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken to her voice; for *in Isaac shall thy seed be called;* and also the son of the bond-woman I will make a nation, because he is thy son." So Abraham sent Hagar and Ishmael away next morning, putting his provisions of bread and water upon her shoulders.

Olympas. And whither went they, Susan?

Susan. She departed and wandered through the wilderness of Beersheba. And when the water was spent that was in her bottle, she cast her child under a shrub, and placed herself at some distance over against the lad that she might not see him die; and there she lifted up her voice and wept.

Poor Hagar and the mocking Ishmael! What a mournful spectacle! Exiled from the social hearth and the rich provisions of Abraham's house, parched with thirst, bewildered in the desert, and in despair of life, the unfortunate woman and her son are about to perish! Her son is lying faint and exhausted under a shrub; the mother not liking to witness the struggle of expiring nature, retires from the scene; and giving scope to her sorrows, she breaks the dead silence of the solitary wilderness with her unavailing repinings and heart-rending lamentations! The lad, too, mingles his wailings with those of his mother, and bitterly repents of the insolence he had shown to his mistress and her son! But it is the repentance of a criminal—without any change of heart. The Lord, indeed, who hears the young lions when they cry for food, heard the voice of the lad, and an angel from heaven addresses Hagar and commands her to rise and take care of the lad; for God intended not that they should perish there. She was directed to a well, at which she replenished her bottle and relieved the lad. How old, William, was Ishmael at this time?

William. He was fourteen years old when Isaac was born; and now that Isaac was weaned, he must have been some sixteen or seventeen years old.

Olympas. Upon the whole, then, we see pictured out in this scene the two covenants—the two churches, the Jewish and the Christian—and the peculiar fortunes and inheritance of each. It is worthy of note, too, that as the Sinai covenant gendered to bondage, and was represented by Hagar and her son, that these transactions should have occurred in Arabia Petrea, and in the wilderness of Paran, not far from the very mount whence was promulged the law, even the national

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covenant made with Isaac, by Moses the moderator. In the wilderness of Paran Ishmael became an expert archer, and his mother it seems went down into Egypt to her own people and took a wife for him. Thus commenced the Ishmaelitish nation; and thus early were pictured out the peculiar genius of the two institutions, and the character and fortunes of those who walk after the flesh, and of those who walk after the Spirit.

We have next an interesting incident indicative of the simple manners and customs of those primitive times, and of the pains which good men, like Abimelech and Abraham, took to preserve peace and a good understanding among their friends and servants. The celebrated well which gave to the whole region the name of Beersheba, or *The Well of the Oath*, was made famous from the covenant of amity confirmed by an oath, entered into between these two princes. A controversy about a well on the part of Abimelech's servants on some recent occasion, called forth from Abraham at this time an arrangement to prevent similar occurrences. He obliged Abimelech to accept of a pledge of seven lambs, and thereby to establish a witness that the well of Beersheba belonged to Abraham, having been dug by his servants. Wells, in those dry and parched lands, were to those great herdsmen and shepherds, matters of great importance; and, therefore, we need not wonder at the frequent allusions to them in these ancient records.

What other incident occurs in this chapter, Susan?

Susan. The planting of a grove at Beersheba by Abraham.

Olympas. Whether a grove or an oak, has been long debated by some of the learned. The presumption is in favour of an oak, if we suppose that the sacred oaks among the Greeks and Romans originated from the patriarchal custom. Oaks and groves were anciently celebrated places of resort for the pious. The silence and shade of groves are favourable to devotion; and hence we are told that Abraham called, or was wont to call there on the name of the Lord, the everlasting God.

Good and great men, my dear children, always love communion with God, and therefore they seek for favourable places—closets, mountain tops, deep vales, the margin of streams and rivers, are the favoured spots, the retreats and the *proseuches*, are places of prayer, where the good and pious delight to pour out their hearts to God. Our Saviour himself spent nights in these sequestered spots, and sometimes retired for days into solitary places for the sake of a fast of the body and a feast of the soul, in delightful communion with God. For any great and eminent undertaking there is no preparation like this.

Would you, then, desire to have power with God and to enjoy the delights of an intimate communion with him? You must early cultivate this habit. You must acquire the art of meditation and abstraction, and learn to reflect much upon the works and ways of God to man, as displayed in nature, in his providence, and especially in the greatest of all works—the redemption of men from sin, and death, and ruin. A. C.

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TRANSLATIONS IN ENGLISH.

Richmond, Va., November 25, 1846.

In your September number you published the few thoughts I penned on the Authorised Version, Wynne's, Tyndale's, Purver's, brother Campbell's, and Wakefield's. As a hint to those who have to fight their own way through the world of letters the best way they can, I will just state my practise while reading each translation. At every important passage, and there are many such; some being important on their own account, that is, containing fundamental truths, and others have been made to stand conspicuously out by the diversity of judgments there are about them; at such passages I would pause, and consider. On such occasions I would take care to doff the habiliments of party, and clothe myself in the garments of simplicity and truth. In other words, I would reflect with myself; I want to know the truth, and that alone; and with a sincere desire I would look to God in prayer, and to the passage with the best lights I had.

In the month of July I read the Rhemish Testament, which is a Catholic translation. It is in my judgment very unequal as a translation, and indicates the hands of several persons of very varying talents. Many of its renderings are preferable to the common version, but very many are defective, and not a few evidently corrupt. The passage found in Heb. xi. 21, speaking of Jacob, says, "he worshipped, *leaning* upon the top of his rod." This they render, "*And worshipped the top of his rod.*" In a note on this passage, they say, "The Apostle here follows the ancient Greek Bible of the seventy interpreters (which translate in this manner)." Now this, as is usual in such cases, is both true and false. It is true that Paul does quote the passage as it is in the *Septuagint*, but it is *false* that the seventy "translate in this manner"! In the original it is, "*Kai prosekuneesen* EPI *to akrontees rabdou autoo.*" "And worshipped *on* the top of his staff." Both in the seventy and in Paul there is EPI, upon or on, and yet they dare to strike out that important preposition, to make a simpleton of Jacob, and to support their own idolatry!

By putting *priest* for elder, *prelate* for ruler, *ancient* for elder, *penance* for repentance, and various other corruptions, they make it evident that the church must be supported whether the word is faithfully translated or not. In this respect, all sectarians are *Catholic.* The common version is often damaged by the sceptre of king James, and by the lawn sleeve of the English bishop! Hence, in many things, instead of that version improving on Tyndale's, it lapsed far back towards the dark ages of Wickliffe. If they had translated the word *baptize*, what a world of wrangling they would have saved! Notwithstanding, however, these many corruptions, any man can find the salvation of his soul in this Rhemish Testament. The water of life is here, though it be mixed with Romish impurities. I could take this copy and upset all Romish pretensions to *infallibility, apostolicity, unity*, and *catholicity!* They make Peter, their first pope, look very queer in their translation of his answer to the question, "What shall we do?" "But Peter to them: Do penance, (said he,) and be baptized every one of you in the name of Jesus Christ, for the remission

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of your sins." *Penance*, with them, is a sacrament; and a sacrament is a ceremony appointed to be done at particular times and in prescribed form. What, then, was the *penance* which Peter enjoined? *Repentance* we can understand, they at Pentecost understood,—but *penance*, neither they nor we understand! It is ridiculous mummery. It sounds like the *Abracadabra* of the ancients! Superstition makes even the Apostles look ridiculous. Alas! the priests, the priests! Satan's own best emissaries. Fit members of such a head! In August I read Charles Thomson's four gospels harmonised and arranged according to the events. His translation is upon the whole, very good, and his style very suitable for his subject. In reading his translation of the *Septuagint*, I was often struck with the beautiful simplicity, and the plain dignity of his language. He was elevated far above the vanity of pedantry, and still he always seemed to remember the poor in his translation. He was a faithful and honest man, with no party biases nor predilections, and therefore he is a phenomenon for the study and pleasure of Christians, and a worthy subject of consideration for the sceptic. To see how such a man renders disputed points and passages is a treat indeed. In connexion with Thomson on the gospels I read brother Campbell's new version of the Acts and Epistles, and though I was better pleased with it than on the former reading, I am still of the judgment that a mere revision and correction of the common version, would be better than a new translation.

In September I read the new translation of Dr. B. Boothroyd, a dissenting minister, who lived at Huddersfield, Yorkshire, England. He was a good scholar and a much respected critic. He published a copy of the Hebrew Bible with English notes, which T. H. Horne recommends as the best work of the kind for an English student. He seems to have been tolerably just as a critic, but not magnanimously so. He is a Pedobaptist of the *small soul school*, taking especial pains to make out that immersion, in any case recorded in the New Testament, is very doubtful! Alexander Carson would have classed him among the "*incompetents*," as he did Dr. Henderson, and Professor Lee, of Cambridge. What a mountain of guilt has grown out of the invention of infant baptism. The mistake is first made that infants must be baptized or they cannot be saved, and then, the water being very cold in winter, the inventive faculty suggests, that so as water is used, as it cannot of itself take away sin, the quantity is nothing, but a drop is as good as an ocean! Well, so it is, in all *such cases!* But do not call sprinkling a person, immersing a person! With the exception of his sectarian biases and inclination on the subject alluded to, I am free to acknowledge that Boothroyd's translation is an excellent one. Its style is good, and its deviations from the standard version evidently called for; so as to constitute them *real* improvements. In going through the work, I found a few passages changed not much for the better; and in some instances there is too free a use of supplements. Wherever there is an ellipses of a word or two, to supply them in every case, argues too much weakness in your reader. As a reason, too, for still further improvement, it must be noticed that Boothroyd made his translation some twenty-five or thirty

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years ago. Of course, a vast accumulation of apparatus has grown up to hand since then. The German, the English, and the American schools have each furnished their quota of ripe scholarship. To mention no other, the works of Dr. Bloomfield alone would be a great addition to the critical and philological helps previously possessed. His *Critical Digest* of the best annotations of the New Testament, in eight volumes, is itself a library. His *Greek Testament*, with English notes, and his *Greek and English Lexicon* to the New Testament, cannot but swell the stream of sacred criticism and interpretation almost to the level of its banks. The Andover school has contributed its share of respectable helps, among which Dr. Robinson's *Lexicon* to the New Testament, and Stuarts *New Testament Grammar*, are not the least. I am only sorry to witness the dead silence in Robinson's great work in reference to *Parkhurst*, the first and noblest of English lexicographers! I am not blind to his faults; but when a man does the best he can, I have it in my heart to forgive him many errors and mishaps. It seems to me that *now*, above any previous time, the competent scholar might come as near perfection in an English version, as is possible in a translation. Dr. Boothroyd correctly asks, "Of what use to the world are these stores of sacred literature, unless applied to their legitimate purpose,—the improvement of the authorized version?" But, alas! popery is not confined to the Roman Catholics. This is the source of sects, and the fountain pollutes the stream, notwithstanding the strainers and sifters of the channels and pipes through which the polluted water passes.

J. HENSHALL.

TWO RESURRECTIONS.

THE CHRISTIAN AND THE IMMORTAL.

"IN the likeness of Christ's resurrection," and in the resurrection immortal, are the two states of the saint. One is temporal, the other eternal; one is in the kingdom here, the other in the kingdom ultimate; one is in the tabernacle, the other in the house built without hands in the heavens. The likeness of Christ's resurrection is the pre-existent state of the resurrection to glory. All that is prophetic is adumbrated in the gospel, and this is the resurrection in type, in form. In Christianity, the way, the truth, and the life is manifested; we have arrived at the verge, and through the vista, resurrection is brought to light, and life and immortality appear. Jesus opened the tomb and arose, "the first of them that slept," and has instituted a great type or "form of doctrine," in which those baptized into his death are planted together in the likeness of his death, and are raised up in the likeness of his resurrection, and anticipate the resurrection immortal.

This emblematic institution of the gospel is termed baptism; by it we are buried and resurrected with Christ, and occupy heavenly places in him. Figuratively in the resurrection, actually in the likeness of his resurrection: and if we fall asleep in Christ, "die in the Lord," God will bring us from the grave with him, so that the life that we now have in Christ Jesus, will in the resurrection be eternal, with glory and immortality. Our interment in the Christian sepulchre, and

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resurrection with Christ to a new life, is typical of a literal resurrection from the dead to a life eternal. We are children of the resurrection, for we are risen with Christ, who is the first born among many brethren; our life is in him, we wait the resurrection immortal, then shall we be like him in life eternal.

When the Lord of life shall come to congregate again his saints, those that sleep with him by the resurrection immortal, shall enjoy life eternal. Having borne his image in time, we shall be like him in eternity. Being in the likeness of his resurrection, we are the heirs of the resurrection immortal, and when the mighty Deliverer comes to quicken this mortal, we shall put on immortality. Christ's resurrection is the earnest of ours, being the first fruits of them that slept and being in this likeness is our hope of being like him in glory by attaining the resurrection of the dead. Unto us are these precious promises presented, that we may be pure and holy as he, and hope to the end for the salvation immortal, ready to be revealed at the last day, when this humble body shall be clothed immortal, like unto the glorious person of the ascended Saviour, by the triumphant resurrection from mortality, and death to immortality and eternal life. Christ brought his baptismal type to a consummation by his resurrection from the dead, and is able to complete his promise to all those in his likeness. Being risen with him, we seek those things where he is, and when the last enemy shall have been destroyed, we shall gain the prize, for death shall be swallowed up by the victory given us by Jesus Christ. What mighty conquests we gain over sin and the grave in our Christian and immortal resurrections! In our resurrection in his likeness, what honour and glory! In being raised to "newness of life," what deliverance from the fear and bondage of sin and death! In Christ Jesus, what happiness and consolation! Being risen with Christ, what joy and hope in seeking the things which are above, where Christ sitteth at the right hand of God! And oh! the final, the immortal resurrection, and the weight of glory eternal that awaits us in heaven, on the bright morning of eternity, God will unfold! We wait in rapture divine the glorious consummation. Our thoughts, with angels, yea, inspiration fails to tell the things in store for the people of God. We would lay this tabernacle down and dwell with God, but must await the resurrection, that with the just we may appear and receive the crown of life.

The first resurrection is prospective of the second. Its blessings of time, the taste of everlasting joys, its institutions preparatory to endless pleasures, and its redemption from sin, an adumbration of a redemption from all evil. We are partakers in the gospel of our salvation by our resurrection with Christ in baptism, of all the blessings and promises of Christianity, with the eternal and immortal treasures and joys based on its most sacred types and institutions. The water and the grave are important ordinances: by the former birth we are born prospective of the latter, and the church "sanctified and cleansed by the washing of water by the word," may be presented in glory, chaste, without spot or wrinkle. Is the formation of our humble bodies like unto the glorious body of our Lord and Saviour, a creation of infinitude? then is the prior birth in Christianity of great import.

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So of the resurrection of the dead to eternal life, and of the resurrection with Christ to a new life. There is a great grandeur and glory in the first of all these institutions, but greater in the second;—glory enough in the first for the present, and glory and honour sufficient in the second for eternity.

What light is thrown on the benighted tomb by the resurrection of Christ from the dead, and what rays are thrown across the Jordan of death by our resurrection with Christ to a new life! 'Tis hope, the anchor of the soul, sure and steadfast, reaching within the vail whether our forerunner has for us entered. "We are baptized into Christ, and put him on." What glory gilds the Book of Life! Life and immortality were brought to light by the resurrection of Christ from the dead, and by our resurrection with him our names are registered in the Lamb's book of life. "Our life is hid with Christ in God," and when he shall appear, we also shall appear with him in glory by the great immortal resurrection. What a triumph over sin by our death to sin and resurrection to righteousness! What a deliverance from Satan in being translated out of the kingdom of darkness into the kingdom of God's dear Son! But this is only the precursor of the triumph and victory when the last enemy shall have been destroyed by the resurrection to eternal life, and the translation from the prison house of death into the everlasting kingdom of glory and immortality.

The resurrection of Christ from the dead as an earnest, and our typical resurrection with him from the dead, as heirs of the resurrection of eternal life, are the most sublime and interesting events taught and brought to light in the Book of Life. Jesus the Prophet has clearly unfolded and exhibited the great events of eternity, by mighty and glorious events and types of time. The present illumines the future. Temporal things unfold eternal. Let the heavens be astonished and the earth give ear to the marvellous and stupendous development of the gospel, so glorious and godlike, for man's redemption, everlasting honour and glory.

"He that humbleth himself shall be exalted," is a maxim of Christianity. Christ, our pattern, became obedient to death, and is exalted at the right hand of God, high above every name in heaven or on earth, that every knee should bow and tongue confess him Lord, to the glory of God. By this rule, if we humble ourselves and honour his death by a burial with him by baptism into his death and arise to a new life, and continue faithful unto death, the spirit that raised up Christ from the dead shall quicken our mortal bodies and we shall be raised immortal. Though we fall asleep in Jesus, yet shall we be raised in his glorious image to immortality and eternal life, to reign with him in glory. W. S.

THE DIVINITY OF CHRIST.

Letter Second.

Dear Sir.—Before I proceed to illustrate and apply the principles laid down in the first letter, there is a preliminary view of the whole question necessary to be taken. It is a heavy work to learn men to

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take comprehensive views of the government of God. Yet there can be no full measure of divine life without an elevated survey. It is vain for men to look from dark dens through narrow windows on the vast spiritual empire of the Eternal. We must leave the cave where sloth and ignorance would keep us buried. We must ascend the mountain of vision though the ascent may be slow and painful. When the summit is gained, a landscape of etherial richness will stretch out before the kindling eye and the enlarging soul.

In the still solemn hour of midnight let us lift our eyes to the heavens above. Millions of worlds, like our own, are spangled over that high field. Myriads more stretch away beyond the range of the eye, or the power of the telescope. Stars, and suns, and systems, are flaming from the canvass of creation. Dream not that they are only decorative lamps for the ornament and convenience of a single world and a solitary race. Expand your thoughts, until you grasp the conception, that these mansions in our Father's house, are the abodes of life, intelligence, and moral agency. Rise higher still in contemplation. From the starry heavens, climb on, until you reach the *heaven* of *heavens*. The place where the God who fills and sustains the universal whole, manifests his divine countenance with peculiar splendour. In the midst of the uncreated light, loftier beings than the human stand near the central throne, and veil their faces with their wings while they give glory to the Holy One in songs and harpings of highest rapture and profoundest adoration.

There was a time when the sublime Sovereign surveyed all his works, material and intellectual, and found all "very good." All were in harmony, because all were solemnly subject to grand laws, which laws embodied the wisdom and love of the Creator. The life of God was in the rules of action which he gave, and while there was obedience to law, there was no discord in the dominions of the Lord. The benediction of the great Father flowed sweetly to all his children, angelic or human, through channels divinely appointed. Consider then, the Ancient of Days, glancing from his pavillion of light, on the immense commonwealth of the universe. Systems material, and beings intellectual and spiritual,—thrones and dominions,—powers and principalities,—cherubim and seraphim,—all hanging upon his arm, and rejoicing in his smile.

The first terrible glimpse which we have of moral discord, in this grand kingdom, brings before us a superhuman intelligence, alienated from God by ambition, and cast out from the society of his angelic peers, into the darkness of spiritual midnight. He abode not in the truth, and therefore could not remain in that region where truth remains in original, unsullied brightness. The guilty and the miserable seek fellowship in their wretchedness. This fallen spirit

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looks with evil eye on our earth and its human lord, and being a liar and a murderer in soul, he determines, if possible, to make the false and the destructive, stern realities upon earth. He desires to drag others down into the same gulf of ruin and despair. Combining the malice of the fiend with the intellect of the archangel,—he seeks, by subtle malignity, to lay waste the fair creation of God, and widen the desolate territories of hell. Assuming the form of a serpent, he made the attempt,—with what dire success, we know. The inhabitants of paradise were polluted and degraded. The gates of Eden were barred, and the tree of life guarded. The sentence of death fell upon man, and a curse upon the earth for his sake. Sternly and rapidly were the consequences manifest. Wasting toil became necessary to sustain life. Fierce and loathsome diseases appeared as the harbingers of death. Fires of passion were kindled which burned with exterminating fury, and by the glare you might perceive rivers of human blood, tossing and tumbling in pollution.

Look with a steady gaze upward and downward in the wide creation. Survey the characters which fill the theatre of moral agency. There is God—the Creator and Proprietor, the Legislator and Judge of the world. He is seated on his awful throne of justice and judgment, as the chief magistrate of the universe—the unsleeping guardian of all relations, and of all laws. A revolt has broken out in a province of his empire. His law of love is trampled upon as if it were the edict of a tyrant. It is a rebellion against unsullied justice, immortal truth, and infinite love. The criminals are arrested by a strong hand, and dragged before the tribunal. The satanic instigator of the transgression, looks on with dreadful joy, expecting that the thunderbolts of God will fall as they fell on his own brow, turning the earth into a lost star, to wander in blackness of darkness. Even holy angels, in their jealousy for God, desire a commission from God to exterminate the tares which poison the field of the world.

All beings, through creation, are interested in the settlement of the awful question pending. Such a tremendous crisis of governmental solemnity has never arisen. It is no private matter, but an affair involving in a vital manner, the well-being of the entire universe. O that we could be lifted up to the height of that transcendant grace which provided a remedy for such an extremity of evil, which struck out light from such unfathomable darkness, and caused love to triumph over such intense and diabolical hatred! It is here that we can construct the argument at which we have been aiming, and drive it home like a bolt from heaven. Let some mighty minister of God, sound a trumpet of summons, and make a proclamation:—

"Who is there among the citizens of the universe who will engage to *justify* God in justifying *man*. His character for justice and truth

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must be maintained inviolate; the rectitude of his government must be upheld; the stability of his throne promoted. His law must be magnified and made honourable; the righteousness of his administration more brightly revealed; and his abhorrence of sin more deeply engraven. The criminal must be liberated without any license for sin, the devil foiled and defeated without any ground for accusation; and the angels transported with joy without any room for fear."

Will you drag a mere man forward? Even if a *spotless* one could have been found—a view of the cause pending, and the witnesses present in the great judgment hall of God, would fright him into convulsion, or harden him into stone. But all are guilty, and all are silent before God. Will you have an angel or an archangel? Vain thought. The most exalted created beings derive all their strength from God, and cannot render any service of love which is not their *reasonable* service. The Creator receives all they can minister, which is continual consecration in his presence, and devotion to his glory. They walk by law in intelligent obedience, but cannot transcend the field of their operation. To originate a measure high above the *letter* of law, in providing for a tremendous emergency; can only belong to God the lawgiver. The relations to be maintained,—the enemies to be conquered,—the objects to be realized,—are all so mysteriously grand, that they require a *daysman*, whose glory is equal to the magnitude of the work. Man, the trembling convict—the earth, his polluted home—and the great universe, to which the earth belongs,—all demand, AN ATONEMENT RENDERED BY A DIVINE MEDIATOR.

Lo he comes! "His goings forth had been of old, even from everlasting." The earth breathes again after a dreadful pause. The heavens are glad and astonished. The enemy is filled with consternation. "God hath set him forth as a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." The deep humiliation, awful sufferings, and infamous death of one so lofty in the scale of being,—draws the eyes of all creation to the majesty of law, to the turpitude of sin, to the disinterested love of God, to the necessity of an everlasting and unimpeachable moral government. The ravages of sin are arrested—the slander of the devil refuted—the confidence of the holy strengthened—and a special bond of intercommunion binds in renewed brotherhood the angel and the man.

I promised to illustrate the principles which were laid down in the first letter, but I find that I must reserve the illustration for another letter. At present,

Yours, &c., G. GREENWELL.

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WAR.—No. I.

FROM all quarters I am importuned to give my views of war in general, and the present American Mexican Republican war in particular; a war kindly undertaken for the benevolent purpose of acquiring more territory for the improvement of the condition of African slaves, and for civilizing and Christianizing the priest ridden Mexicans. While I must, for more reasons than one, decline the task of scrutinizing the existing war either in its object, character, or tendency, I feel it due to those claiming my views, to give them freely on the whole subject of war as compatible or incompatible with the genius of the Christian religion.

To my constant readers for almost the last quarter of a century, of whom there yet remains a respectable number on our list, I need scarcely define my position. They will remember that in my introductory essay on the Christian Religion, No. 1, Vol. I, of the *Christian Baptist*, I freely expressed my views of war and other aberrations from the Christian religion. That essay concludes with the following rather explicit allusion to the subject of war as carried on by professors of the Christian religion:—

"And, stranger still, see that Christian general, with his ten thousand soldiers, and his chaplain at his elbow, preaching, as he says, the gospel of good will among men; and hear him exhort his general and his Christian warriors to go forth with the Bible in one hand and the sword in the other, to fight the battles of God and their country; praying that the Lord would cause them to fight valiantly, and render their efforts successful in making as many widows and orphans as will afford sufficient opportunity for others to manifest the purity of their religion by taking care of them!!! If any thing is wanting to finish a picture of the most glaring inconsistencies, add to this those Christians who are daily extolling the blessings of civil and religious liberty, and at the same time, by a system of the most cruel oppression, separating the wife from the embraces of her husband, and the mother from her tender offspring; violating every principle, and rending every tie that endears life and reconciles man to his lot; and that, forsooth, because '*might gives right*,' and a man is held guilty because his skin is a shade darker than the standard colour of the times. Adverting to these signs of the times, and many others to which these reflections necessarily lead, will you not say that this prophecy is now fulfilled—2 Tim. iv. 3, 4,—'There will be a time when they will not endure wholesome teaching; but having itching ears, they will, according to their own lusts, heap up to themselves teachers. And from the truth, indeed, they will turn away their ears and be turned aside to fables.' Chap. iii. 1—5. 'This also know, that in *latter* days perilous times *will* come. For men will be *self-lovers, money-lovers*, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without *natural affection*, covenant breakers, slanderers,—*having a form of godliness, but denying the power of it.* NOW FROM THESE TURN AWAY.' Christian reader! remember this command—and '*from such turn away.*'"

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From this view of the subject my observations and reflections ever since, have subtracted nothing, On the contrary, in this as well as in some other particulars on which I occasionally found myself constrained to differ from public opinion, my convictions have rather become stronger than weaker, and therefore, constrain me to record my vote against them.

Much has been said in defence of war as one of the necessary evils attendant on the present constitution of society. An evil it is of gigantic magnitude in the judgment of all who are well read in its history, and observant of its effects upon society; but it is alleged, that great as these evils are, war is, nevertheless, necessary and expedient.

The long and bloody wars of the Jews are often appealed to in proof that, however repugnant to some portions of the Jewish code, it was yet allowed, because of the exigencies of those times, and because the God of the Hebrews, for wise and good reasons, chose to make the Jews his sheriff to execute the judgments he had decreed against their heathen assailants, spoilers, depredators. And to complete the plea for war, the history of the best kings and princes in the ancestorial line of the Messiah, from General Abraham who commanded the allied troops of confederate princes in the rescue of Lot, down to the good Hezekiah, is plead in justification of war as not merely necessary, but lawful and right in some cases.

Nay, they tell us of war in heaven, and of Michael himself commander-in-chief, with his myriads of saints on the one side, and the dragon king with his confederate hosts of hell leagued against him on the other side. Many such things have been said and written in defence of wars, both defensive and aggressive, by ministers of Christianity, too, near the throne of Christian kings, as we complaisantly call them. But volumes to this effect only convince me of the ignorance of some and the hypocrisy of others, from whose reputation for candour, intelligence, and piety, we might have expected better things.

We can justify many of the Old Testament wars on as good and relevant grounds as we justify polygamy, divorce, and certain forms of slavery, because their was no separate and spiritual community erected on earth from Adam to the last Pentecost. A startling proposition truly, we are aware, to many kings, hierarchs, prelates, and preachers, even in the new world as well as in the old.

But so long as any man admits the dying testimony of Jesus Christ to be true, he must, I contend, give up his "Christian wars," "Christian armies," "Christian navies," "Christian victories," and military glory. The crusades were fashionable in their day, and so are Christian wars and slaughter. *Auto da Fees*, too, and inquisitions have had their apologists as well as war. And just as consistent were those Christians who either plead for them or apologized for them, as the apologists for Christian wars.

The dying Messiah pronounced these oft misconstrued and oft unobserved and neglected words—"MY KINGDOM IS NOT OF THIS WORLD. *If my kingdom were of this world,* MY SERVANTS WOULD HAVE FOUGHT, *that I should not be delivered to the Jews. But now is my kingdom not from hence,*" or of this world. The conclusion

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from these words is inevitable. My kingdom being not of this world, my servants cannot fight for me, not even in a defensive war. This passage, from such a person on such an occasion, methinks ought to settle the question for ever. But, alas! if light, and knowledge, and oracles of God, and words of Jesus Christ and his Apostles, would settle questions in which men's passions are their attorneys, we should have had a world free from a thousand monsters which torment it day and night. Men, when led by their lusts of power and personal aggrandizement can eloquently, convincingly, and persuasively, explain away any precept of the law or of the gospel. Even men have argued that the term *not* in the sixth, seventh, and eighth commandments were misprints or interpolations, and that their true reading justified their practices. Certainly myriads act as though these all were affirmative and not negative precepts.

But it may be said that our Saviour only inhibited his servants from fighting for religion or from fighting for him, because he was predestined to fall into the hands of the Romans as a sin offering for the world. This is a mere assumption, and contrary to the reason given by our Lord why his servants should not fight even to defend him. The reason is not that he was born to die a violent death as a sacrifice for sin; but the reason is, "*My kingdom is not of this world.*" Had it been of this world, "my servants would have fought," and I should not have fallen into your hands. "But now is my kingdom not from hence." The citizens of Christ's kingdom are, therefore, not to fight. Hence, says the Apostle, "The weapons of our warfare are not *carnal*, but spiritual." "We wrestle not with flesh and blood, but with the rulers of the darkness of this world, with wicked spirits in the regions of the air."

When the disciples of the Messiah saw an armed band coming to seize him, they asked, "Shall we smite with the sword!" and before he answered, "Peter drew his sword and cut off the ear of Malchus." Jesus then commanded his servant to "put up his sword into its place," adding these remarkable words—"for all that take the sword shall perish with the sword." If, then, the Messiah would not, in defence of his own life, have his servants to take the sword, for whose life ought it to be unsheathed!

The sermon on the mount is an exponent of the Saviour's mind and will on the subject of war. If he would not have any of them to render evil for evil, and if he pronounced the highest honour and blessing on the peace-makers, who can imagine that he could be the patron of war!

"Blessed," says he, "are the peace-makers, for they shall be called the sons of God." The sons of God are, therefore, the sons of peace. He had no beatitudes for heroes, no benedictions for conquerors, no glory for a soldier covered with wounds in defence of his country. Such victors, and heroes, and patriots, are no where mentioned with honour in the New Testament. Indeed, the spirit of war and the spirit of Christ are as antipodal as light and darkness, as good and evil. The angel that announced the nativity of the Messiah led us to expect that his reign would be that of peace;—that he should, like Melchisedec, be a prince of peace. Hence, the celestial choir

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heralded his birth as not only bringing new revenues of glory to God in the highest, but as producing peace on earth and good will among men.

But although the teaching of the Master addressed to his followers was all in favour of peace and against war, as is very generally conceded; still, it is alleged that in the discharge of our duties to the state, we may, by the force of other precepts, be constrained to bear arms in defence of our country—or in obedience to the "*powers that be.*" This, indeed, is a grave question, and must be carefully considered. Meantime, we have only alleged, that as citizens of Christ's kingdom, according to the precepts and the examples of the King himself and his Apostles, we cannot become soldiers, and engage in broils and battles for our own sake, or for the sake of religion.

But may we not volunteer to fight and kill our neighbours for the good of the state? Or, at least, when commanded by those in authority, must we not act as soldiers, and endeavour to destroy men's lives for the honour of our country, or for the maintenance of our rights? On this important question we must reflect for another moon.

A. C.

ESSENTIALS AND NON-ESSENTIALS.

In maintaining the completeness and all sufficiency of the Word of God for the spiritual man, we not only contend for its sufficiency in opposition to creeds, confessions, and all the symbolical books devised by human wisdom—but we likewise include the inviolability of the Word. We earnestly contend for its integrity in opposition to those who acknowledge its sufficiency, yet render their confession void by breaking it into two chapters of *essential* and *non-essential*. It is a serious thing to disjoint the symmetry of the divine plan—to dislocate the perfect frame of truth provided by the Lawgiver; and those who are engaged in such an unhallowed work, are accumulating grave responsibility. To those who may be treading such dangerous ground through thoughtlessness rather than impiety, we offer the following considerations:—

I. All things that are enjoined in the New Testament are prescribed by the supreme authority of the Christian Lawgiver, either directly from his own mouth, or by the medium and ministration of inspired ambassadors. If we affirm that any appointment prescribed in the record is not essential to salvation, we are guilty of libel on the government of the Holy One! We are found in the dreadful work of directly impeaching the wisdom, sincerity, and integrity of the Monarch! Think, for a moment, of a lawgiver circumstantially and solemnly enjoining an institute, which may be scorned and violated with impunity. If such a condition of things prevailed even in a civil community, the result would speedily be manifest in disorder and destruction. Let us not encourage a system which would reduce and diminish the splendour and dignity of our King, until his administration would appear more contemptible than the ordinary governments of the world!

II. Supposing, for a moment, that we allow the pernicious distine-

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tion which we have been condemning. Granting that there may be, in the abstract nature of things, some foundation for such a distinction. Yet it must be immediately conceded by all scriptural readers, that the laws of the King are not so distinguished and separated in the Statute Book. No such partition is made or implied in our divine code. Who, then, will attempt the stupendous work? What being will volunteer to take heaven's Statute Book in his hands, and discriminate unerringly between the essential and the non-essential—between matters fundamental and matters of secondary moment—yet *both* explicitly enjoined under the same sanctions? Truth is, that even could we assume that there must be in the ultimate nature of things some ground for the distinction, yet no finite intellect could be successful in discrimination. Our only safe course is to cling earnestly to the imperious obligation of every precept and every injunction contained in the Book of Life.

III. Let the madness of such a course be tested in an inferior province: namely, In the dominions of Nature, in the boundaries of God's outer court,—the material universe. Look upon the wide creation which God has given us as a temple for habitation, meditation, and worship. Wander through its fields of living green which have received a renovating baptism by dew from the womb of the morning. Recline in its solemn groves which dimly yet richly lighted, seem to invite the earnest spirit to high and reverent contemplation. Seek communion with that great sea, which with an awful voice appears to be rushing upon us, yet though girding and rising above the solid ground is held back by the compression of a mighty law. Hold fellowship with all the pellucid rivers which sweep in tributary joy towards the central tide. With all the rocks and mountains, older than death or time, and teeming with the spoils of eld, declaring the counsel and working of the self-existent Creator and Lawgiver. Inquire of Nature in all her forms, which of her laws are *essential* and which of them *non-essential?* If the question be not too absurd for anything deeper than silence, one commanding voice will sound from the inner structure through all her organs, declaring the essentiality and necessity of all her laws, perfect in their range, and uniform in their operation. If not satisfied with the oracle, try the method of detaching. What law, element, or instrument, will you banish? Attraction, repulsion, electricity, light, heat, or darkness? Alas, vain man! if you could carry your principle into working in the material around you, you might desolate the earth with hopeless ruin, or paralyse the grand system to which the earth belongs.

If, then, in an inferior province of the divine empire, all the laws and institutes are *essential*, surely it must be unreasonable and impious in the extreme, to carry such a principle of *anarchy* into the most sublime field of the divine economy.

IV. But what is the order of the moral spirit which lies beneath the pernicious distinction we are dissecting? Let us endeavour to reveal the demon in his native form. The language commonly employed on the question may be translated into English in the following method:—

"The injunctions of the Almighty form a galling yoke. The

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heavenward road is strewed with thorns and briars. I would fain feel more at ease under the burden of the cross, and urge on my journey without bleeding feet. I seek no distinguished place among the redeemed, no grand eminence among the children of light, no peculiar glory near the awful throne. Only let me arrive within the gates, that I may be separated from the lost, and escape the region where despair reigns, and hope cannot enter. To accomplish this object I will now light my midnight lamp, and endeavour to discover *how many* of the commandments of God may be violated with impunity. Let me only grasp the *essential* for my own *safety*, and all the rest will I leave to those who do not think the cross heavy enough, but are desirous to carry along with it a huge load of lumber."

With these pious, lofty, and grateful feelings in his mind, our philosopher trims his lamp, sits down to his work, and speedily resolves to give society the benefit of his toil, by making the secret public property. G. G.

THE SABBATH.

FOUR letters on the Christian Sabbath, and how it ought to be kept, especially in reference to public worship, written by a Baptist missionary, Sidney, New South Wales. These letters have been recently sent to us by brother Taylor, who some time ago emigrated from Halifax, Yorkshire. We shall insert a letter in each successive number.

It is rather remarkable, that almost as soon as a missionary or a private devoted Christian brother, leaves this country for some distant part of the world, the mind becomes unshackled, and is in some measure emancipated from the baneful influences of human creeds and establishments, by which we are surrounded, and which operate as so many barriers to the progress of pure and simple Christianity as revealed in the New Testament.

The Apostles' doctrine, the fellowship, the breaking of bread, and the prayers, are so many component parts of the constituted worship of God: and this worthy minister has spoken of them with great plainness of speech. It is true they are not so fully enlarged upon as they might have been—especially the fellowship, which comprises in it the giving of our property on every first day of the week as God has prospered us—still, we rejoice that ministers and missionaries, particularly of the Baptist denomination, are beginning to speak more scripturally and plainly on the subject. J. W.

From "The Sentinel."

LETTER FIRST.

SIR.—In your most valuable paper there was, some time ago, a very excellent series of articles from the pen of a talented correspondent on the POWER OF THE KEYS, and I had hoped, that there would have been a continuation of the same; but not having seen any of the

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like *style* lately, I am induced to think something has occurred to prevent, or the party may have removed from the colony; still, for the sake of those articles, I will ever entertain for the writer, though to my knowledge I have never seen nor known him, the highest esteem. Thinking it may perhaps be useful, I send you the first of a series on the SABBATH. Your worthy correspondent pointed out that it was not persons but things that were to be loosed and bound, and, in the Sabbath, we find, that the Apostles exercised the power both of loosing from the observation of the seventh day and binding to the observation of the first day of the week, as we shall find when the proper time comes. In the meantime, it may be as well to commence the consideration of the subject with the meaning of the word.

SABBATH means a rest, a repose, a cessation from labour. We read that, on the seventh day, God ended his work which he had made, and he rested (ceased) on the seventh day and sanctified it, *because* that in it he had rested from all his work which he had created and made. Gen. ii. 2 and 3. This was the original Sabbath, or rest, which God appointed: but this was not the only Sabbath, for the seventh month may be called the Sabbatic month, from the many Sabbaths it contained (see Leviticus, xxiii. 23, to the end.) And we also find, from the former part of this chapter, as well as from other parts of Scripture, that the three great feasts of the Lord, namely, the feast of the passover, the feast of harvests, and the feasts of tabernacles, were to be kept as Sabbaths.

We find also that every seventh year was to be a Sabbatic year. Lev. xxv. 1.

And again, they were to count seven times seven years, and when they were numbered then came the great jubilee (see same chapter reading onwards.) We, therefore, conclude that *a Sabbath is a period of rest appointed by God.*

We find that the Sabbath was appointed by the *Creator* for the *creature,* because it was not confined exclusively to *man;* for the children of Israel were commanded, not only that they themselves should rest, but also that their men servants and maid servants, their oxen and asses, and even their very *land* was to have its Sabbaths (Lev. xxvi. 34 and 35)—it was appointed for the creature that the creature might be a partaker of the joy of the Creator; for, at the very first institution of it, God having wrought at the work of creation for six days, and having looked upon every thing that he had made, and beheld it was very good (Gen. i.) ceased (rested), the seventh day, (Gen. ii.) and beheld with satisfaction the work of his hands; wherefore it was written (Exodus xxxi. 17,) that he rested and was refreshed. This was the happy time when the morning stars sang together, and all the sons of God shouted for joy. (Job. xxxviii. 7.) Such was the first and original Sabbath, the day that the Lord blessed and sanctified, and it must be manifest that it could be intended only for those who were in a state of amity with him. It was instituted and enjoyed before sin entered the world. The wicked, who are like the troubled sea, never could enjoy a Sabbath like this. How is it possible for those who "cannot rest" (Isaiah lvii. 20) to enter into the rest of Jehovah? We see, therefore, that after the fall, the Sab-

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bath was totally inapplicable to man except he be restored to the favour of God. Our first parents were reconciled to God, through faith in that Mediator, whose coming and work were announced to them in the garden of Eden—not promised to *them*, but announced in their hearing in the sentence that was passed on the serpent, (Gen. iii. 14, 15,) and they, by confidently relying on the truth of the declaration of God, received this truth, and laid hold of it as an anchor to their souls; they, thereby, became reconciled to God, and seeing Christ's day afar off, they were glad. From that day to this, there has been a seed to serve God in all generations; a peculiar people to show forth his praises, who can and do enjoy the Sabbath. That this is the correct view of the Sabbath, and the persons to whom it is applicable, is clearly taught by the prophet in the following conclusive manner. The great lawgiver of Israel, says Deut. xx. 10, 12, 13, (God speaking, says) "I caused them to go forth out of the land of Egypt, and brought them into the wilderness; and I gave them my statutes, and showed them my judgments, which if a man do he shall even live in them. Moreover, also I gave them my Sabbaths to be a sign between me and them, *that they might know that I am the Lord that sanctify them.*" So then, we see, that the Sabbath was an appointed sign between God and his people, to show that they were his, and if so, could not possibly belong to the rest of the world; otherwise it could no longer be a sign to them, distinguishing them from the rest of the world. Again, Moses, speaking of the seventh day, says to the children of Israel, "seeing that the Lord hath *given* you the Sabbath, he hath given you on the sixth day the bread of two days." And again of the seventh year, he says,—"The Lord will give you on the sixth year sufficient to last till the eighth and ninth years"—evidently showing the truth also of our Saviour's declaration, "The Sabbath was made for man, not man for the Sabbath." Because God hath *given* them the Sabbaths—given them because he hath been pleased to enter into a covenant with them—thereby sanctifying them and making them his own. But as they broke his covenant, and greatly polluted his Sabbaths, (Ezekiel xx. 13, 16, 21, 24,) it next behoves us to inquire, whether the Sabbath of the seventh day has been annulled, and another instituted, which, if God permit, we will do at an early opportunity.

I am, Sir, yours truly, THEOPHILUS.

PECULIAR PHILANTHROPY.

GERRET SMITH, Esq., of New York, one of the largest landholders in America, in his benevolence to the African race, and to see what can be done for that unfortunate population in the way of advancment and moral development, has made out some two thousand deeds for from forty to fifty acres each; and proposes to execute another thousand deeds of the same sort, to be conferred on that class of coloured persons, from the age of twenty-one to sixty years, of well attested character or of a fair reputation. If all anti-slavery persons would, according to their ability, display a similar sympathy for that oppressed people, they would not only be a very popular, but a very useful denomination in our land. A. C.

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THE PROGRESS OF JESUS.

JESUS discovered, doubtless, in his early childhood, the solemn destiny for which he was born. To the ordinary lessons of piety, Mary his mother would add the history of those angelic announcements which preceded his birth, and those prophetic intimations that followed it; and he would feel an early impression that he was born to some special office of importance; nor would this conviction of a special and high destination produce, on his holy and perfect mind, any other effect than a deeper sense of responsibility. To the study of the Mosaic writings and prophetic Scriptures would he have recourse; and, while studying these, he would discover in his lineage, in the place of his nativity, in the time of his appearance, the tokens, and ascertain the fact, of his own Messiahship. Now would he give intenser application to the study of sacred Scripture, that he might ascertain the work and duties of Messiah; and uninfluenced by the carnality of the Jews, he would soon perceive that an arduous and agonizing office devolved on him. O, it is an interesting and touching thing to contemplate him, ere he was twelve years old, pondering the records which taught him how he was to suffer. Death, a terrible, a sacrificial death, was before him. In every offering prescribed by the law, in Isaac bound for sacrifice, in David's prophetic personations, in Isaiah's victim, "brought as a lamb to the slaughter," in Daniel's "Messiah cut off" by a violent and untimely death, he beheld his own sorrows shadowed forth. Those hands, with which he grasped the prophetic roll, must be pierced; that heart which throbbed audibly in the hour of stillness and meditation, must be broken; those words which he read at the head of the twenty-second Psalm, "My God, my God! why hast thou forsaken me?" were to be adopted in their truest emphasis by him. The tear would start as he conducted studies like these, while his countenance would assume the aspect of meek and heroic self-devotion; his "Father's business" would become the absorbing theme of his soul.

With such anticipations, a peculiar tone would be given to his every movement and exercise. When, at twelve years old, he came up to the temple, how totally different would his emotions be from those of all other youth, and of all other worshippers. His first glimpse of Moriah's heights, his first view of Jerusalem, would be associated with the impression that he was approaching the arena of conflict, the destined scene of his own immolation. When he entered the temple-court, and saw the sacrificial lamb quivering beneath the knife, and consumed in the altar-flame, he would recognise the symbol of his own sacrificial suffering. Whilst joining in the sacred Psalm, he would adopt as his own, those sentiments which the people at large could only chant, as expressing another's self-devotement. When he sat amid the doctors, his questions would be designed to elicit ampler information as to the duties of that office, of the responsibility of which he was inly conscious.

The time at length arrived when he was to enter upon the sacred mission; and then he presented himself to John to be baptized of him; but how different must have been the spirit in which he yielded himself to the sacred rite, from that with which others, even the most pious,

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received it. It betokened faith in Messiah's near approach: conscious that he was *himself* the Messiah, the rite was to him an inaugural service; he yielded himself to the arduous duties of the office which then he solemnly assumed, and with which he was invested by the anointing of the Spirit. Henceforward, he was ever found anticipating his death. He looked upon "the temple of his body" as doomed to be destroyed. He fixed his eye upon "the sign of the prophet Jonah," the type of his own entombment. He regarded himself as "a grain of wheat," which "must die" in order that it may germinate. To the Jews at large, he proclaimed "that the Son of Man must be lifted up;" and to his immediate disciples he foretold, in so many words, the very manner of his death.

Emotions still more intense were awakened; as he approached the time of his immolation. He spoke more frequently of it to his disciples. It was his theme on the mount of transfiguration. His last journey to Jerusalem was characterized by a pressing and an earnest speed, which filled the twelve with surprise, while it indicated how powerfully he was affected by his work, and how entirely he was devoted to it. It was but six days prior to his death that he uttered, publicly, that solemn soliloquy and devout appeal, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." It was on the very night on which he was betrayed, that he said to the twelve, "With desire I have desired to eat this passover with you, before I suffer." When instituting the sacramental supper, he spoke of his death, as if it had already been consummated,—of his "flesh," as already "broken,"—of his "blood," as already "shed." Then it was that he prayed, saying, "Father, the hour is come; glorify thy Son, that the Son also may glorify thee." Having offered this prayer, he visited, for the last time, his favourite resort; and, in Gethsemane, consecrated himself, for the last time, to his atoning work; but his innocent and sensitive nature shrunk from the idea of expiatory suffering, even while he voluntarily dedicated himself to its endurance; the crasis of his blood was broken,—for the unparalleled anguish produced by the bare anticipation of atoning agonies, wrought an unparalleled effect. His betrayal, his arraignment, and his crucifixion, immediately followed.—*Ely's Winter Lectures.*

THE CROSS.

Symbol of shame! on thee, my Lord,
The mark of hellish malice hung,
While keen reproaches, bitter taunts,
Were hurl'd by Jew, and Roman tongue;
Yes, there he bore the shame for me,
While fiends and angels wond'ring stood,
To see the meek and Sinless One
Rais'd high on the accursed wood.

Symbol of suff'rings! As he hung
Tears flowed from his beseeching eyes;
And 'mid his agonies arose
To heaven his mild entreating cries.

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His hands, his feet, his wounded brow,
Pour'd freely forth the crimson tide;
Yet by these sorrows we are heal'd—
We live for he was crucified.

Smybol of faith! We rest our souls
On Him, who, on thy rugged wood,
To save us in our lost estate,
Paid our great ransom with his blood.
Thou art the sure foundation laid,
The firm, the changeless Corner Stone;
For there Christ died, and in his death
We place our trust for heaven alone.

Symbol of hope! A starless night
Seem'd round our hapless race to close,
To fold us in its gloomy pall;
When, joy to man, the Cross arose!
It rose, and in the human heart
Hope sprang to chase that fearful gloom,
And by its sweet and cheering light,
Dispel the darkness of the tomb.

Symbol of love! God's love to man
Was never known, till raised on high,
The world, upon the Roman cross,
Saw God's own well beloved die!
O! may that love constrain our hearts
To count all earthly things but dross—
To lay all other boasts aside,
And glory only in the Cross! W. Baxter.

PROSPECTIVE GLORY OF THE UNITED STATES.

The prospective glory of the United States is a subject which overwhelms the imagination. No citizens of ancient or modern times ever had such a country to contemplate as those of the United States. So vast, so fruitful, possessing every climate, from the cold of the north, to the balmy airs of the tropics; every plant from the green pine of the Aroostook, to the delicate jessamine of the Rio del Norte. Within our boundaries are the foundation of untold wealth, our mountains are filled with the riches of every mine, our valleys invite the hand of cultivation, and smile, as none other, on the labours of the husbandman. The troubled waves of the Atlantic, and the stiller water of the Pacific line our coasts; our ships whiten the ocean, and the loved flag that waves over them is the harbinger of liberty, and the protection of the powerful and brave. In examining our geographical limits, we find within it, the extent of modern empires still lost in wilderness, yet by the enterprise of our citizens, the additions of new states almost realize the prophesy "of a nation being born in a day." The ultimate history of our country seems too vast for human conception. The experiment of millions of men living under a republican government, and left to the fruition of an unfettered body and free mind, joined together in advancing the in-

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terests of humanity, and accomplishing the highest perfection our nature is capable of, who can conceive the result?

The United States have a frontier over ten thousand miles, a sea coast of nearly four thousand miles, and a lake coast of twelve hundred miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio river is six hundred miles longer than the Rhine, and the noble river of the Hudson has a navigation in the "Empire State" one hundred and twenty miles longer than the Thames. Within Louisiana are bays and creeks, that are almost unknown, that would shame by comparison the Tiber or Seine. The state of Virginia alone, is one third larger than England. The state of Ohio contains eight thousand square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of three thousand miles, the distance from America to Europe. From the capitol of Maine to the "Crescent city," is two hundred miles further than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany Austria, and Turkey. The increase of population has been rapid beyond precedence, and in accordance with the country itself. At the close of the revolution the United States contained a population not twice as large as the present city of London; in less than fifty years, it has increased into seventeen millions, and this population is the amalgamation of the finest European races, "forming a national character, having for its basis the irresistable energy and steady courage of the Anglo-Saxon, in which are mingled the religious tenacity of the thrifty Scot, the generous bravery of the quick-witted Irishman, the sanguine and elastic spirit of the mercurial Frenchman, and the patient, persevering industry of the honest German."

Yet all this has been accomplished within the ordinary lifetime of an individual. There are those in our land that were present at the birth of the nation, and have witnessed its wonderful growth. The future—pressed on by the accumulated energies of the last fifty years—will develop results in arithmetical progression, more wonderful; and as the imagination attempts to draw a picture of the future, the mind shrinks from the conception, and the judgment and fancy are destroyed, in the presentation of the not half-conceived reality.

EFFECT OF WAR ON LIBERTY.

Let us learn wisdom from the past. If we look back over the wreck of former republics, we shall find scarce one that did not fall a victim to its war-spirit. Did not the soldiers of our own Washington urge him on one occasion to assume the sceptre? Look at the republics south of us. Well did a distinguished officer in our last war say, "We have escaped from one war with a crippled constitution—the next will probably destroy it." Still more distinctly did Madison forwarn us: "Of all the enemies of liberty, war is the most to be dreaded. It is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the well known instruments for bringing the many under the dominion of the few. *No nation could preserve its freedom in the midst of continual warfare.*"

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THE PENALTY OF DEATH.

THE fear of sudden and violent death conveys more terror than any which enters the human heart.

> "The weariest and most loathed worldly life
> That age, ache, penury, and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death."

It startles and shocks the sovereign instinct of nature; imprisonment does not. It excludes earthly hope; in the solitary cell hope sits by the prisoner, and makes his lot a cheerful one. Pardon, revolution, a thousand incidents may open the door of the prison, but not of the grave.

Nay, why is it that punishment is opposed by a puling philanthrophy? *Because it is terrible.* For this very reason all who would not light the torch and whet the knife of the midnight murderer—all who would not have the dark form of murder bending over the couch of innocence, and its fear mingling with every moment of the life of weakness—desire to see it retained. It is better that guilt should die than that innocence should bleed. God makes death the wages of sin; and the piety that would repeal that law is unwise, if it be not guilty.

QUERIES AND REPLIES.

UNIVERSAL RESTORATION.

Saltcoats, November, 1846.

DEAR BROTHER.—I have carefully perused your remarks on my query on Universal Restoration. You say that, in your judgment, the import of the Greek words translated in the common version "eternal," "everlasting," "world," "age," &c. can only be gathered from the connexion in which these words are found. If this judgment be correct, does it not entirely destroy the argument for never-ending punishment based upon these words? Because if the subject must always determine the meaning of these terms, then these terms can never determine the meaning of the subject. But you say that when the subject referred to is the future state of either saint or sinner, the terms "world," "age," &c. *could not* have expressed the meaning of the inspired writer. Now if the principle laid down above be correct, upon what grounds do you conclude that these terms *could not* have expressed the writer's meaning? If it be replied that the same word expresses the duration of the happiness of the righteous which expresses the duration of the misery of the wicked, still may not this be termed inconclusive, seeing that the same word which denotes the duration of God's existence, denotes also the duration of the Jewish, Christian, and other ages?

Besides, the eternity of bliss is established altogether independent of

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the debateable ground occupied by these words. Is it so with the eternity of punishment?

In reference to your quotation from the Englishman's Greek Concordance, in which it is stated that *aion* is translated by the phrase "throughout all ages," I would remark, that this is a mistake, as in Eph. iii. 21, where this expression is used, the Greek word "*pasas*," which signifies *all*, is connected with it, so that *aion* has here just the same signification as in other places; and from the fact that "all" is connected with the Greek word in this passage, its signification is necessarily limited, because we could not speak of *all eternities*.

As I understand that the matter depends very materially upon these words, and as it is the only thing which you have given prominence to in the way of argument, I will here pause for a reply.

After reading the foregoing remarks, you will perceive that I do not require formally to answer your question relative to the extent of what you are pleased to denominate my *scheme*, but that my wish simply is to understand if the Bible teaches what man teaches, that punishment will co-exist with the throne of God. Further remarks on the subject will be gratefully received, as my earnest desire is simply to know "what is truth?"

Yours, for the truth's sake, JAMES SERVICE.

REMARKS.

IT appears in our November number we rather misunderstood the meaning of brother Service. He did not refer so much to the subject of *universal restoration* of all things, as "simply wishing to know whether the punishment of the wicked will co-exist with the throne of God." He must be aware that although this may not be the case with the wicked, still an universal restoration may not be realized by them.

Brother Service seems to think if the words "world," "everlasting," "eternal," &c. do not in their isolated form contain the idea of unending misery to the wicked, or of unending happiness to the righteous, the connexion in which they stand will not help us to determine their meaning; because he says, "If the subject (treated on) must always determine the meaning of the terms, then the terms cannot determine the meaning of the subject!" What one witness cannot do when alone, may generally be accomplished by two or more when in company together.

All persons, and perhaps angels too, think in words, therefore, all words contain ideas. But so long as words stand isolated from their connexion, no one can tell to what particular person, subject, or principle they belong. We read of the "everlasting hills," the "everlasting mountains," the "everlasting priesthood of Aaron," also, of Jehovah being the "everlasting God"—the "everlasting King from eternity to eternity the same." Now the words "everlasting," "eternal," &c., strictly and absolutely considered, can only be applied to Jehovah, his truth, and his purposes; but, comparatively speaking, and especially when uttered in the poetic spirit of the Bible, they may be, and in fact are, applied to hills, mountains, dispensations, &c. Now if it be a part of God's truth and purpose that the wicked—the wilfully

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disobedient, shall be cast into the place prepared for the devil and his angels, where "there shall be weeping and wailing and gnashing of teeth," while the righteous shall enter into life eternal; and if the continuation or duration of these different states be expressed by the same terms in the original, who will say they shall not co-exist with the throne of God?

We are aware that the eternity of bliss awaiting the righteous has additional basis upon which to rest, besides the simple words "everlasting life," "eternal life," &c. This is not the question. The question is, Do these words of themselves, as a part of the truth, contain the idea of unending existence? if so, the matter is settled, seeing they are equally applied to the righteous and the wicked. The fact of the resurrection of Jesus Christ from the dead, to enjoy eternal life, is given as one of the grandest motives to induce sinners to seek after the enjoyment of the same blessedness. It is also given for the comfort and security of all those who are truly his children. "Because I live, you shall live also."

The words to "sit," "stand," "walk," "run," &c. are words containing ideas; still they may be applied to animals, men, angels, devils, or the Son of God himself. "*Sit* thou on my right hand till I make thy foes thy foot-stool." So the terms "world," "age," "for ever," "everlasting," "eternal," &c., when occurring in the scriptures, may refer to this world with its ages or dispensations, &c. or they may refer to the next world, with its endless durations of happiness or misery, as the case may be. The connexion alone must determine the sense in which they are to be understood.

The *criticism* on Ephesians iii. 21, in reference to the word *all*, we do not fully understand, and therefore shall merely quote the passage as translated by brother Campbell and others. "To him be glory in the church by Jesus Christ during *all* the endless succession of ages. Amen." This appears to me to refer both to this world and the next—to the eternal or immortal ages of the church. He has set up a kingdom which shall never be destroyed; but the glorious and full development of which, is still in the future.

In conclusion, we remark that there are three different and opposing theories, respecting the future and eternal state of the wicked, agitating the minds of some of the disciples of Jesus. We think it matter of regret that it is so, seeing they profess to be bound in their onward and upward course for eternal life. Let each one seek to *save* instrumentally as many as possible from the wrath to come, and leave the rest in the hands of him who will judge the world in righteousness by that man whom he hath ordained.

The first theory for which some contend is, that there will be an *universal restoration* to happiness and immortality of all who have, during the long succession of ages, been connected with this mundane system, so that we may hereafter expect to see the devil with Judas the traitor, and all their long train of guilty associates, finally walking arm in arm up to the gates of paradise, demanding admittance as the saved and sanctified of the Lord!

The second theory is, that the sufferings of the wicked, insome purgatorial place of punishment, will be only for a limited time; and

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when the accusations of a guilty conscience and the wrath of God have inflicted sufficient of their withering and blasting influences upon the body and soul of the sinner, he then becomes unconscious, and is annihilated for ever. This theory, even could it be proved to be true, is not very cheering for the man who is still determined to go on in his trespasses.

The third theory is, that of an unending life in a state of misery, without the least hope of release; but which in every case shall be according to the physical, moral, and intellectual responsibilities of the parties, and of the crimes they have committed, whether they be demons or men.

Now it were needless to remark, that each of these conflicting theories cannot be true; it may be that none of them are strictly correct. But suppose we could select any one of them as indisputably certain, of what moral advantage, we ask, would it be to those who have been attracted by the cross of Christ—inspired by the amazing love of God in the gift of his Son Jesus Christ our Lord, whose hearts and souls are fixed upon gaining eternal life? None whatever. It is true Paul said, knowing the terrors of the Lord we persuade men; but the ambition of his heart was that he might know *him* (Jesus), and the power of his resurrection, and the fellowship of his sufferings, that he might thereby be made conformable to his death, if by any means he might attain to the resurrection of the dead in Christ, and be brought with them into the presence of God and the Lamb for ever and ever. May it be the ambition of every disciple of Christ constantly to sow to the Spirit, that from the Spirit he may have the honour to reap life everlasting! J. W.

ON FASTING.

Shrewsbury, November 26, 1846.

DEAR BROTHER.—I should feel obliged if you would either in a private letter, or through the *Messenger*, answer the following query—Is fasting a Christian duty? E. H.

ANSWER.

THE Christian Lawgiver has not appointed any particular days for fasting; still there are many examples both in the Old and New Testament of this duty being attended to on important and solemn occasions. Without referring to the former dispensation, we may notice, that the Saviour who was made in all points like unto his brethren, after he was filled with the Holy Spirit, *fasted* forty days and forty nights, the design of which was, that he might set an example to his followers how to resist the idolatry—worldly-glory—self-sufficiency, and presumption presented to them by the devil, who claims to be the god of this world, but whom Jesus came to conquer and to destroy on behalf of all his people. This fasting of our Lord's was no doubt supernatural: but pampering the appetites, which always creates a spirit of domination and pride, is incompatible with the various and conflicting duties of a Christian soldier.

The Saviour, in his sermon on the Mount, gives instruction to his

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disciples in reference to many personal duties, and the manner in which he wishes them to be observed, among which we find alms-deeds, prayer, and fasting.

At such a period as that occasioned by the crucifixion of the Lord, he said the disciples would fast, and no doubt they did so; though it might be on that occasion more from grief of heart, than from religious principle. He, on that occasion, according to his promises, saw them again, and turned their sorrow into ineffable joy, by the fact of his resurrection from the dead.

Subsequently to the ascension of our Lord, the disciples, during their pilgrimage on earth, often fasted, sometimes indeed from necessity (2 Cor. vi. 5; xi. 27.), and sometimes from choice, and as a personal religious duty. (Acts xiii. 23.) The latter no doubt would be more pleasant than the former; still on no occasion were they to look dismal as did the hypocrites who appeared unto men to fast.

When bishops and deacons were to be chosen and ordained in a congregation of the Lord's, it was done with fasting and prayer.

The Corinthian converts, prior to their conversion to Christianity, had been trained to the exercise of their uncontroled and licentious passions. The Apostle who had begotten them to Christ, through the truth, exhorted them to give themselves to prayer and *fasting* for a time, that they might obtain self-government, and that Satan might not tempt them for their incontinency and disorder. When, therefore, any solemn and important duty is to be attended to, whether of a personal, relative, or of a public character, fasting and prayer are imperative Christian duties, binding upon all the disciples of Christ. The Bridegroom has been taken from us for a time, but he will see us again. These, then, and not the future, are the days for fasting and prayer. J. W.

DISORDERLY CONDUCT.

Wrexham, December, 1846.

Dear Brother.—I am induced, for the information and satisfaction of the church in this town, to request your opinion on the following case:—Suppose an individual, once a member of a church, but who had been several times put out for disorderly conduct, expresses a wish to be again united with the church; the brethren, however, taking into consideration the fact of his having been so repeatedly re-instated, and having no confidence in him, owing to his disorderly conduct whilst unconnected with them, affectionately and kindly admonish him upon his professed reformation. The individual, instead of receiving such admonition in the Christian spirit in which it was given, takes offence—neglects meeting with the brethren—traduces several of them—and seeks spiritual food from the popular denominations. Being well instructed in the Scriptures, he did not feel satisfied with their teaching, and therefore seeks admission in a neighbouring sister church, distant five miles from the one he originally applied to. I ask you, therefore, Mr. Editor, for your opinion on the following query:—

Would such church be acting scripturally in receiving such an

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applicant, knowing all the circumstances of the case, and the reasons why admission was refused him by the church to which he first applied? J. P.

ANSWER.

WHAT is implied by the term "disorderly conduct," we cannot say. There are many brethren and sisters whose conduct, in some respects, is disorderly, but who are more the objects of instruction and reproof than of exclusion; hence Paul said to Timothy, "In meekness instructing those (brethren) who oppose themselves;" if God peradventure will give them repentance to the acknowledgment of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Had our friend the Querist said, the person had been put away several times for immoralities, or for infidel conduct, we should have understood him much better; and in that case should scarcely imagine a church of Jesus Christ, at five miles distance, which knew all the circumstances of the case, would receive such an one into her fellowship. Certainly this would be partaking of other men's sins.

Every disciple of Christ, and every community of disciples are called upon to maintain purity of heart, of life, and of fellowship, in public and in private. For without holiness no man can see the Lord. And it is our deliberate opinion, founded, as we conceive, on apostolic example, that no church ought to receive any member, not even those whose behaviour is as becometh the Gospel, without a written recommendation, signed by two of the officers of the church to which such member belongs; but even this requires the exercise of patience and forbearance, seeing that many congregations have been in disorder and grief; and the more peaceful especially the weak of the flock, have been glad to retire to the abodes of unity and love, rather than meet, under such circumstances, with the congregation to which they stand more immediately connected. J. W.

ITEMS OF NEWS.

Nottingham, January, 1847.

THE congregation in Nottingham, during the year 1846, has passed through the usual and conflicting stages connected with this pilgrimage state. Her number still remains about two hundred, most of whom are poor in this world, but we hope are rich in faith and heirs of the kingdom which God hath prepared for them that love him. Two have fallen asleep in Jesus, one of whom was sudden and unexpected. At the Lord's table on the first day of the week in her usual health, and the day but one after in eternity! Such are the ways of God with his people. Three of our number have removed to London to reside there for a time, and we are happy to know they fill up their place in the congregation assembling in that city. Two sisters, young converts, have removed with their parents to Calais. Alas! for the danger of those who cannot, and those who will not attend to the institutions of the Lord. Some have removed to other parts of the country in quest of employment. Eight have been added by confession and immersion, and seven or eight from other congregations of immersed believers. Some have been cut off for disobedience. Still, we shall be warranted in saying, that a good degree of peace, truth, unity, and love, are in existence amongst us. May the Lord increase their activity an hundred fold in the hearts of all the brethren! J. W.

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Huddersfield, December 21, 1846.

After the meeting last evening we had an intelligent confession of faith in Jesus as the Messiah, from a person who had attended the meeting of the church for several weeks back. He has been buried with Christ in baptism this morning, planted in the likeness of his death, and raised in the likeness of his resurrection, to walk in newness of life. H. S.

London, January, 1847.

The proclamation of the ancient gospel, and the pleadings for primitive Christianity, have not been unsuccessful. During the last three months, fifteen penitent believers have been immersed into the Lord Jesus for the remission of all past sins. Several very important arrangements have been made for carrying on the work; and peace, unity, and love prevail.—*Bible Advocate.*

FOREIGN NEWS.

In a letter from brother Beadman, dated New York, December 14, 1846, we learn the following items respecting brother Reid, who some two years ago emigrated to that city.

Brother Reid remains very poorly, subject as usual to great and sudden changes. Some days he appears well and in the enjoyment of the blessings inseparably connected with existence, as well as the incomparably superior ones of a confident hope of the gospel of Christ, on others a great change comes over his brief and stream-like happiness, and almost complete parallysis prostrates the whole man, and he lies on his couch a scarce breathing mass of atoms, with apparently nothing left but the echo of a sense that "once he was." Sick, however, as brother Reid has been his days have not passed without bearing some report in his favour, for besides occasional discourses he has been instrumental in effecting a change in our church, which despite considerable misapprehension and prejudice, the brethren cannot fail to appreciate.

Brother Reid has now left us for a few months. He has taken an experimental tour to prove what effect it will have on his health, a journey with a brother Taylor, to the far off regions of Milwaykey. He arrived safe, and in pretty good health, considering the fatigues incident to so long a journey. We hope his complaint will be left in that wild land of log huts, and that speedily he may return amongst us to spend his last days in a manner that will eventuate in the conversion of men, and the glory of Christ and of God.

Burlington, Boon County, Missouri, March 7.

I have received into the churches at Vevay and Republican, Switzerland county, Indiana, within the last year, about fifty-seven persons; and the whole number of additions by my ministry within the last five years, amounts to about seven hundred and fifty.

I am now labouring at Cynthiana, Harrison county, and Mount Carmel and Cooper's Run, of Bourbon county, Kentucky; at all of which places, I think a majority of the members are improving in Christian character. May the good Lord greatly bless them! J. M. Holton.

Pittsburgh, Pa., March 7.

We have had our brother J. H. Jones labouring in our meeting in Alleghany City for some time past, say about two weeks. The result has been sixteen persons added, each of whom obeyed that form of doctrine preached first at old Jerusalem. Our brethren attended in large numbers throughout the meeting, and frequently had to stand up that strangers might have seats. In a word, we have had a refreshing season; and now that brother Jones has left us, we pray the Lord's blessing on him wherever he goes. L. O. C. Nicklin.

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Boon county, Mo., March 20, 1846.

THE day before yesterday I returned from a tour of two weeks in Lexington, in Lafayette county. I commenced speaking in Lexington on Saturday before the second Lord's day, the 7th inst, and continued until last Monday night, the 16th. I was greatly assisted for a few days by our gifted and excellent young brethren, Gaines and Church. The result was glorious for the cause of Christ; twenty-one were added while I was there: several had been added just before, by the labours of brethren Gaines and Church, which make in all, since last November, seventy-two additions. It was a splendid triumph, won by the truth. The Baptists had been in operation a week before I arrived, and obtained something like twenty, I understood. The Methodists and Presbyterians united with them, which, at least, has done something for immersion; and several who had been on *their* anxious seat, or *mourning bench*, afterwards heard the Word, believed it, gladly received it, and were baptized. Praised be the Lord. How different the state of things in that city *now*, when contrasted with last November. "How *good* and how pleasant a thing it is for brethren to dwell together in unity." On last Tuesday morning I took leave of my kind and generous friends in that city, and am once more at home—meeting my family in the enjoyment of good health.

Brethren Palmer, Gaines, Church, and others, closed a meeting at Independence, last week, where some forty additions were had, making in all, some eighty-six accessions since the good work began, some few weeks ago.

Brethren Gaines and Church had been laboring at Carrolton for a few days before I left Lexington. I understood they had gained eleven. Never have I seen such demand for our preachers since I have been in the field. The fields are already ripe for harvest, and glorious would be result, if there were only labourers to go forth and reap. Oh! that we could induce more young men of piety and Bible knowledge to take the field.

While I was absent, our congregation lost two of its members, in the death of sister Gordon, and brother Wm. Robinson, senior.

In many places the sects are becoming vastly bitter; but many are coming out and uniting with us, and multitudes are coming from the world, and acknowledging Jesus to be Lord, to the glory of God, the Father.

T. M. ALLEN.

WE rejoice to hear, from various sources, that those principal points where we laboured most, on our late visit through Missouri, have, by labours of the able hand of evangelists in that state, enjoyed quite an ingathering. Many, it seems, have been added to the Lord; and the work still advances. May they all hold-fast their begun confidence and the rejoicing of the hope firm to the end!

A. C.

Lexington, Missouri, March 20, 1846.

BROTHER T. M. Allen has just closed a meeting here, with about twenty valuable additions, and a good prospect for many more soon. Brethren Gaines and Church have also received forty accessions at Independence in the last three or four weeks.

W. BELL, jun.

Granger, Medina county, Ohio, April 2, 1846.

OUR good cause is improving some in this region of late. I immersed at Dalton ten persons a few days since.

M. L. WILCOX.

Centreville, Bourbon county, Ky., April 3, 1846.

I RETURNED from Mayslick, Ky., on the 24th of March, after a stay there of some nine days, and under rather adverse circumstances, witnessed the addition of about twenty members to the body or church of Christ there, they were mostly from the world, some reclaimed, greatly to the joy of every Christian heart. Our beloved brother, L. Sandidge, I found and left confined to his house, extremely ill, but resigned and cheered by the hope of a better life. Brother A. Mitchell,

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one of the elders, was also too unwell to be out. I saw him twice in his sick room, and had much happy Christian conversation with himself and friends; great good I trust effected during our meeting. Brother Wm. Brown, employed as an evangelist in that county, (Mason,) is labouring efficiently. May the mercy and peace of the Lord rest upon you and yours, and may your extensive usefulness continue, and your path become brighter and brighter, to the end!

JOHN ALLEN GANO.

Mishawaka, St. Joseph's county, Ia., Jan. 20, 1846.

IT may not be uninteresting to you to learn that there is a congregation of Disciples in this place. They were brought together about two years since, and have gradually increased under the most determined sectarian opposition; present number about seventy. Several trying scenes of difficulty have recently transpired, which have resulted in the *loss* of four or five members by discipline, and retarded the work; but we trust it will yet prove a greater good. We meet every Lord's day, and have occasional preaching, and do not forget to remember the Lord Jesus in his institution. We feel our weakness in many points of church order, but are growing in knowledge day by day.

H. E. HURLBUT.

Indianapolis, Indiana, March 17, 1846.

BRETHREN I. Jamison, N. Waters, and T. Trochart, evangelists of well-established reputation, held a meeting in Belleville and Danville, at which eighteen persons were immersed into the faith.

I have recently made a visit to Cleveland and Ohio city, during which twelve persons were baptized, and two from the Methodists united by letter. Four persons in Holmes were immersed during my late visit. J. H. JONES.

ANOTHER minister converted to Christian immersion by the Campbell and Rice Debate:—

Part of a letter to Professor James Mason.

About four weeks since I baptized, in this town, George S. Skilbeck, an ordained minister in the Protestant Methodist Church. He is a native of Yorkshire, England—preached four years in England, and two in this country. He was brought to believe and obey the truth by reading Campbell and Rice's Debate; and for this reason I wish you to communicate to brother Campbell the above intelligence, as I think it important for him to have a record of such cases. He may have use for it some time or other. Brother Skilbeck is now a student in Bacon College, and promises to be very useful in the ministry.

SAMUEL HATCH.

Paris, Tennesse, March 2.

BROTHER Sandy E. Jones has been with us a few weeks, holding meetings most of the time to large and attentive congregations. Considering all circumstances, he has had great success. Twenty-one were added to the cause from the sects and from the world. He has left for Dresden and Jackson.

J. R. H.

Boon County, Missouri, February 25.

BROTHERS Allen, Wright, Church, and myself, recently held a five days' meeting in Fayette. There were four added to the church, who gladly received the word and were baptized. Brother Wright had spent the last few weeks in Macon and Adair counties. He added some thirty by faith and obedience. The good cause is prospering in many other portions of our state, and is greatly suffering for the want of more public teachers of Christianity. Oh! that we had more to meet the urgent demands for our labours from every direction in our state! T. M. ALLEN.

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Frankfort Ky., April 15, 1846.

My year's labours as an evangelist in the Mason county co-operation, terminated on the 1st of this month. During the year I preached three hundred and thirty-four regular discourses and immersed one hundred and seventy-six persons. The preaching, I suppose, was about half the services rendered.

The brethen co-operating, have adopted the principle of "equality," in raising the means to support their evangelists. They have taxed themselves twelve hundred dollars, to be given to two efficient evangelists for the ensuing year. I spent one-fourth of my time without the limits of the co-operation; and the brethren wish to do more abroad this year then they did last. I never laboured for brethren more arduously and faithfully, and I am happy to say that they all seemed to be well satisfied with my services, such as they were.

I am under many obligations to the brethren in the Mason county co-operation; the constant society and co-operation of the elders of the churches composing the co-operation, have been of substantial service to me. May the Lord make his church more useful, and his ministers more holy and less worldly minded!

W. M. Brown.

From the Christian Record.

We have received the "Minutes of the State Meeting of the Churches of Jesus Christ in the State of Missouri, which commenced the 16th day of October, 1846, in Lexington, Lafayette county, Mo;" by which we learn that the meeting was organized by appointing elder F. R. Palmer, chairman, and elder T. M. Allen Secretary. The whole number of churches heard from, was eighty-eight. Aggregate number of members, eight thousand nine hundred and forty five. Additions during the past year, one thousand an deight—one hundred and twenty-six churches reported to former state meeting, and not reported to this, having when reported, seven thousand seven hundred and fourteen—which makes the whole number of churches in that state, so far as known, two hundred and fourteen, with an aggregate number of fourteen thousand six hundred and fifty-nine members.

Thus we see that the good cause is already established upon a firm basis in Missouri, and although the past year has been one of peculiar barrenness, so far as proselyting is concerned; yet we see by the above report, that much has been done in that state to advance the cause. They have some noble spirits, as Elder T. M. Allen, Jacob Creath, junr., F. R. Palmer, S. S. Church, and many others whose praise is in all the churches.

May the Lord abundantly bless them, and grant them abundant success in pleading the cause of our common Lord!

Editor.

OBITUARY.

Nursery Cottage, Gateshead-on-Tyne, January 7, 1847.

GRACE M'DOUGALL, wife of William M'Dougall, died on the 12th of December, 1846, aged twenty-one years, leaving an affectionate husband, two helpless children, and many Christian friends, (by whom she was highly esteemed,) to lament her early departure. The church in Newcastle is thereby deprived of a truly pious and intelligent member, while our respected brother is bereft of a gentle, chaste, and judicious wife, and his dear children of a prudent and affectionate mother. We sorrow not however as those who have no hope; for the span of mortal existence allotted to our beloved sister, was spent in the service of Christ, and we have abundant reason to believe that she has gone to be with Him "which is far better." When about fifteen years of age, her heart was affected by the truths of the gospel, and on becoming "obedient to the faith" she was admitted to the fellowship of the Baptist church, worshipping in New Court Chapel, Newcastle. As she grew in years, her stock of Bible knowledge increased, and her views of divine truth expanded, and on mature consideration, she adopted the principles of the Reformation for which we plead—but not like, alas! too many in our day, satisfied with a bare profession of faith in

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scriptural doctrines, and a formal attention to church institutions, she put herself under the direct influence of these institutions and doctrines, striving to realize in herself their mighty power in crucifying the old man with his deeds, and creating a new man after the image of Christ Jesus our Lord. While upon her death-bed, the sufferings of our deeply lamented sister were complicated and great, yet the power of Christian principle and the consoling influence of the gospel were seen to be greater, and admirably adapted to sustain the mind in a dying hour. She expressed her astonishment that her hope should be so steady, clear, and strong, and joyfully waited until her change came. The teachings and promises of Christ were at all times, but more especially at that eventful crisis, precious to her soul. With peculiar emphasis and delight she repeated such passages as the following: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there you may be also." And after speaking had become painfully difficult, and little hope remained of her voice being heard again in this world, she broke the death-like silence which pervaded her chamber, by singing, in sweet and melodious, though feeble strains, part of a favourite hymn,—

Jesus; lover of my soul,
  Let me to thy bosom fly,
While the billows near me roll,
  While the tempest still is high:
Hide me, O my Saviour, hide,
  Till the storm of life be past;
Safe into the haven guide,
  O receive my soul at last!

Thus in life, truth, and righteousness, were the girdle of our beloved sister's loins, in death the rod, and staff of Israel's shepherd were her comfort, and now, doubtless, she mingles her hallelujahs with the redeemed around the throne. How consoling the thought, our temporary loss is her permanent gain. Though the flower was nipt in the bud, and not suffered to expand here, yet in a richer soil, and better clime, it will regain its vigour, unfold its beauties, and flourish in eternal bloom.

J. Moffitt.

POETRY.

MORNING AND EVENING.

She comes! the universe wakes to greet her;
  With rapturous joy the heart of Nature thrills,
Bright thoughts and buoyant hopes leap forth to meet her,
  And life, at her warm glance, the faint heart fills.

The heavens reflect the azure of her eye,
  The earth gives back her sweet and radiant smile,
The winds and waters to her voice reply,
  And chant the measure of her step meanwhile.

Her airy foot-falls scarcely brush the dews,
  And leave, where'er they touch, a greener trace,
Her radiant eyes give to the flowers their hues,
  Her breath their fragrance, and her touch their grace.

Her lustrous hair has caught the sun's bright beams
  And robbed them of their gay and golden store;
The rainbow she has rifled, and it seems
  Enrobing her to win one grace the more.

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Darkness and sin, beneath her searching glances,
Shrink swiftly, cowering and abashed, away,
And fear and cankering care, as she advances,
Vanish like phantoms that avoid the day.

She passes on, and ever in her train
Follows a joyous troop of rosy hours;
O'er pride and luxury, misery and pain,
O'er rich and poor alike, her wealth she showers.

She stops not at the mansions of the great,
She gladdens the poor sinner's lonely cell,
She lights the lowly hut, the halls of state,
And lingers fondly where her lovers dwell.

Gently she passes from the world away,
And the earth seems a shade less fair and young,
Yet memory of her, throughout the day,
Speeds lightly all the after hours along.

But daylight dies, and lo! a loftier presence
Fills the green courts where late her reign has been;
Her subjects all forsake their old allegiance,
And offer homage to a rival queen.

She comes not like her younger sister, calling
The world to welcome her with song and dance,
Lightly and noiselessly her steps are falling,
And the awed earth is ushed beneath her glance.

A holier radiance lights her earnest eye,
A heavenly halo crowns her paler brow,
The sense was then a captive willingly,
The soul bows down with deeper reverence now.

The moon and stars attend her on her way,
And, by their pale and mystic light, reveal
The grace her every motion doth betray,
The forms her shadowy robes would fain conceal.

At her approach the flowers, while bending low,
Incline their graceful heads in silent prayer,
And while her gentle hands sweet dews bestow,
Their fragrant lips anoint her trailing hair.

She brings dear visions to the homesick mind
And welcome rest to the o'erwearied limbs;
She gives a foretaste of those realms divine,
Whose glory and whose purity she hymns.

Like some sweet strain of music, sad and low,
Her presence moves the inmost soul, and seems
To waken memories of long ago,
To image the beloved we meet in dreams.

All high and holy mysteries attend her,
All gentle influences round her throng,
And spiritual beings come and freely lend her
The glories that to their own spheres belong.

Kind angel! wanting thy alternate reign,
Morn were no longer beautiful and bright.
Her sunniest smile and glance, her sweetest strain,
Her dearest spell she owes to thee, O Night!

H. W.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. III. MARCH, 1847. Vol. III.

ESSAYS, DIALOGUES, &c.

THE VICAR OF SAVOY.

AN ARGUMENT.—PART FIRST.

In the Emilius of Rousseau there is a long confession of faith put into the mouth of a Savoyard Vicar. The following magnificent passage is the redeeming portion:—

"I will confess to you further, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they compared with the Scripture! Is it possible that a book at once so simple and so sublime, should be merely the work of man? Is it possible that the Sacred Personage whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what solidity, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher who could so live and so die without weakness and without ostentation? When Plato described his imaginary good man loaded with all the shame of guilt, yet meriting the highest reward of virtue, he describes exactly the character of Jesus Christ. The resemblance was so striking that all the fathers perceived it. What prepossession, what blindness must it be to compare the son of Sophroniscus to the son of Mary. What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last—and if his death, however easy, had not crowned

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his life, it might have been doubted whether Socrates with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say what they had done, and reduce their examples to precepts. Aristides had been just, before Socrates defined justice; Leonidas gave up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn among his compatriots, that pure and sublime morality of which he only hath given us both precept and example? The greatest wisdom was made known amidst the most bigotted fanaticism, and the simplicity of the most heroic virtues, did honour to the vilest people on the earth. The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, *if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God.* Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without removing it. It is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel; *the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero.*"

The infidel passages which stand in connexion with this are too long for quotation, so that the lecture which follows will be grounded upon reference. One brief passage we may extract as a specimen of the animus which pervades the whole.

"The most important examination after all, remains to be made into the truth of the doctrines delivered; for as those who say that God is pleased to work these miracles, pretend that the devil sometimes imitates them, we are not a jot nearer than before, though such miracles should be ever so well attested. As the magicians of Pharaoh worked the same miracles, even in the presence of Moses, as he himself performed by the express command of God, why might not they, in his absence, from the same proofs, pretend to the same authority? Thus after proving the truth of the doctrine by the miracle, you are reduced to prove the truth of the miracle by that of the doctrine, lest the works of the devil should be mistaken for those of the Lord."

Certainly, if the ground he assumes were correct, our condition would be distressing;—but as we have formerly shown in this periodical, the facts of the case are different.

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We now proceed to discourse with the Vicar on the assumptions scattered through his general argument.

Now, most reverend Vicar, having made your confession of faith, listen to a lecture. Your testimony to the character and claims of the Son of God, is as grand as anything that has fallen from the lips of uninspired man. What firm ground for love and confidence would you have furnished, had you maintained the elevation of your starting point. Having given us the wine of heaven from a golden vase, alas! that you should proceed to mingle it with hemlock. You have presented us with a cluster of grapes from the garden of God, with honey from the rock, and water from the spring of life—and, then,—with the poison of Aspe, with the venom of the self-consuming scorpion, with noxious berries gathered in the swamps of Atheism.

Start not with such galvanic spasms, but listen patiently while I explode the *assumptions* of your creed.

Why have you assumed that miracles have been performed by unhallowed agency? If you loose this, the sting of your impiety is wrenched away. You may have learned such a thing from the writings of *painful* theologians, but you never discovered it in the Oracles of God. A comprehensive examination of the Sacred Volume will lay bare the fact, that the ground of miracle is holy, inviolate, unapproachable ground, never profaned by the tramp of infernal feet. A high field of heavenly verdure, which the troops of hell have never been allowed to desecrate, by a marauding expedition.

Why have you assumed that there may be *unknown* laws which will prevent the effects of such as are known? In such an assumption, your *science* is as much at fault as your biblical criticism in the former. Since the historical foundations of Christianity were laid, and the columns of supernatural evidence piled up, science has made great advancement. The stars have been weighed, measured, and classified. The controlling law which binds them together has been apprehended. The rocks and mountains have been laid bare to reveal the ancient working of Godhead. But no *unknown* law has come forth to nullify the operation of the *known*. The great lines of structure and manifestation in the visible, speak with distinct accents of one sublime and harmonious government. All the energies and forces in operation are adjusted so as not to contravene each other. And as they do not mar the working of each other, neither do they come into collision with revelation vouched by miracle. The prodigies and marvels related by Herodotus and Livy, the Grecian and Roman historians, have indeed been transformed into the *natural*—but science leaves the miracles of the Bible standing in all their majesty and lustre. Rest assured that no form of fiery splendour will appear in the heavens, to destroy the Cross. No spectre will rise up from beneath to give the lie to Christianity.

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If you admit no miracle, what do you make of the history of the world? Voices from all ages and all nations speak of supernatural wonders. Granted that many of them speak falsely and ignorantly—but whence arose the *impression*, deep and universal, that the interposition of God should be marked in such a signal manner? How could all the *counterfeits* obtain practical currency, unless there had been an *authentic original basis* beneath the probabilities? In this case the spurious fable leads the mind onward to the certain truth and the veritable fact. We may detect the fanatical impostor in a criminal work,—our faith is not shaken but confirmed,—for in his very wickedness he is making a grand confession. He is seeking to forge such credentials as he knows belong to truth and reality. Thus admitting the strength, durability, and sacredness of the ground on which we are resting.

Compelled to admit miracle—what think you concerning it? May we conceive of God as affixing his great seal to a lie? Can that be imposture and delusion which is surrounded with golden effulgence from the "Father of lights?" Nay, we rest on primitive rock when we affirm that the legends of a dreamer, or the schemes of a malignant, cannot be confirmed by the highest evidence. That God, in whom you profess to believe, desires to give liberty to the prisoner,—not to secure the door of his dungeon by a supernatural seal, or fasten his claims by a miraculous lock. On this question we can make our appeal to the time when Christianity went forth under the guidance of apostolic heralds. In the astonishing success of the truth, the genuine tendencies of humanity were revealed, the authentic voices of the heart were uttered. In the signs and wonders that were multiplied the people recognised a *present God* magnifying his ambassadors, and stamping their testimony with truth, divinity, and importance.

And, in truth, good Vicar, what other conceivable method is there for the establishment of truth. If it be the will of God to awaken attention either to a *republication* of natural law, or a new disclosure of higher spiritual law—in what other way can he manifest himself to our certitude, save by his *power* and *knowledge*? The common facts and laws which Nature exhibits, and Reason apprehends, accomplish the work which was anciently assigned to them—but if a *new will* be made containing superior provisions, new evidence and seals are demanded. And it is only by a departure from ordinary laws that the understanding can be arrested. A supernatural scheme requires supernatural confirmation. Hence a series of magnificent works higher than the course of Nature, burst upon the world, shaking the torpid spirit of man, that he might listen to the mission of love, and rise into a nobler state.

Are you aware, Vicar, that there is a class of living evidence which

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combines the regularity of Nature with all the glory and authority of miracle? In the *miracle*, which is a demonstration of superhuman *power*, the evidence is complete at the time of manifestation. In the *prophecy*, which is a display of supernatural *knowledge*, and may be called *prospective* miracle, the evidence is not present when delivered, but comes upon the stage in after ages. The prediction and the accomplishment may be separated by thousands of years—indeed, the wider the chasm of time, the greater glory in the divine verification. The gulf of the ages is bridged over by Him who is wonderful in working, so that we behold one increasing purpose widening with advancing years, and sweeping all great events into the region of moral evidence. Concerning the fall of Jerusalem, and the dispersion and preservation of the Jews,—concerning the Roman apostacy and its diversified fortunes,—we have in the Sacred Oracles predictions of the most circumstantial kind. We can prove that they were delivered so long before the realization, that there were no probabilities for human sagacity to fasten upon—yet so striking are they in truthfulness that they read like history. So strict and marked is the correspondence, that we seem to be reading narrative rather than prophecy. So then, worthy Vicar, escape from miracle is impossible. There is no sanctuary in creation where you can have *natural* security. The logic of heaven will pursue and entangle you everywhere, for inspired men of olden time supplied *premises*,—subsequent history and living facts furnish *deductions*, and establish the connexion between them. In this aspect the convulsions of nature, and the stormy passions of the human soul, are the *preachers of miracle*. Fire, tempest, earthquake, pestilence, famine, ambition, lust, avarice, superstition, and fanaticism,—all the elements of passion by which thrones, altars, and temples are buried,—and sects, factions, and superstitions nourished into monstrous life,—all are proclaimers of the supernatural. They are all combining to substantiate the oracles which were uttered by the seers of God.

Why have you assumed that your conviction would be complete if your *hypothesis* could be realised? Great and solemn laws of evidence certainly exist, and are to be *discovered*, not *created*. As in the material, so in the spiritual world, immutable laws are in the structure, not in the imagination. And it is mercifully arranged that in the latter department, the grand guiding principles which are to inspire with confidence, are broader and brighter than in the former, requiring less severity of mental toil to root them in the understanding. The man who passes by the wondrous accumulation of historic and moral evidence to imagine for himself some fantastic kind as the basis of assurance, may be informed that he would not believe if he beheld one rising from the dead with credentials, or heard the voice of audible

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deity thundering from the open skies. Such men belong to the class who beheld a splendid series of miracles, majestic and beneficent, yet exclaimed in the midst of an awful tragedy, "Let Christ the King of Israel descend from the cross, that we may see and believe."

The astronomers and geologists who dream theories concerning the earth and the solar system, and then subject the rocks and the stars to torture to confirm their arbitrary schemes, are justly branded as Sciolists, by men of true science. Whatever temporary noise and bustle they may create, they speedily disappear in darkness, leaving no inheritance of truth for our reverence or love.

Superficial visionaries in the moral world should participate in the same destiny. If in the room of bringing the understanding and the heart to bear in collected seriousness on the evidence furnished, they rave after some ideal kind, truly they deserve to die in doubt and anguish, wrapped round with the drapery of despair.

Having now lectured the Vicar into a condition of nervous trepidation, we leave him, and will pursue the subject in a more methodical fashion. G. G.

THE VICAR OF SAVOY.

AN ARGUMENT.—PART SECOND.

In this second part of the argument, I will attempt to travel over the following ground:—1st. Show the connexion between a miracle and the truth of a proposition; 2nd. Prove that Nature is the most appropriate theatre; 3rd. That miracle is the most compendious kind of proof; 4th. That miracles declare importance as well as truth; 5th. That they have illustrated and established the personality of God.

I. Connexion *between a* miracle *and the* truth *of a proposition.*

An individual appears in society, and solemnly avows that he has received a message from God for the instruction and elevation of man. He proclaims himself the missionary of heaven, inspired with supernatural light for the illumination and sure guidance of blind and weary humanity. We are immediately startled, and suspicions arise in a great throng, and speak with clamourous importunity. We feel that the *presumptions* against the truth and reality of the mission are very strong. Is the missionary not *deceived* by a diseased imagination, and by consequence ministering to us the dreams of a distempered mind, as the oracles of God? If not deceived himself, is he a *deceiver?* Animated with misanthropical hatred by some malignant spirit, is he deliberately promulging falsehood, seeking our infamy and ruin as the final result? Or, if under no *special* diabolic impulse, is he not desiring to work upon our ignorance and fear, that he

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may dilate into a demi-god in our eyes, and thus statiate his pride, selfishness, and ambition? Why should *this* individual have *more immediate* communion with God than ourselves, thus standing between us and the Divinity? These questions and suspicions are generated by the essential laws of our intellectual being. They spring from the constitution of our moral nature. How shall these cravings be satisfied, and these voices of doubt and fear hushed into placid silence? The missionary makes another declaration. He proclaims aloud that the God who has sent him upon an embassy, has endowed him with superhuman power to seal and confirm his testimony. The same *presumptions* stand against *this* claim as against the *former*. The *two* claims belong to the same supernatural region, and are essentially linked together. If, therefore, he substantiate *one*, it is the conclusive and triumphant establishment of the *other*. Well! The roll of credentials is unfolded, the grand work of evidence commences. The ambassador explains his commission, and manifests the energy of his delegated power. The languishing sick spring into renovated life without the appliance of medicine. The maimed and deformed start into their original symmetry. The helpless blind open their eyelids, and gaze in wondering gratitude on the bright creation of the Eternal. The terrible madman instantaneously recovers the plenary use of his reason. The fruits of the earth enlarge and multiply without sun or soil. The tempest subsides into tranquillity by the rebuke of a voice. Even the inmates of the sepulchre break away from the chill grasp of the ancient tyrant, fling off their clammy cerements, and return to the welcome of living home from the jaws of the devouring grave. The work is done. The missionary glows before us with light from another world. The truth and divinity of his mission is bright and powerful with the authentic seals of God.

II. *Nature the most appropriate* THEATRE.

Reflective men, whether renovated in soul or living in the condition of nature, are always wonderfully impressed with the visible harmonies of creation. A vast universe stretches out before the view composed of numberless worlds all revolving with regularity. All ranged in grand systems, and silently obeying the living Omnipresent spirit, on whose arm they hang, and by whose breath they are impelled. According to the lofty idea of the Hebrew prophet, though they have no audible voice, or articulate language, yet they proclaim through the earth in tones of thunder, the intelligence and glorious power of God. Day by day, and night after night, the perfections of God are sounded in thrilling melody by the wild Eolian airs, or the solemn organ voices of creation. Into whatever part of the universe we travel, we always discover the footprints of the same Divinity, the superscription of the same Monarch, the attributes of the same God, the laws of the

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same Government. One presiding spirit flames in all provinces, and binds and girdles all departments into one stupendous system controlled by uniform laws. Confining our attention for a while to our own immediate province we discover the most striking adaptations between Man and external Nature. The pure diffusive light, the invigorating air, the varied colouring, the aromatic perfumes, the inspiring music, and the etherial poetry of Nature, are all exquisitely adapted to the organs, senses, and intellect of man. Man cannot help feeling deeply assured, that although the stately temple which he inhabits may sometimes be shaken by a storm, or darkened by an eclipse, yet it was manifestly built for his service by a wise and kind architect. This is surely the best theatre for the display of evidence. As God is continually manifesting his attributes through the blessed order which prevails in nature. As his standing statutes declare his continual providence, it is reasonable to conclude, that in giving any fresh disclosure of his character, he will here signify his pleasure. To arrest our attention to a new covenant, or will, he manifests his presence and authority in the valleys, or on the high places, where we have long had companionship or solitude. In no other region could there have been found so suitable a field.

III. *Most popular and compendious kind.*

The great bulk of the human family have to meet their pressing necessities by continuance of daily labour. By consequence there is among them but little mental culture. They are entirely unable to appreciate abstract reasoning. The philosophic spirit has no scope to expand in, or nutriment to feed upon. In considering the appropriateness of evidence, this condition demands special consideration. The people, considered in the mass, never had time, erudition, mental energy, or comprehensiveness, to pursue abstruse themes, discuss recondite questions, or engage in laborious investigations. A religion to be apprehended by philosophy, or received through formulas of dialectics, would only have been tidings of torment and anguish, deepening their darkness, and sealing their condemnation. Broad and bright lines of evidence were imperiously required. Credentials, which might reveal the countenance of God, and stamp the reality of his truth in the most conspicuous and unequivocal manner. Indeed, if intellectual cultivation and discipline of thought had been more generally prevalent, the necessity would have been nearly as pressing. If we narrowly examine the dominions of metaphysical and moral science, we find that the inhabitants have no clear vision, but are always hovering between twilight and thick darkness. Theories are continually springing up "as numerous and noisy as the whelps that littered in the womb of Milton's sin," warring with each other, and devouring their unhappy parent. They are all magnificent in preten-

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sion and rich in promise, but all barren in practical result. They bring no additions to the stock of human knowledge or human enjoyment. The best that can be said in their defence is, that they sharpen the faculties of those engaged in speculation. But it would indeed be vain to dream of arriving at any solid ground of certitude and repose by the course under consideration. Great was the wisdom and mercy of God, then, in the splendid aspect of the primary evidence. He had a spiritual constitution to bestow as a boon to the lost and guilty, and wrote the evidence of its divinity in inscriptions legible and intelligible to all. Level to the capacity of all was the salvation he originated, and the wonders whereby he gave it authority and currency. In the withering of the accursed tree, the expulsion of the demon, the calming of the tempest, or the raising of the dead,—there was striking adaptation of means to an end. Such refulgent handwriting was not to be mistaken, save by depravity in the last stage of judicial blindness.

IV. PROCLAIM *importance as loudly* AS TRUTH.

The dreaming patriarch beheld a ladder connecting heaven and earth. In sun-bright beauty the angels were ascending and descending on the ministry of love. He felt inly assured that God had been rebuking his staggering faith and selfish fears. His waking reflection was solemn and majestic, in depth of conviction and energy of statement. "Surely the Lord is here, and I knew it not. How awful is this place—this is none other than the house of God, and this is the gate of heaven." In this awe-creating life-awaking style the miraculous comes into the domains of the natural. The creation is a stately mansion. Based upon enduring rock, built of time-defying materials, decorated with divine sculpture, and lighted with fire from heaven. Though on a large scale, yet the mechanism within is smooth working and efficient, the provisions are manifold and perfect, the order is grand and all-embracing. For no *trivial* purpose will the great Architect and Machinist disturb or suspend such marvellous arrangements. The divine working is always grounded on the highest reasons. Miracle, therefore, on the *immediate* manifestation of God, not only affixes the seal of God to the *truth* of an ambassador's testimony, but likewise testifies with sublime voice to its everlasting *importance*. If the dreadful diseases which have defied medicinal power are suddenly banished—if the raving elements become placid as the sleeping infant—if the evil spirits are driven in torment to their own dark habitation—if the bright sun is obscured with preternatural blackness, and the rocks rent with a blast from no human cave—then God is present!—and his purpose must be stupendous, as the signs and credentials are so peculiar in lustre and magnitude. "Having rung the great bell of the universe,—the sermon which is to follow must surely be extraordinary." It is, indeed! for it makes known a

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reconciled God, calling home with an authentic voice of authority and mercy, his guilty, weary, wandering children.

V. *Miracles manifest the personality of God.*

There is a strong tendency in the human mind, partly mental and partly moral, to banish the Almighty from our own immediate locality. We are willing to assign him a magnificent throne on the silent shores of immensity. And a grand sphere of operation in the remote abysses of eternity. But let him not leave that awful solitude to inspect the teritory of human agency. We would not have the uncreate light always shining on our path, or the unsleeping eye continually piercing our hearts. This perverse tendency of humanity, arising partly from abstraction and partly from guilt, has resulted in melancholy circumstances. Among all nations the abstract dream or the guilty desire, has often become a sad and standing reality. Society has appeared as if abandoned by God. And in the stony insensibility which ensued, there were few yearnings for the uprising of the hidden luminary. It is by reason of miracle that this nightmare has not invaded the very heart, and destroyed all spiritual pulsation. By miracles we have been saved from the gross and earthy dream of Pantheism. Had the laws which God impressed on Nature, continued from the beginning to the present time, in unbroken uniformity, men in general would have confounded the Architect with the temple, and the Eternal Divinity with the material shrine. But God has come close to the ear of humanity with the solemn voice of miracle, awakening into spiritual action the intellectual and moral endowments, which in their highest exercise, twine the glory of God with the happiness of man. G. G.

A. CAMPBELL TO CHARLES CASSEDY, ESQ.

LETTER SECOND.

RESPECTED SIR.—In approaching your second objection to the Christian religion, or rather the second difficulty which lies in your way, when you think of a cordial reception of it, permit me to observe, that there are *three* things necessarily submitted to the test of reason, in every pretension to a revelation from God. These are, the message, the intellectual and moral character of the messenger, and the supernatural attestations, or the credentials by which he is supported. The miracle, the messenger, and the message. Or, perhaps, better arranged, the message, the messenger, and the credentials.

Some imagine they find reason to object to the three. Others, like yourself, exclusively object to the message, as some way, in their judgment, unworthy of God or unworthy of man. The pith of your second objection appears to be contained in the following proposition: *That as the globe we inhabit, and the Bible, are said to come from the same Being, to have one and the same Author, the moral attributes*,

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or general character of the Creator, ought to appear the same in nature and religion: or that the philanthropy which appears in the natural creation, should also appear in the Christian religion. *But you infer that the philanthropy which appears in creation, greatly transcends that which appears in the Christian scheme of redemption.* Hence you object because, in your judgment, *nature and Christianity agree not in their testimony concerning the Almighty;* and, if you are compelled to believe but one of the witnesses, you will, through great reluctance, believe nature rather than Jesus Christ.

In the analysis which I gave of your letter in my former epistle, I did not thus express your second difficulty. According to my former letter, "the too narrow and exclusive spirit of the Christian religion, compared with the Divine philanthropy developed in the creation and providence of the Almighty Father and Benefactor of our race, constituted your second capital objection to the Christian religion." This is, however, to the same effect. It is, sir, with me, a matter of the first importance, in every attempt to aid the inquiries, or to meet the objections of any searcher after truth, to come to the precise point at which his mind halts, and to meet the objection in its full force. You will, therefore, excuse the otherwise unnecessary verbiage with which I have spoken of this difficulty. I wish to have it ferreted out, and distinctly placed before my mental vision, that I may not be found beating the air.

Against the messengers of the Christian religion, or the credentials which they submitted to the test of reason, you offer no objection. It is, therefore, wholly impertinent for me to say anything of these. Nor do you object to the whole message itself, as either unworthy of God or unworthy of man. Nay, you approve the most of it. That God should propose to bestow immortality on mortal man, and that he should honour our apostate race by sending his own Son, in the likeness of sinful flesh, to reconcile us to God and to effect for us an eternal redemption, you cannot think to be incompatible with the glory of God or the best interests of man. That purity and holiness, sometimes called virtue, should constitute the highway to future and eternal happiness, also fully meets your approbation. But one objection seems, for a moment, to outweigh the ten thousand arguments in favour of the mission, the missionaries, and the divine credentials. This objection, too, is but an inference drawn from what some have styled the *doctrines* of Christianity; or rather, from one of those doctrines which represent but a small remnant of mankind as likely to be the participants of this salvation.

In passing, permit me just to say, that Jesus Christ and his Apostles are as silent as the grave upon the relative proportion of the saved and the lost. The relative aggregate of all the generations of men who shall be saved or lost, is no part of the Christian religion. Nothing definite is said or written on this point. It is true that John the Apostle represents an innumerable multitude, which no man could number, of every nation, kindred, and tongue, as having attained to immortality; but that many shall be lost, is fully and unequivocally stated, both by our Lord and his Apostles. And, let me add, that if you can never submit cordially to the government of Jesus Christ till

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you discover that every human being shall be saved by him, with the present revelation, and your powers of discrimination, I predict, you will never permit him to be the Sovereign of your heart.

But, sir, I am far from thinking that, with your premises and data before your mind, you will make such a discovery a condition of your acquiescence in the only rational exhibition of religion submitted to the acceptance of a dying world. That some will be saved, and that some will perish with "an everlasting destruction from the presence of the Lord and glory of his power," I do admit is clearly taught in the Christian Scriptures; and that it is not at all incompatible with your own premises and reasonings, from the testimony of nature I hope to make satisfactorily evident to you.

But let me first observe, that with the exception of a few Universalists of one particular school, the human race, in all ages, have contended for a future state of rewards and punishments of some continuance. The Pagan superstitions, one and all; the Mahometan imposture, the Jews, and the Deists also, have confessed their belief in future punishment. We urge not this almost universal belief, or opinion, as an argument in proof of our position, but rather submit it as an evidence that there is nothing in the idea generally repulsive to the human mind. If not an oracle of reason, it is an oracle to which reason has not found much to object.

But, sir, to approach your difficulty in the direct route of your own premises and reasonings, permit me to call your attention to this very fundamental proposition:—

I. There is no unconditional favour bestowed on man.

The enjoyment of life itself depends upon conditions, a disregard of which must of necessity result in a forfeiture of it. Not a single favour, which contributes to the preservation and comfort of life, has been bestowed on man, which he may not forfeit; which he will not certainly forfeit, if the conditions on which it is bestowed are not complied with. Might not, then, my dear sir, a theorist of some ancient or modern school, make this an argument against the philanthropy of the common Father of our race, because he has made life itself, and all its enjoyments, depend upon conditions which may, through ignorance and imbecility, be neglected or violated, and which through either ignorance or neglect, in countless instances, have caused the forfeiture of life, or health, or happiness? Millions of our race have experienced ten thousand times ten thousand calamities, from their ignorance of these conditions, or from their inability to fulfil them. Could you, my dear sir, place before your eye in one immense group the innumerable multitudes now dragging out a miserable existence, in consequence of having sinned against some law of nature, of having violated the conditions on which health and competence are necessarily consequent;—could you add to these the immense throng, who, in the morning of life, or in the midst of their days, have been cut off from the generations of the living for refusing obedience to these conditions, or because they were ignorant of them, methinks you would no longer complain that the philanthropy displayed in the gospel differs essentially from that displayed in the works of creation and providence.

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But you say, "Exclusive partialities cannot comport with the wisdom, the justice, the *all-absorbing love* of the *Almighty* for his feeble and erring creature, man." This is one of your favourite inferences from the works of creation; but I confess I know not from what premises, found in the volume of nature, this is a fair induction. In following you through your contemplations on this terraqueous globe, and on the lot of man upon it, I am compelled to another conclusion, which I shall here state as a second proposition, only inferior to the first in importance.

II. That something like "exclusive partiality" does appear to be an essential part of the system of creation and providence.

Without examining the circumstances of man in every degree of latitude from Behring's Straits to Terra del Fuego, or from Nova Zembla to the Cape of Good Hope; without examining all the influences of climate, soil, and government, operating on the physical and moral constitution of man in one hemisphere, if we only select a few we may arrive at sufficient proof to sustain the above proposition.

From the shivering Greenlander to the sun-burnt Moor, what varieties of stature, figure, complexion, beauty, constitution, do we find! what diversities of intellect, moral habits, manners and customs affecting the happiness of man! what various modes of sustaining life from the various products of soil and climate! The human body is known to vary from four feet, as an average stature, to almost seven; and the mind follows it in the same scale of comparative stature, strength, and activity. Here man is an adult of mature age and reason at twelve, and a patriarch at thirty; there his constitution is not formed till twice twelve years have run their race, nor are his days completed till fourscore years have wasted his strength: here he is of a temperament as mild as the genial breath of spring; there as fierce as the northern blasts which drift the snowy mountains of Spitzbergen: here, he pants for breath in the burning deserts of the torrid zone, and there he inters himself under ground to survive the rigours of a nine month's winter; here he is born to affluence, to a throne and a sceptre, and there he sinks into the sordid hut of abject slavery.

His education and moral training are necessarily contingent on all these circumstances, over which he generally has no control. How then infer from these data, from this volume of unequivocal signs, that this "exclusive spirit" of Christianity is at war with the unexclusive philanthropy displayed in creation and providence! The utter impossibility of all men living in the same latitudes, or even in the same temperate zone, lays the foundation of ten thousand diversities in the constitution, character, habits, and circumstances of man, which are as necessary as the law which made this earth a globe. The foundation of this exclusive system is found in the formation of our globe, and in its position to the common centre of our system; and, consequently, is a part of the plan of its omniscient and omnipotent Creator.

Indeed, sir, if we may call all the diversities in the lot of man "partialities," if all differences found in the family of man must be regarded as tokens of partiality, then is there written on the face of the whole creation nothing so distinctly and so legibly as the partiality

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of its Creator. The spangled heavens, the myriads of shining orbs of various magnitudes and lustre, the fixed stars, the planets, primary and secondary, the comets of every eccentricity, proclaim to the listening ear the partiality, as some would call it, of the Almighty Creator. The oceans, seas, lakes, rivers, with all their scaly tribes—the mountains, hills, valleys, and plains—the immense continents—the sandy deserts—the vast morasses—the barren, cloud-capt peaks—and all the spicy islands, with all their tribes of inhabitants, loudly proclaim that God delights in variety.

The susceptibilities of pleasure and pain, the capacity for sensitive, rational, and moral enjoyment, are as diversified as the physical constitution of the spheres and all their inhabitants—no two things alike in all respects, as far as human science can explore. Why, then, should it be thought an insurmountable objection to the word of eternal life, that all will not—that all cannot embrace it? Does not creation—does not the providence of its Almighty Author preach the same lesson in ten thousand varied types, figures, and analogies? Can all of any class become like one of that class, or like one of another class? Making nature (which is but a co-witness) the judge of revelation, trying the oracles of religion by those of reason, comparing the voice which speaks in every creature, with that of Apostles and Prophets, in my ear there is no discord. Nature and the Bible speak the same lesson. My aphorism is, that which is just in little, is just in much; that which is unjust in a farthing, is unjust in a million. Thus taught the great Prophet. From all of which my reason concludes that, if it be compatible with the wisdom, justice, philanthropy of our heavenly Father, to allow these diversities in the children of one family to exist in this state of human existence; if he have made animal life and enjoyment depend on conditions which may easily be broken; if he have so governed this world for six thousand years, as to keep before our eyes a continued scene of varied suffering and distress in consequence of sinning against the laws of nature, who can infer from these premises that it will be incompatible with his whole moral character, to save those who honour and obey his Son, and to condemn all who reject the Messiah, and despise the salvation of God!!

Thus, sir, I am led to the conclusion that nature, which is another name for creation, and Christianity concur exactly in their testimony concerning God. If these two witnesses are attentively heard, and their testimony fairly interpreted, it will appear that no two witnesses ever more perfectly harmonized in identifying the character of any person, than do the works and word of God in attesting his character to man.

But, sir, suppose that, in interpreting their testimony (for men are just as much divided in interpreting the testimony of the works of God, as in interpreting his word), a discord or contradiction should appear, a question arises which of the two witnesses is to be believed. "Neither of them," says the Atheist. "Nature," says the Theist. Both are equally capricious. Could we suppose such a discrepancy, in fact, I would undertake to show that revelation is the most credible and intelligible guide. I would find an offset to the allegation that the latter witness is more liable to interpolation and misinterpretation

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than the former in the contradictory testimonies of all the polytheists of ancient and modern times. But this is wholly gratuitous; for the works and word of God give but one and the same testimony, though neither would be intelligible without the other; but when both are fully and fairly heard, there is the fullest assurance given that God is just and merciful, as well as infinite in power, wisdom, and goodness. Your third objection I must defer till another moon.

With high consideration and respect, I remain, &c., A. C.

A SERIES OF LETTERS ON THE SABBATH.

LETTER SECOND.

SIR.—In my former communication I considered the subject of the Sabbath as it was given to man, as a blessing accompanying the covenant of works, whether to our first parents or to the children of Israel; distinguishing them from the nations, and pointing them out as God's own people. But as they, like the rest of the children of men, did not continue to keep that covenant, but broke it, I concluded that they could not receive the accompanying blessing, and, as it was therefore necessary, that a new covenant should be made, and was made, it becomes us to inquire—Is the Sabbath of the seventh day abrogated, and if so, is any other instituted?

Man was in a state of amity with God, and he was made under law to him; but the law under which man was originally placed, was not a Sabbatic law. The law under which God was pleased to place man, was the law of a *positive precept*. "Thou shalt not eat of the tree of the knowledge of good and evil." The Sabbath was given to man, as is seen before, for a benefit; it was not given, like the other, as a test of man's obedience.

Man, in his state of original purity, loved the Sabbath as an infant loves it mother's breast.

The circumstances under which the law of the ten commandments was given were very different. Man had become totally corrupt, and none of the children of men knew the deceitfulness and desperate wickedness of his own heart. The law of the ten commandments was given that sin might be known, or, as the Apostle says, (Rom. v. 20,) "That the offence might abound;" also, (Tim. i. 9,) "The law was made for the *lawless* and *disobedient*;" and so the law being holy, and requiring perfect obedience, which the fallen children of men were unable to yield, did, by showing them their sinfulness, become their schoolmaster, to bring them to Christ. (Gal. iii. 24, 25.) And we see how admirably calculated to answer this end was the law regarding the Sabbath; for it required of them, not to think their own thoughts, nor to do their own deeds, but to enter into communion with God; and this, being not at all suited to their carnal desires, the Sabbath, of necessity, became a weariness to them, plainly showing the alienation of their hearts from God.

The original Sabbath, being one of the blessings attendant upon their continuing in a state of amity and obedience to God, must, therefore, of necessity, cease when these cease. It was an attendant

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on a covenant of works and could not exist without the covenant to which it was annexed; and that this Sabbath has completely passed away is fully shown by the Apostle, Rom. xiv. 5, 6. (He classes it among Jewish observances.) "One man esteemeth one day above another—another esteemeth every day alike; let every man be fully persuaded in his own mind; he that regardeth the day, regardeth it to the Lord; and he that regardeth not the day to the Lord, he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not to the Lord, he eateth not, and giveth God no thanks," &c. But that the Sabbath of the seventh day was attached to the covenant of works, and not to the covenant of grace, may be seen from the very circumstance, that they were to labour at their duty first, and then rest after their six day's work was over. But the covenant of grace, being of a different spirit, if there is a weekly Sabbath, it must of necessity run thus: "Enter into my rest, and then work the works of love and gratitude"—which brings us to the consideration of whether another day was instituted.

Before, however, entering upon this, it may not be unsuitable here to turn our attention to our Lord's comment on the Sabbath; because some look upon it as our authority for the change. Let us examine it; for although it says nothing about a change, we will be sure to receive some instruction on the subject of the Sabbath. Let us take it as it is. (See Matt. xii. 1—13.) "At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it they said unto him, 'Behold! thy disciples do that which is not lawful to do on the Sabbath days.' But he said unto them, 'Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God and did eat the shewbread, which was not lawful for him to eat, neither for *them which were with him*, but only for the priests? Or have ye not read in the law, how that on the *Sabbath days* the priests in the temple profane the Sabbath and are blameless? But I say unto you, that in this place is one *greater* than the *temple*, but if ye had known what this meaneth, '*I will have mercy and not sacrifice*,' you would not have condemned the guiltless, for the Son of man is Lord even of the Sabbath day.'" On a candid examination of this passage it would appear, that our Lord's object was to exculpate his disciples, and at the same time, to give some instruction about the nature of the Sabbath; and if by the expression of "the Son of man," in this place, he means himself, he must allude to his human nature and not to his divine nature, as will be more fully seen as we examine the passage. The circumstances were these: Here were his disciples receiving his instructions, and through him enjoying communion with God; and for the support of their body and to allay their hunger, partaking of a little food, such as would enable them to maintain that communion: and they are found fault with by the Pharisees *without cause;* for there was no precept in the law which forbade it. Our Saviour therefore, takes the opportunity, first to show by what a different spirit they were actuated—from God, who in case of need did not chide David, even when he did a thing that was positively forbidden, and

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therefore unlawful, (it is not said he did it on the Sabbath day,) but merely points to that as a circumstance wherein an act which was unlawful, expressly prohibited, was done yet not reproved. On account of *need* at the time God did not chide David for it. Our Lord then proceeds to show, that what his disciples had done was not only no transgression, but quite consistent with, and had not even so much appearance of evil as what was done every Sabbath. He directs their attention to the labours of the priest in the temple, slaughtering and dressing oxen, &c. Here was positive servile occupation which in itself, was forbidden, publicly tolerated—nay, even required, Why? That a man might, through the medium of temple services, obtain communion with God: for there God formerly recorded his name. But says our Lord. "In this place there is one greater than the temple!" Why? Because the temple services consisted of types and shadows of the great propitiation! Whereas before them stood Him in whom shone all the goodness of the Godhead bodily. The only true medium of communication between God and man, and as close to the argument, he says, "For the Son of man is Lord even of the Sabbath day." If there is any doubt as to the correct meaning of this expression, the parallel passage (Mark ii. 23 to the end,) will set it completely at rest. After relating the same events, it concludes in these words—(verse 27) "And he said unto them—the Sabbath was made for man—not man for the Sabbath. Therefore the Son of man is LORD also of the SABBATH."

Having, as I hope, candidly and considerately, examined our Saviour's dissertation on the Sabbath, I now proceed with the inquiry, Was the original Sabbath annulled and another instituted? And having, as I think, showed clearly, that the Sabbath of the seventh day, being one of the benefits attached to the covenant of works, whether made with Adam or the children of Israel, must of necessity, have been annulled when the covenant itself was broken—which view is also confirmed by the language of the Apostle, who calls those weak (i.e. little instructed,) in the faith, who look on the Sabbath of the seventh day as binding, we now proceed to inquire—Is there any other day appointed? or, Is there now no keeping of a Sabbath for the people of God?

Passing by what seems to allude to it. (Heb. iii. and iv.) and also the Psalm saying, "This is the day God made," &c., both of which appear to refer to a weekly Sabbath, but may afford room for question, let us at once go to the root of the matter.

Our Saviour, previously to being received up into heaven, gave command to his disciples, saying—"Go ye and teach all nations, baptizing them in (or rather into) the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe ALL THINGS WHATSOEVER I HAVE COMMANDED YOU."

Here, then, is a command given to teach—and what were they to teach? Both what was to be *believed* and what was to be *observed*. Here was the Lord of his own house commanding the head servants of his household to appoint, set in order, and arrange the affairs of his house, according to the instructions he had formerly given them; for he had continued with them forty days after his resurrection, speaking

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to them of the things pertaining to his kingdom; (Acts i. 3.) and how were they to do it? By precept and example; by voice and writing. Whatever, therefore, we find practiced as a custom of the church, sanctioned by the Apostles, I hold to be binding on us. These are the traditions which Paul enjoins upon Timothy, to hold fast, and not only so, but also to commit the same to faithful men who shall be able to teach others also, and so particular was he that he commands him to hold fast even the form of sound words, (2nd. Tim. i. 13.) And in writing to the Thessalonians, the Apostle commends them for becoming followers of the churches, which in Judea, were in Jesus Christ. Let us endeavour to merit the same commendation, for it is the commendation of the Spirit of God; and having abundant evidence that they did this, I look upon more positive precept as unnecessary. But, in addition to this, we have analogy so strong that it seems impossible for the most sceptical to deny the sanctification and blessing of the first day of the week.

It was the first day of the week on which our glorious Lord ascended to heaven, and for ever sat down on the right hand of the Majesty on high. It is written that the Creator blessed the seventh day; and is it not recorded, that the Redeemer both blessed the first day and made it a blessing? Having died for our sins, did he not on the first day of the week, rise for our justification? Did he not appear to some of his disciples at the sepulchre; and again to others on the way to Emmaus; and again to the twelve, on the same night, as they were assembled together? Did he not appear to view that day eight days, being the first day of the week, when they had again assembled? Was it not on the first day of the week that he breathed on them, saying, "Receive ye the Holy Ghost?" Was he not taken up to heaven, while in the very act of blessing them, on the first day of the week? And again, on what day did the blessed outpouring of the Spirit take place, but on the day of Pentecost, being the first day of the week? It is called "the day that God made," (Psalm cxviii. 25,) and "the Lord's day," (Rev. i. 10.) and is spoken of as the day on which the disciples came together to break bread; from all which I conclude, that when the precept was delivered, "Forsake not the assembling of yourselves together," the Apostle alluded to their stated weekly assembling, when they came together on the first day of the week to break bread. From all which it appears, that the former rest having passed away, there still remaineth a keeping of a Sabbath for the people of God. In my next, therefore, by the permission of God, I will pursue the investigation as to *how* it is to be kept.

I am, Sir, yours truly, THEOPHILUS.

THE CHRISTIAN'S MOTTO.

LET the motto of your life be, "LOOKING UNTO JESUS." In every enjoyment, look to his bleeding love, to his giving hand, as the source. In every tribulation, look to him as your comfort. In every infirmity, as your merciful High Priest. In every prayer, as your prevailing Advocate. In every moment of life, as your strength and pattern. In death, as your Saviour, your support, and your all in all.

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CAPITAL PUNISHMENT.

[To the Editor of the CHRISTIAN MESSENGER.]

I AM induced to address you on a subject, which, since the appearance of the last November's *Messenger*, has occupied much of my attention. I refer to A. Campbell's views on capital punishment, as contained in the lecture which is given as your leading article. And, seeing you so far coincide in his views, as to publish the lecture in a separate form, and also to send it to most of our distinguished statesmen, you have become, in a measure, responsible for the good or evil that may result from its circulation; and to you I can, with the greatest propriety,—and, I must add, that it is in the confident hope of being heard with candour and Christian patience,—that I do, address myself.

I know that in disputing any point with A. Campbell, I stand on ground rarely occupied with success. Being convinced, however, that on very many points—and on the main points too—in this lecture, he has taken wrong ground, I trust that whatever ideas may be entertained of my hardihood or presumption, the individual will be lost sight of altogether, and the remarks I have to make, and the arguments I may advance, will be canvassed with impartiality and on their own merits.

I yield to no man in feelings of respect for A. Campbell, or in admiration of his character and labours. Indeed, there is no living man whom I more esteem for the truth's sake, than he. Such being my sentiments,—my known and proved sentiments,—in regard to brother Campbell, I am sure that nothing will escape me which bears in the slightest degree the impress of a cavilling spirit. My object is, to show in opposition to his view, that capital punishment was not fixed as the unalterable law of God, binding upon every system of human government in the world's history. That it ceases, under the reign of grace upon the earth, to be divine law at all. And, that it takes the character of human law, if, like many other enactments of Mosaic and Roman antiquity, it is now found on the statute book of any nation.

The subject is proposed by A. Campbell in the simple interrogatory, "Is Capital Punishment sanctioned by Divine Authority?" "Or," says he, "in other words, Has man a right to take away the life of man on any account whatever?" To this solemn question, though it is put in the most extreme point of view, I put in a direct negative. That man *had once* the right, I freely confess, but that such right is his, as an individual, now, I deny as an unwarrantable conclusion with the light of progressive revelation before our eyes. Let an individual proceed to put even the murderer of his brother to death in this day, would not every intelligent member of the community lift up his voice against it as a crime of scarcely less magnitude than the former? It may be said, that that is because he has transferred his right to government, which has now the alone power of exercising it,—I answer, it was not so in the days taken to prove its divine authority. The brother was still the avenger, and that it is not so now, proves that by universal consent he is deprived of the right. If the same unalterable principles are still to guide us in civil legislation on this subject, then,

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the only lawful hangman we can have, is the brother of him that is murdered: and the hiring of an executioner gives a judicial sanction to murder; and pays a man for every act of murder he commits.

Thus, if man possesses the right to take away the life of man at all, it is on the old principle of revenge, "An eye for an eye, a tooth for a tooth." But God has put an authoritative stop to all this, in the progress of divine revelation. No man, be he saint, or be he sinner, has now the right, divinely conferred, to take away the life of man on any account whatever. "Vengeance is mine: I will repay; saith the Lord." And if the individual right is gone, where is the national right? A man cannot transfer to government a power which he does not himself possess.

But it behoves me to look at the *consequences* before pressing the decision of this question, in a negative, any further. A. Campbell thinks it wise to set them all in array before us in the outset—not, as he says, to influence our reasonings upon the subject, though for what purpose I cannot tell. They shall be taken calmly into consideration.

He asks, "Is not the right to inflict upon man any penal pain whatever involved in this question?" We think not. Men govern themselves in their chosen rulers in giving these the power to make and enforce laws for their government. And if they *voluntarily* bind themselves to submit to pains and penalties, in case the laws should be violated, for the good of the whole, is it not well? But says A. Campbell, "A single stripe may kill!" The question should then be, Was it likely to kill, and given with that intent? If so, it takes the character, equally with any other mode of capital punishment, and is open to all our objections. But if not, Why urge such an extreme case? Do not the cities of refuge, to come no further down, supply us with an argument to meet it? The objection has no force whatever, because of the absence of all intention.

I own I am astonished as A. Campbell proceeds, for he seems to regard as a consequence, which no human mind can soberly contemplate, the denial of the right of nations to make war upon each other: a denial, which I thought every Christian man was prepared, with me, to assert in language the most forcible and uncompromising.

It is cheerfully conceded, "*that whatever power a government has, is first found in the people*," but I would guard you against the supposition, that there is not a very material difference between this fundamental truth, and what is shortly afterwards propounded as one, which you will observe introduces man's *original* and *past* right as fixing the *present* national right; a position, which, instead of being fundamental, is entirely dependant on the issue of the general argument. An equivalent proposition to the former, and one that cannot be disputed, would run thus: "Nations can only do those things which every individual man has a right to do if he was free from national obligations." In short, and to come to the point, if man has now any right to return evil for evil, on the authority of God, nations have the same right to go to war. As I deny one, I also emphatically deny the other: and instead of fearing this dreadful consequence of A. Campbell's, I hail it as sufficient to wed me still more closely to the abolition of capital punishment. I cannot admit for a moment, that wars, whether defensive

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or aggressive, are either always or uniformly, if ever, "originated and conducted on the assumption that man has a right, for a just cause, to take away the life of man." Wars generally are originated and conducted on far different principles. Ambition, lust of power, thirst for spoil, pride, hate, and every unholy feeling, are the prime elements in almost all national wars. But granting for a moment that all wars ranged themselves under the first assumed category, we demur to the actuating principles as laid down by A. Campbell; and say, that instead of being justifying either to individuals or societies, they stamp with indelible reproach the national mind of any country where Christianity has obtained a footing. He asks, "If it can be shown, that we ought not to wage war against the most savage tribes and barbarous nations for having butchered our wives and children;" or, in other words, If it can be shown that revenge is not a virtue! What is become of our holy religion when such a question needs to be asked? Has religion nothing to do with civil duty? According to A. Campbell they are antagonistic in the highest degree. By the one we are taught to forgive, not seven times, but seventy times seven—to feed, and love, and pray for our enemies. In the other, namely, in the civil department, we are to cherish the most implacable resentment—to follow with untameable revenge those who have injured us in our persons or families.

This being the ground on which war is justified as succeeding to the right of individuals to shed man's blood; it is scarcely necessary to take up the subject upon any other, this being so manifestly untenable. I must, however, remark on the very different aspect wars generally present, even to this. In ninety-nine cases out of a hundred, it will be found that the *murderer*, rather than the *avenger*, finds his counterpart in the national war-spirit that has deluged the earth with blood through all time. Though the war-excited, the maddened multitude may cry,—

> "The combat deepens—on, ye brave,
> Who rush to glory and the grave,"—

the Christian philosopher, calmly viewing the same scene, exclaims, "One murder makes a villain: millions a hero,"—ascribing war not to divine authority, but to the devil's agency, "who was a murderer from the beginning."

Yet, strange to say, A. Campbell in pursuing his train of consequences resulting from a denial of the right of nations to go to war, exclaims, "In what a dishonourable attitude stands the sainted patriots of all Christian lands—their Hampdens, their La Fayettes, their Washingtons. And where stand the men of sacred fame, the Joshuas, the Sampsons, the Baraks, the Gideons, the Davids?" The answer is, that we, as Christian men, and men of peace, have no right to become the apologists of our Hampdens, our Washingtons, &c.; nor of the morality of those who do honour to their memory: for if the principles recorded in the commencement of the lecture are true, and submission to the "powers that be," a divine requirement, then the former "sainted patriot," to say nothing of the others, was a traitor and a rebel, and according to the sanguinary laws of nations, "worthy of

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death." With regard to the men of sacred fame, what are we to say to the fact, that David, though called "a man after God's own heart," could not be allowed the glory of building a temple to the Lord of hosts, even though war was then sanctioned—nay, commanded—because of his frequent bloody encounters, in a dark and bloody age?

A. Campbell next objects to the philosophy that regards reformation as the *sole* end of punishment; but admits that very special attention should be paid to the reformation of transgressors. The perpetrator of one crime, however, must not have the smallest share of human sympathy. Call it "morbid sensibility" or what you like; it is a sentiment implanted by Christianity, spurn it who may. I cannot view without shuddering, with the realities of eternity as revealed by the gospel before me, the only means of reformation he would leave open to a murderer, namely, To present him with the certainty of a speedy death, so that when "all hope is clear gone for ever," (and ah! when does hope utterly die out in the human breast?) he may be thrown upon the bare possibility of finding God's mercy, man having none for him. This, A. Campbell argues, is the only way of securing the murderers welfare and the safety of the state. Possibly we might persuade ourselves so, were the safety of the state the first and last thing to be considered. But in England, thank God, we have arrived at a state of much more advanced civilization. Our laws are sufficient for every purpose though capital punishment should be abolished to-morrow. With much benefit to society it might immediately be dispensed with, for beyond all doubt, our hanging exhibitions are scenes of the most brutalizing tendency. But in the reading of this lecture, we are made painfully aware, almost at every step, of the very different state of society existing in America—a fact which bursts upon us in a fearful and soul-harrowing picture towards the conclusion. I will not quote the passage at present, as it will come under review in the course of some further remarks I have to make on the causes that produce this disastrous amount of evil on American society. *Slavery*, it will be shown, is the canker worm that preys at the root of all their social grievances.

I have one more point to settle, and then we proceed to take into consideration the great Scripture landmarks by which the punishment of death is still to be upheld. "Worthy of stripes;" "Worthy of sorer punishment;" "Worthy of death," are phrases found in both New and Old Testaments, says A. Campbell, but more frequently in the New. From these he would deduce not only an argument to prove the propriety of a discriminating scale of punishments, but a sound and irrefutable one in support of capital punishment. I am at a loss to know how it can be done. It is strange he does not introduce and make some use of it! Is there such a superabundance of direct New Testament proof, as to make a sound and irrefutable argument not worth presenting? If so, he has certainly failed to bring it forward. "Worthy of sorer punishment," is a reflection upon those who cast the authority of Jesus behind them, and thus exposed themselves to the wrath of heaven. It stands in connexion with the words, "Vengeance is mine: I will repay;" "The Lord shall judge his people." The phrase, "Worthy of death," in the New Testament, is only used by

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the *Roman authorities* in speaking of the Apostle who they said was "not worthy of death or bonds." But was this according to *their* law or the law of God? Certainly, theirs.

In reference to the murder of Abel, and Cain's punishment for the crime. A Campbell, reasoning inferentially from Cain's exclamation, —"Every one that findeth me shall kill me,"—speaks as if he had triumphantly proved, "that murder on its first appearance in the world was judged worthy of death." I should like the following considerations disposed of, before I can yield assent to this conclusion. The fact that men would presume to kill Cain, did not prove their *right* to kill him. They might deem a man abandoned by God not intended by God to live; but was their conclusion, to fix their right to put him to death? Surely not! The law that decided the question was set as a mark upon Cain, and pronounced a seven-fold curse upon those who should take away his life. Cain's guilty fears made him take in at a glance, the full extent of his danger from man's officiousness—if forsaken by God—and the words, "Every man that findeth me shall kill me," appears to us in the light of a suggestion, which God mercifully meets by throwing the shield of his threatnings around him.

It is taken for granted, by A. Campbell, that Cain was cognisant of a divine decree dooming him to death,—a point which has to be proved. If excommunication beyond the pale of divine protection gave all men a license to kill him, how is it that God contemplates his tilling the earth, and informs him that it should not yield its strength? Was this not a part of the curse? On these grounds, I ask, what evidence there is to prove that Cain did not receive from the hand of God the full punishment of his crime? A reprieve is never hinted at. The sentence is, "Thou art cursed from the earth, a fugitive and a vagabond shalt thou be in the earth." The blood of Abel cried for vengeance, and if that demanded nothing less than the blood of the murderer, then God turned a deaf ear to the cry of innocent blood. These considerations on Cain's punishment I submit with all deference to A. Campbell's high attainments in biblical criticism.

It will be admitted, that where so few historical facts are recorded, and these recorded with so little circumstantiality, it is next to impossible for every one to receive the same impressions, and draw the same conclusions, from them. On this account there is no room for any one to dogmatize.

And if this remark applies to the history of Cain's recorded guilt, it applies in a much greater degree to the case of Lamech, as cited by A. Campbell; for, indeed, the passage is so meagre in detail, and the view I have been led to take of it, so different from the one given in the lecture, that I would most willingly pass over it, did not A. Campbell press it so resolutely into his service.

He assumes that Lamech's wives were apprehensive of the vengeance of murder falling upon him, and that this drew from him in a state of excited feeling the poem, or song,—

"Adah and Zillah hear my voice," &c.

I do not know whether I am singular in the belief or not, but my firm conviction is, that this short poem was composed, not as deprecatory of

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the punishment either of murder or manslaughter, but of polygamy. Lamech had taken unto him two wives in utter disregard of the divine will, and the existing usages of society. It is the song, in my opinion, of the daring and lawless sensualist, glorying, that like his great grandfather, he had become a pioneer in the perpetration of a particular crime, which not being so henious in degree, gave him less to fear in the way of retribution.

"Have I slain a man for wounding me?" &c.

In this act both of his wives were implicated. They were, therefore, parties most deeply interested in the consequences to be apprehended from an outraged society, and were likely to express many fears for the safety of their husband. He answers them in the language of bravado—

"Ye wives of Lamech hear my voice," &c.

putting the sentiments into verse the better to be remembered, and perhaps, sung; and thus it seems the words were handed down to Moses by tradition,—or, as the song of the polygamist down to his time. In no other way can I account for the preservation of this primitial poem, or receive a natural or satisfactory interpretation of the subject-matter of it.

That the view here given is according to the mind of the sacred historian, is made strikingly apparent by what immediately follows, for he turns by a most easy and natural transition from the view of this impure and unholy cohabitation, to the fact, though not in the order of time, and in advance of the regular chronicle of events relating to it, of another seed which Adam had raised by Eve in the place of Abel, to be the heir of promise. Perhaps a more beautiful instance of what is called, the association of ideas, as it is frequently presented in the simple and unconstrained language of Holy Writ, cannot be found. I would now ask what there is in the case thus brought out, that indicates in the most distant manner, that death was the punishment of murder in antediluvian times, except in what alludes to Cain, which has already been replied to?

(To be concluded in our next.)

FEMALE RESPONSIBILITIES.

It was said by Dr. Rush, "That mothers and schoolmasters plant the seeds of nearly all the good and evil in our world." Presuming that by schoolmasters he meant teachers of both sexes, will any one doubt the truth of his assertion? Will any one doubt the justness of the remark, That if this world is ever to become a better and a happier world, woman must be foremost, if not the principal agent in rendering it so.

For, let it not be forgotten, that mothers and teachers, according to Dr. Rush—and, in fact, according to common observation, too—plant the seeds of the world of evil no less than of the world of good. How exceedingly important, then, that *they* should be well educated "from

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whom," in the language of another writer, "our virtues are, and from whom our vices may be," we would add *must* be "derived;" at least in no small proportion!

Mere instruction in the sciences is, indeed, education. It is, however, but a very small part of it. To educate, is to train up. In this view, all are of course educated; and every thing which has an influence in developing mind or body, and in training up, either for good or for evil, is entitled, justly, to the name of education.

When Solomon says, "Train up a child in the way he should go," he is talking of what I call, *education;* and the kind of education which he is there recommending, is *good* education. I do not believe he had schools in his mind; the infant school, the Sabbath school, the common school, the high school, or the university.

Solomon was, in all probability, addressing himself chiefly to the fathers and mothers, and grandfathers and grandmothers, and other relatives of Israel; the class who, by their united influence, made the son and daughter, the grandson and granddaughter, what they are,—a blessing or a curse in the world in which they are to live. For, according as children are brought up by these teachers, and by the influences which are shed upon them from day to day and from hour to hour, so are they well or ill educated.

Have young women often considered,—daughters especially,—how much they influence younger brothers and sisters, if any such there are in the family where they dwell? Have they considered how much they sometimes influence the character, and how much more they might do it, not only to their schoolmates and playmates, but also of their more aged friends and companions,—their parents, grandparents, and others?

A word, it is said, may move a continent. Something less than a word, a look or a smile of approbation, may move more than a continent. It may move, not merely a West, but an Alexander, a Cæsar, a Napoleon, a Washington, and a Howard,—men who in their turn, moved a world.

The clothes of Alexander the Great, are said to have been made, to a very great extent, by his sisters; and those of Augustus Cæsar were made for many years, by his. And can we doubt but that these young females were influential, in a great many respects, in the education of these conquerors? What would the latter have done, but for the assistance and influence of mothers and sisters? And can we have any Alexanders and Cæsars, at the present day, to carry on the moral and intellectual conquests which are so necessary in the world, without the aid and co-operation of mothers and sisters?

Who can say that Benjamin Franklin would ever have been what Benjamin Franklin was, without their aid, joined to the efforts of their mother?

Many a young female having caught a degree of the spirit of doing good, has sighed for opportunities. "What can I do?" she has seemed to say, "here at home. If I could be a missionary at Ceylon, or South Africa, or the Sandwich Islands, or even if I could be a teacher, I could, perhaps, do something. But as it is, I must remain a mere cypher in the world. I would do good, but I have no opportunities."

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A *domestic* mission hers indeed is, in the fullest sense of the term. She is an ordinary domestic, and no more, in the family to which she belongs. But what is the condition of that family? The head of it is the distinguished teacher of a private female seminary. Here he has prepared hundreds of young women—so far, I mean, as the mere instruction of what he calls a "family school," is concerned—for usefulness as teachers, as sisters, as ministers to the aged, and as mothers to the young. Suppose he has instructed, in his comparatively excellent way, two hundred females. Suppose again one half of the females he has instructed, and counselled, and lived among, should, in their turn, each form as much character as he has already done—and he is yet but a middle aged man; and suppose half the disciples of each of these pupils in their turn should do the same, and thus on, till the year of our Lord 2000, only, which is, as we have reason to believe, but a little way towards the end of the world. Suppose one hundred only of each two hundred, should live to have influence, seventy-five of them as the mothers of families of the usual size, and twenty-five only, as teachers. There will then be five generations in one hundred and sixty years; and the number of children which will come under the influence of this line of succession of mothers and teachers, will be no less than ninety millions; or, a number equal to six times the present population of the United States.—*Alcott.*

REFORMATION.

A RADICAL reformation both in theory and practice, in family, school, and church—teaching, discipline, and training, is wanting all over the land. Personal, family, and church piety are at a low ebb. The times are sadly out of joint. "The whole head is sick, the whole heart faint; and from the crown of the head to the sole of the foot the body is covered with wounds, and bruises, and putrifying sores." The signs of the times are all in attestation of the need, and indicative of the practicability of a great reformation in all the moral departments of society. The schools, the academies, the colleges, the family, the church, the periodical press, political, moral, and religious —the state, society in all its roots and branches, manners and customs, call for a deeper, broader, and more effectual reformation, than ever yet accomplished since the great defection began.

The world, the church, mankind are gulled, deceived, by mock reformations, sectarian, dogmatic, theoretic—by mock revivals—by camp-meetings, protracted meetings, great conversions, vast accessions, new schemes of proselytism, anxious seats, mourning benches, shoutings, screamings, vociferations, jerkings, swoonings, faintings, dreams, visions, raptures, &c., &c., &c. But where dwell intelligent devotion, piety unfeigned, moral excellence, Christian suavity, urbanity, benevolence—where the stern virtues of truth, justice, moral righteousness, covenant-keeping, truth-telling—where the beauty of holiness, the meekness, mildness, goodness, gentleness, and heavenly-mindedness of Christ's religion! Alas! Alas! the gold, the fine gold, is dim! The diamond, the sapphire, the ruby, the emerald—graces, beauties, and

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adornings of the Holy Spirit—ah! whither have they sped. A thousand conversions in a month, in a week, in a day, are empty, vain, deceitful, unless these conversions terminate in intelligence, purity, benevolence, spirituality, and universal holiness, without which who can enter the presence of Jehovah! When I think of all that is yet wanting, I am more and more for reformation than ever. A. C.

CORRESPONDENCE.

MR. EDITOR,

Dear Sir,—I have a few words to say on your remarks to my communication in your last. I fear that you lay a *greater* stress upon baptism than upon the other duties of Christianity. Much as I feel and know the mode, the design, the necessity, and the utility of the ordinance, I cannot consider that man a fit subject for the ordinance, who has not been, and is not at the time, an enlightened, believing penitent; so neither is a man a fit subject for the immortal state, whose life, from his baptism until death, or from his baptism unto the coming of the Lord, does not accord with his profession, and the requirements of the gospel. The remission of sins is a blessing *consummated* only in immortality—in the resurrection at the coming of Christ—or in that mysterious and immortal change to be then wrought upon the living saints. All the laws enacted, all the duties enjoined, are means to that end. We are not safe [or fully saved] until then. Hence, the numerous scriptures, which point and urge the believer onward to that time.

Baptism is a symbolical burial and resurrection—a symbol of our real burial and resurrection, as well as a commemoration of the burial and resurrection of Christ. Prior, or essential to that resurrection from the water, by which ordinance the believer is understood to be born from above, and hence to bear the moral impress of the Spirit of Christ through this natural life, or in this world, there *must be* instruction, faith, and the principle* of repentance or reformation. That is to say, there must be *life* at the time of the birth, or the birth is useless. The birth is *distinct* from life, both before and after. The birth *does not give* life. It is only essential to a *change of state* —essential to the *continuance of life.* But if there be not life before and at the time of birth, distinct from the birth itself, the birth does not of itself, and can not, in the very nature of things, confer life, or a change of state in life. As, therefore, the great pre-requisites to a natural birth must exist before a child can be born alive into this world, and the pre-requisites are *equal* to the birth, if not superior thereto; so must the pre-requisites exist in the spiritual sense, and bear an *equality* of importance to the birth itself. Indeed, if there be any difference or superiority, it is rather to be found in an enlightened mind, where commences the exercise of faith and the enjoyment of spiritual life; for the pain which an enlightened mind at first may

* I say "the principle of reformation," because there may be no time elapse for its manifestation before baptism, as in the case of the Pentecostians, and the primitive disciples.

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feel, is no proof of the absence of life. To lay greater stress, therefore, on baptism, is to make the birth more important than the pre-requisites, or previously existing life—is to make baptism more important than instruction, faith, and repentance, whereas they are *equal*. To avoid this conclusion [of their equality,] it must be proved that the birth *gives life*, or that baptism *gives life*, a thing which cannot be done.

It needs no argument to prove that means are *equally* important after the birth, to sustain life. It is needful that life should exist before the birth; the birth is useless to the child without it; the birth is essential to the continuance of life; and the life after birth is nothing, if means, that is food, be not used to support it. The means of supporting life, therefore, the birth, and the pre-requisites thereto, are *equal*, in point of value, and all look onward to the immortal state.

I should here close my remarks upon this subject, but for the following consideration, which may be profitable, as showing the relative bearing of the sinner's state before and after baptism to each other, and the immortal state.

BEFORE BAPTISM.	AFTER BAPTISM.	THE IMMORTAL STATE.
"Go, *teach* [disciple] all nations, baptizing them," &c. Matt. xxviii. 19.	"*Teaching* them to observe all things," &c. Mat. xxviii. 20.	"The earth shall be full of the *knowledge of the Lord*," &c. Is. xi. 9.
"He that *believeth* and is baptized shall be saved." Mark xvi. 16.	"The just shall live by *faith*," &c. Heb. x. 38.	"There they shall *see his face*," &c. Rev. xxii. 3, 4.
"*Repent* and be baptized," &c. Acts ii. 38.	"Godly sorrow worketh *repentance* to salvation," &c. 2 Cor. vii. 10.	"That your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord*; and he shall *send Jesus Christ*,—whom the heaven must receive until the times of *restitution of all things*," &c. Acts iii. 19—21.

We see from hence that there is a teaching, faith, and repentance, peculiar to the state before and after baptism, neither of which is availing without the other; and baptism is that ordinance which intersects the two states; it is the point of transition from darkness to light, from bondage to liberty, from guilt to pardon, &c. But the teaching, faith, and repentance, after baptism, are *equally* necessary to that state, as are the Lord's supper and a holy life, mentioned in my last. But when redemption of the body is attained, which is the fulness of remission or pardon, then will be fulness of knowledge, faith exchanged for sight, repentance for ceaseless triumph over sin, hope for the reality, the Lord's supper for the royal marriage feast, the righteousness of faith for constitutional holiness, and the Lord's day for endless peace and rest.

I do not wish, in these remarks, to accuse you of laying too much

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stress upon baptism, I only fear it, and wish the whole truth to be simply stated and defended. Nor is it my intention to make any further remarks upon the subject beyond the present.

Perhaps I ought to observe, concerning the resurrection, as the antitype of baptism, that neither does the resurrection *give* life, yet it is essential to the renewal of life and the attainment of immortality—it is a means through which immortality is attained; and the Lord's supper, together with a life of holy obedience, are *equally* essential to the literal resurrection and immortality, as faith and repentance to the typical resurrection from the grave of waters, and the continuance of spiritual life.

The sum of the matter is this:—Man lost immortality in paradise; it will only be regained in the redemption of the body. Till then he is locked up in the prison-house of death and mortality, which is an *effect of sin*; that is, sin, the *cause* of death, abides, and, as a consequence, death prevails. It can only, therefore, be in the redemption of the body, that the remission of sins shall be fully known and enjoyed. Then the *cause* of death, which is *sin*, will be removed from our persons for ever. To that end, I cannot see, but all the means devised, in the economy of Christianity, are *equally essential*, at least, those before named. If I err, it is with an entire willingness to be set right.

JOHN VI. 53—59.

I am constrained to differ from the editor on the meaning and application of John vi. 53—59. The subject of conversation is *eternal life*, and the *means* of its attainment. The means are the flesh and blood of Christ. How are the means applied? They were offered, first, in sacrifice to God, and are now received, secondly, in commemoration and faith, in the Lord's supper, as the disciples were taught, until his second coming, when that life is to be given. The Lord's supper,—the bread and wine,—is as efficacious to *sustain* life, as the water of baptism is to *give* it. But neither is literally true. Baptism does not give life, neither does the bread and wine sustain it. Life is not in the birth, nor in the food; yet both are needful, as means, to that end; that is, to the continuance and sustentation of life. But that life is of such a nature as not be affected by mere carnal and external things, as are baptism and bread and wine, in themselves considered. The like observation may be applied to those who, like so many cannibals, pretend to devour the "flesh, bones, blood, soul, and divinity of Christ:" for "the flesh profiteth nothing, it is the spirit that quickeneth." I understand the "spirit" here, to mean the truth, or the sense in which the flesh and blood of Christ are received. And how is that? Why afterwards, and just before his death, when alone with his disciples, he gave them bread and wine, which bread and wine he called *his body* and *his blood*, not literally, of course, but in a certain sense. This, to my mind, whatever may be the meaning, is sufficient to establish the truth, that John vi. 53—59, *has* allusion to the Lord's supper.

Perhaps we may say a word on the meaning of the supper to profit. It seems to me that, to eat the flesh and blood of Christ, either literally, by faith, or by symbol, savours of cannibalism. But look at

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it in a prospective light, and it wears a new aspect. For instance, we look upon baptism as a type of our resurrection from the grave, and a memorial of Christ's resurrection, which is the means and the hope of ours. It is equally right to regard the Lord's supper as a type of the marriage feast in the kingdom of God, and a memorial of the broken body and shed blood of Christ, which is the means or the purchase price of that heavenly feast. So then, instead of eating and drinking the blood of Christ, literally, by faith, or in a symbol, we eat and drink typically of that bread and wine in the kingdom of God, which is purchased by the body and blood of Christ, and the bread and wine are called his body and blood, only in the sense of their having *cost* his body and blood. That this prospective view is right may further appear, from the words of Christ on the occasion. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may *eat and drink* at *my table* in *my kingdom*, and sit on thrones judging," &c. "But I will not drink henceforth of this fruit of the vine, *until* that day when *I drink it* new with you in my Father's kingdom." [Luke xxii. 29, 30; Matt. xxvi. 29.]

From hence we learn,—

1. That if the wine represented the blood of Christ to be drank in the literal sense, then Christ drank his own blood!!

2. After calling the wine his "blood of the New Testament," he calls it the "*fruit of the vine*," which he himself would drink with his disciples hereafter.

3. The time when Christ will again partake of the fruit of the vine with his disciples, is manifestly subsequent to the resurrection, for *then* comes the *judgment* of this world by Christ and the saints. [See Ps. cxlix. 5—9; Matt. xix. 28; 1 Cor. vi. 1, 2; 1 Thess. iv. 16; Rev. xx. 4—6.]

4. The Scriptures speak of the marriage feast between Christ and his bride, which is the church, as being *then* held. [See 1 Cor. xv. 50—55; Isa. xxv. 6—9; Rev. xix. 1—8.]

So then, in receiving the bread and wine of the Lord's supper, we express our *faith* in the great *fact*, that the body of Christ was broken and his blood shed for our sins, and for our redemption; and we also express our *hope* in that life and that feast, to be enjoyed in the kingdom of God, which are blessings purchased by the sacrifice of Christ.

That God may guide us into the whole of his truth as he has promised, is the earnest prayer, Mr. Editor, of yours sincerely in Christ Jesus,

E. MICKLEWOOD.

REMARKS ON THE ABOVE.

WE can assure brother Micklewood we have no desire to attach more importance to baptism than was intended should be, by the Spirit of God. The subject of controversy between us, if controversy it may be called, is, When, or through what medium does the sinner receive the knowledge of salvation in the *remission of sin*? Brother Micklewood said in his former communication, that faith, repentance, prayer, baptism, the Lord's supper, a holy life, were all necessary for the

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remission of sins. He has now added, the resurrection from the dead, and the coming of the Lord, as being the time when the blessing of remission shall be enjoyed. We are aware that the theory of our brother necessarily leads him to overlook the present privileges and enjoyments of the children of God. But are we to conclude from this, that no person now on earth is in a state of pardon or justification? That all who have fallen asleep in Jesus, have left the world *unpardoned, unjustified, unsanctified?* Surely this cannot be correct! Yet it appears to me to be the legitimate conclusion to be drawn from this mode of reasoning.

We shall now turn our attention to the testimony of the Spirit of God on the subject of pardon, or the *full* remission of all past sins,—as a blessing to be realized in this present world by every obedient believer. The subsequent perfection of our character, and the means by which it is to be accomplished, with the immortal state, must be left for the present.

"Behold the days come, saith the Lord, that I will make A NEW COVENANT with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, (at Mount Sinai,) when I took them by the hand, to bring them out of Egypt, which my covenant they break, although I was a husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those (Jewish) days, saith the Lord, I will put my law in their mind and write it in their hearts, (not on tables of stone,) and I will be their God, and they shall be my people. They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for they (the regenerated) shall all know me from the least to the greatest of them, saith the Lord: *for I will forgive their iniquities, and I will remember their sins no more.*" Compare Jer. xxxi. 31—34; Heb. viii. 7—13.

Now the question is, Has this *new covenant* been ratified and published to the world? This no Christian will deny. A kingdom has been set up which shall never be destroyed; and one of the constituent blessings is, *the full remission of all past sins.* This is given, too, without any merit on the part of the creature,—for God said, "*I will* put my law in their minds, write it in their hearts, and their sins and iniquities will I remember no more." All such shall be immortalized when Jesus returns and the future developments of his kingdom are exhibited.

When John the Harbinger was born, it was declared by the Spirit of God, "And thou, child, shall be called the prophet of the Highest; for thou shall go before the face of the Lord to prepare his ways; to give the knowledge of salvation unto the people by the *remission of sins.*" John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, telling the people that they were to

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believe on him who was then coming. Their faith was prospective—ours is both retrospective and prospective. But had these immersed believers the *remission of past sins?* or, were they to wait until the morning of the resurrection before this blessing was consummated in them? We believe they were freely and fully pardoned by faith in the coming Messiah.

When the prodigal son returned to his father's house, was he freely and fully pardoned? Was he then and ever afterwards treated as though he had never sinned, either against heaven or against his father? Was it needful for him afterwards every day to ask his father to pardon the sins of his childhood, youth, and riper years? Such conduct would be, in my opinion, ungrateful, ungenerous, and infidel. So also when Jesus said to those who attended him on some occasions, "Son, daughter, be of good cheer, thy sins which are many are all *forgiven thee*," the parties were forgiven, all their former sins were blotted out, and will never appear again. Hence the exhortation—"Go, and sin no more." The Son of man had power on earth to forgive sins, and although his corporeal presence is now removed out of sight, still he has left a power on earth, in his gospel, when understood, believed, and obeyed, for obtaining the same blessing in all its fulness. Hence all the first Christians were addressed as the *pardoned, justified, sanctified,* and *redeemed* of the Lord. Be assured, brother Micklewood, all their past sins were blotted out: not indeed by baptism alone, "For without faith it is impossible to please God." But neither faith, repentance, prayer, the Lord's supper, a holy life, nor the resurrection from the dead, are, in the Bible, said to be for the remission of sins. Let every principle and practice be kept in their proper place, and attended to for the express purpose and design for which they are given.

What you say respecting "birth not giving life; it being only essential to a change of state," &c., is correct. Still, you are afraid I make too much of baptism! Now, brother, if what you have said in reference to baptism, be strictly true—then no man, woman, or child, can be eternally saved, who is not intelligently baptized into Jesus. You further say, "To lay greater stress on baptism, is to make the birth more important than the pre-requisites, or previously existing life—is to make baptism more important than instruction, faith, and repentance,—whereas they are all *equal.*" Without faith, it is impossible to please God; so baptism being *equal,* no man can be saved without it!! Brother Micklewood, are you prepared for this sweeping conclusion? I can assure you, I am not. All will not be saved who have been baptized, but who they are that will be eternally saved without baptism, I shall not pretend to define.

Your application of Isaiah xi. 9, Acts iii. 19—21, to the immortal state, does not appear to me to be correct. I have frequently heard

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the preachers of the Second Advent apply these passages in this way, but without the least shadow of proof beyond their own bare assertions, which to me is no proof at all. I repeated to you and Mr. Dealtry when at my house, that I could not see evidence for there being immortal wolves, lambs, leopards, kids, cows, calves, lions, and bears with their young ones; aspic, cockatrice dens, with the immortal straw to feed upon; sucking children and weaned children, &c. &c. Yet all these stand in connexion with the knowledge of the Lord covering the earth as the waters cover the channels of the deep.

Might not the Holy Spirit mean, in the poetic style of inspired prophecy, that as mankind had all partaken of these animal, quarrelsome, degrading, and beastly principles, so that they could not live together without destroying and devouring each other, so in like manner, wherever the knowledge of Jehovah should cover the earth as the waters do the sea—or, in other words, wherever mankind receive the kingdom of heaven in its facts, laws, and promises, as little children, all these animal voracious dispositions will be done away. Such a rest, although only temporary, I am sure you would say, will be glorious compared with all that has preceded it in this world: still the whole will not be consummated until this mortal shall put on immortality.

In referring us to Acts iii. 19—21, did you mean us to understand that times of refreshing would come from the presence of the Lord, when in the immortal state? Surely not. There will be no lassitude, sterility, or want of sensibility there. At least, I hope not. No, brother Micklewood, the "times of refreshing from the presence of the Lord," refer to the present state; and when the disciples again become of one heart and of one soul, it will be realized as in former days. Hence Peter said, "Repent and be converted that your sins may be blotted out; and times of refreshing shall come from the presence of the Lord," (Acts iv. 32; xiii. 62,) and as a motive to influence them to this duty, he told them, that "God would again send Jesus the Christ, who before his crucifixion was preached unto them as the true Messiah, but whom the heaven must now retain until the times of the restitution of all the things which God hath spoken of by the mouth of all his holy Prophets since the world began."

We cannot find space this month to enter into a particular exposition of your remarks on John vi. 53—59. We will just put a few interrogations on the subject, and ask the reader to examine for himself. Did those to whom Jesus was speaking, and who the day before had eaten of the five barley loaves and two small fishes, or even the disciples at that time, know any thing respecting the Lord's supper? Did not the Jews boast of their fathers having eaten manna in the desert, and which, in their estimation, was a greater miracle than that which

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Christ had then performed, but which the Lord said, did not, and could not, give eternal life? Was the manna a type of the Lord's supper, or of the Lord himself? (Heb. ix. 4.) Was the true bread which the Father gave from heaven, the Lord's supper, or the Lord himself? I cordially unite with you in the desire, that God may guide us into the knowledge of all his revealed truth, and that we may think and investigate more closely before we speak to others on these important subjects. J. W.

SECTS.

THE present divided state of the Christian world is awakening deep interest and profound sorrow in the minds of all, in whose affections Christianity is above party, and above self.

There was a period when the Christian church was not divided, when it presented a glorious unity, when it could be said with truth, that there was "one body and one Spirit." There was then only one party, one sect, claiming to be Christian—"the sect everywhere spoken against." There was then but one great community of Christians throughout the world, united in a common brotherhood, and labouring in a common cause. There was then no Roman, no Greek, no Episcopal, no Presbyterian, no Methodist, no Baptist church. Those names and divisions were then unknown. The only separate organizations that existed in the Christian world were the little groups of Christians, composing congregations, assembled and organized under the authority of the Apostles at various geographical points. These, so far as related to their own internal government, were separate and independent bodies, while the members of all those constituted one body, united by no other bonds than common allegiance to Christ their Head, and love towards each other as his disciples. The division of the great Christian community into sectarian churches, with party names, running the lines of division throughout the Christian world, was the work of after ages—of the great apostacy.

Now we behold the Christian community of the world, split into nearly a thousand *sects*, each having its party name and party organization, and all striving with each other for the pre-eminence, while the cause of Christianity is to a great extent forgotten, neglected, or sacrificed, amidst their sectarian revelries and conflicts. Who that knows anything of primitive Christianity will attempt to argue that this state of things is scriptural, or presume to deny that it is utterly wrong?

But it is to little purpose that we expatiate upon the existence and evils of sects, unless with earnestness and good faith we address ourselves to their removal. This is the great problem now occupying the minds of all in whom the Spirit of Christ (the love of God and man) is superior to that of party.

The great bulwarks of the system of sectarianism which now distracts and curses the world, are party organizations, party creeds, and party names—all human—all destitute of even the shadow of authority

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in the New Testament Scriptures. We do not say that the mere annihilation of these would at once, and in itself, restore primitive Christianity; but we do say, that it would abolish sects, and open the way for the perfect restoration of the church to its primitive state. Without the utter destruction of these devices of the Man of Sin, there is no hope of the church ever reaching that "consummation so devoutly to be wished for."

Suppose that all the organizations, creeds, and names of parties, were at once abandoned; that all the congregations of professed Christians throughout the world, were at once to declare themselves independent of all authority, except that of Christ, dissolve their connexion with all the present unscriptural ecclesiastical confederations, renounce every creed except the Bible, and every name except that of Christian, or Disciple of Christ; is it not plain that sects would at once cease—that there would then be but one party on the side of Christianity, against the world? There might still be, there doubtless would be, many errors both in theory and practice, held by these numerous congregations; but the way for their removal would be open. Having the name, the same creed, and having no parties to uphold, and no usurpers over their consciences to controul them, Christians could universally interchange views, and freely and candidly confer together, until all differences should gradually cease, and they should be "perfectly united together in the same mind, and in the same judgment," upon all the points essential to salvation. But so long as Christians have their party creeds, organizations, and names to to uphold, their union must be delayed; and in vain do they form Evangelical Alliances, to mitigate the evils of disunion. The revelries and conflicts of sects will still continue. F.

THE DIVINITY OF CHRIST.

LETTER THIRD.

Dear Sir.—Having laid foundations I will now dispose of your original question, and then proceed with the general argument. It often happens in our own and in other countries, that an individual of royal descent, even presumptive heir to the throne, enters the army, or some other department of policy, in a subordinate position. The lustre of birth, connexion, and prospect, is merged for a time in a new relation, with the hope that the training, will draw out masculine energies to meet corresponding duties. It was, and is so in a government higher than the human. The language which you remark upon arises from an ecumenical position voluntarily sustained. The eternal Word being revealed as the Son in human nature, must of consequence employ language in harmony with his manifested character, and new duties. All the passages which imply growth, dependance, disparity, inferiority, fall under this head, and are capable of an easy solution.

An illustration of the mystery connected with great truths and facts, glanced at in the first letter, now demands our attention. The most sublime and fundamental conception which we possess, is that of Godhead. We deeply feel that God is at once the basis and the sun-

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light of the universe—the fulcrum, the life, and the glory of creation. Our idea of God is richly calculated to give living energy to reason, grateful splendour to the imagination, and joyous consolation to the heart. Deprived of this primal and life-sustaining truth, the temple of Nature would become a shapeless, smoking ruin, and man the miserable victim of madness and despair. Now although we hold the Godhead with solemn energy of conviction, how deep are the mysteries connected with his existence. What mind can grasp the conception of a *self-existent, underived being.* A cause without an antecedent cause. A being who had no infancy or youth, and who will have no age. We can, we must believe this firmly, but we have nothing to measure it by. Mere human reason, limited by the visible, can only take cognizance of a chain of causation, but would never, unaided, reach a first link. The mind would be travelling backward for ever, but divine testimony interposes a boundary wall to the consuming activity of the human mind. Faith in the testimony enables us to contemplate a period when creation with its orders of being was not. When the Almighty in solitary magnificence was the only existence. Concerning this Being who is from eternity to eternity, we can believe and adore, but we cannot reason and explain, for we have in our storehouse no instruments for measurement or analogies for illustration. Again: The creation of the world furnishes another instance. The earthly workman does not create anything in the radical import of the phrase. He has in existence the raw material which he merely fashions into another form. With the Divine workman the case was entirely diverse. As matter was not eternal, God had to call from non-existence the material upon which he would operate. He created the substance, fashioned it into forms of sublimity and beauty, and subjected it to the order and uniformity of law. But human reason could never have discovered this, and cannot grasp it clearly even when revealed. It is "by *faith* we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." Here, then, in our fundamental conceptions of God and the universe, though we believe in the eternal existence of the one, and in the creation of the other, yet we cannot comprehend or explain *underived existence,* or *creation without material.* The *mode* in the one case, and the *process* in the other, are entirely hidden from us. We believe and wonder, but dare not presumptuously overleap the sacred enclosure, behind which the Ancient of Days wisely conceals the mysteries of his being, and the secrets of his counsel. Who can explain the manner in which our God is *everywhere present?* Who can harmonise his distinct personality with his omnipresence? Who can explain the process by which a pure etherial spirit, without bodily organs, operates upon matter? Who can reconcile the divine predestination of *events,* with the entire freedom of the human actions which lead to them? Who can measure for us the nature of the centripetal and centrifugal forces, the opposing powers which maintain the planets in their orbits? Who can fathom the precise connexion between body and soul, with all their reciprocal influences? Who can explain the method in which vital and chemical action maintain

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by antagonism the balance of life? Nay, can we lay bare the germination of a single blade of grass, or the growth of a pebble from the seashore? In things heavenly and earthly, divine and human, high and low, we are encompassed with mystery on every side. We can lay hold upon facts, and sometimes on the laws which bind them together—but *reasons* of existence, and *modes* of being, are impenetrably veiled.

I have made these remarks because disciples in a superficial school insist upon having all divine things naked and comprehensible.

If they would only begin by a solution of some of the mysteries which press upon us in the common field of life, we might then have a measure of confidence, as we behold them scaling heaven for the same purpose. The pre-existence of our divine leader, in equality of rank and glory with the Father, and with the Holy Spirit, is a great mystery. We love it all the better on that account. It affords room for the purified spirit to rise upward as if borne on the wings of the eagle, with songs of reverence and gratitude on the road. It provides an element where the soul can freely inhale celestial life, and be revived by salutary gales of joy and hope, breathing from a continent never discovered or measured by human sagacity. After all,—the moral wonder, the mystery of love, is the most amazing. That one so pure and lofty should stoop to humiliation and infamy, to tears, and sorrows, and death, in order to rescue, redeem, and awaken, the vile, the guilty, the perishing—this is the most marvellous—but the heart apprehends it, and so it finds its way to the understanding. "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Having cleared away some preliminary questions which appeared on the threshold, I now feel at liberty to proceed in a survey of all the aspects in which Prophets and Apostles have presented the subject. It will doubtless be invigorating to us all to travel in such company over such ground. At present,

Sincerely yours, G. GREENWELL.

SECOND ADVENTISTS.

BY referring to the August number, 1846, p. 366, of this periodical, our readers will find we made a few remarks in reference to the Second Advent friends: many of whom, we have no doubt, are brethren in the Lord, seeing they have purified their souls by obeying the truth, and walking worthy of their high vocation. They are professedly willing to lay aside all their former traditions, and to learn the religion of Jesus from the Bible alone. To these, as far as known to us, we could give the right hand of fellowship as fellow heirs of the grace of life. But on the other hand there are among them those who not only do not recognise the Lord's "one baptism," but repudiate the idea of its being appointed by him as a pledge, to the believing penitent, for the remission of his sins. This, in their estimation, is an error of the

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most delusive and awful kind. Hence clergymen, and members of the Established church in general, as well as all in every community, professedly Christian, who hold the immediate return of the Lord to destroy the world, and set up the everlasting—the immortal kingdom—as they term it, are brethren beloved of the Lord. All these sects and parties are invited to unite together at the Lord's table. This is their bond of union. As for the Christians who cannot see evidence for this position, they are the "scoffers who were to come in these last days, saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they where from the creation of the world." But more particularly to our object.

When we sat down to write it was to apprise our readers, that one of the editors, as we suppose, or it may be, a correspondent, of the *European Advent Herald*, for the last month, thinks we have charged them as a body, wrongfully, and that we ought to make an apology to our readers for so doing. He says, p. 53, of the *Herald*,—

"1. Mr. Campbell makes the 70 weeks the key to unlock the meaning, the beginning and the end, of the 2,300 days.

"2. He regards the 70 weeks as 490 years, and the 2,300 days as so many years.

"3. He makes the 490 years and the 2,300 to commence together and the 490 to be the first part of the 2,300.

"4. He makes the 490 years to end about A.D. 37.

"5. From hence, he fixes upon 453 B.C., for the going forth of the commandment to rebuild Jerusalem, and the *beginning* of the 2,300 years.

"6. He affirms that 'the ultimate cleansing of the sanctuary is, *from the birth of Jesus*, ABOUT EIGHTEEN HUNDRED AND FORTY-SEVEN YEARS;' 453 B.C., and 1847 A.D. making 2,300.

"7. He makes the cleansing of the sanctuary to be the 'purgation of the Christian church from the anti-christian abominations.'

"8. He does not state by what means that purgation shall be realized.

"In the first six of the preceding remarks, we agree with Mr. Campbell, and, as was natural, we alleged his views on the chronology as an authority, in defence of our exposition thereof. At the same time, it was stated, that we differed with Mr. C. on the nature and means of cleansing the sanctuary, or, that Mr. C.'s views on that event were so indefinite, that we could not use his authority further than in the use of the chronology.

"But now, Mr. Wallis has published and sent forth in the *Messenger*, to the gaze of any one, a statement, tending to impeach us with intentional deception and trickery. He ought to have known better. The former part of his remarks are more disreputable to himself than to us. The latter charges us falsely. His words are as follow:—

"'It is said by some of these zealous Adventists, that A. Campbell, in his debate with Robert Owen, in 1829, contended for the same thing, namely, that

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the sanctuary would be cleansed by the coming of the Lord in 1847. Let none of our readers be drawn aside by such specious and inferential conclusions of these Adventists. A. Campbell, in his debate with Robert Owen, teaches no such doctrine as they impute to him. It is true, he refers to the cleansing of the sanctuary about the year 1847, but his meaning of that event is very different from the one they attach to it.'

"Will Mr. Wallis give his reason for such a charge, or, in the absence of proper reasons, make an apology, as is justly due, and correct the statement? Should an indiscreet brother have made such a mistake, we would remind Mr. W. that such a mistake should have been attributed alone to that person, and corrected by him; and not indiscriminately applied to 'Messrs. Himes, from Boston,' &c., and all the brethren who are proclaiming the advent."

As our remarks appeared in August last they must refer to what took place prior to that period. Our reason for inserting them arose simply from the fact of it being reported to us by some of the Second Adventists, as well as by some of our brethren, that the public speakers in that community, both in Nottingham and other places, were now introducing Mr. Campbell's name as an authority for the return of the Lord in the year 1847. The writer of the above extracts, whoever he may be, appears to have done so. Our reporters were then correct; and Mr. Campbell, in our friend's estimation, is a correct authority, in six particulars, for the chronology of our Lord's return some time about the period stated.

Mr. Miller's chronology for March, 1843, and for September 10, 1845, having failed to answer any longer, it appears, Mr. Campbell is introduced as an infallible chronologist of all time from the year 453, B.C. to 1847, A.D.

We must say, these friends seem to be very impatient for the final consummation of all things. Patience ought to have its perfect work. The Lord is not slack concerning his promise, but is longsuffering; not willing that any should perish. Thousands have cause to rejoice that he did not return either in 1843, or in 1845, and our convictions are, that thousands and myriads more will yet be brought to rejoice in his great salvation, before Jehovah returns to judge the world in righteousness by that man whom he hath ordained—whereof he hath given assurance by raising him from the dead. But let his will in all things be done, and not ours. Our intention was not to speak evil or to misrepresent,—and it appears we have not done so. Mr. Campbell's name, or his chronology, has been introduced for an especial purpose, namely, to prove that the Lord will return to judge the world some time about the year 1847. If they did not intend to prove this, for what purpose was either the name or chronology referred too? If there has been a misunderstanding, the fault is not ours—it remains either with themselves or our informant. And here we must leave both it and them for the present. J. W.

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FRAGMENTS OF THOUGHT.

CARLYLE.—"If a bad man had honesty enough to lay bare all his thoughts; if the profligate threw aside his shame; if the moment we ceased to act up to the principles we profess, and lost the spirit from which the forms we use first emanated, and which they were intended to preserve, that moment we threw those forms away, and every pulse and fibre of the human heart were stripped of its disguise—would this be the truth for which Carlyle sighs? Alas! he knows little of human nature, who could dream of living in a world such as would then surround us! God himself has hidden the soul beneath a covering of flesh, that we may not behold it naked in the deformity of its imperfect nature, and be shocked by it or tempted to imitate it, or be hardened in our own evil by universality of evil around us. And be assured, all is not hypocrisy in which actions do not correspond with *words*. How many miserable men are there who believe—believe most deeply, who would and do pray to be made the means of conveying truth and goodness to others—who, in sincerity and honesty of heart, would try at least so far to do the will of God—and who can command their lips and outward members, though as yet they cannot command their hearts—and who are to be pitied, chastised, even condemned; but not condemned as wholly liars, like those whose hypocrisy is selfish. If no men could speak of truth or honour, virtue or holiness, externally, but those who are holy within, where should we find human beings to stand on every hill, in every church, day and night, through the world, throwing up the beacon light of truth, and passing it on from generation to generation?

"Let us distinguish between the messenger and the message, and guard and keep the message, even where the messenger is unworthy to transmit it."—*London Quarterly Review.*

The following sentiments are gleaned from the letters of the late Hon. John Randolph, to his nephew:—

THE GENTLEMAN.—The character of the *real* gentleman is the most respectable among men. It consists not in plate, and equipage, and rich living, any more than in the disease which that mode of life engenders; but in *truth*, courtesy, bravery, generosity, and learning; which last, although not *essential* to it, yet does very much to adorn and illustrate the character of the *true* gentleman.

TRUTH.—Lay down this as a principle, that *truth* is to the other virtues what vital air is to the human system. They cannot exist *at all* without it; and as the body may live under many diseases, if supplied with pure air for its consumption, so may the character survive many defects where there is a rigid attachment to truth. All *equivocation* is falsehood, which consists not in using false words only, but in conveying false impressions, no matter how.

LABOUR.—Remember that *labour* is necessary to excellence. This is an eternal truth, although vanity cannot be brought to believe, or indolence to heed it.

VANITY AND INDIFFERENCE.—Self-conceit and indifference are

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unfriendly, in an equal degree, to the attainment of knowledge, or the formation of an aimable character. The *former* is more offensive, but does not more completely mar all excellence than the *latter;* and it is truly deplorable that both flourish in Virginia as if it were their native soil. The vanity of excelling in pursuits, where excellence does not imply merit, has been the ruin of many a young man. I should, therefore, be under apprehensions for a young fellow, who danced uncommonly well, and expect more hereafter from his *heels* than from his *head.*

SELF-EDUCATION.—We, all of us, have two educations; *one* which we receive from others; *another*, and the most valuable, which we give ourselves. It is this last which fixes our grade in society, which determines, eventually, our actual value in this life, and perhaps the colour of our fate hereafter. Yes, dear Theodore, your destiny is in your own hands; nor would all the professors and teachers in the world make you a wise and good man without your own co-operation; and if such you are determined to be, it is not the want of them that can prevent it.

MARRIAGE.—One thing, at least, is true—if matrimony has its cares, celibacy has no pleasures. A Newton, as a mere scholar, may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but a man must have a bosom friend, and children around him, to cherish and support the dreariness of old age. *Suitability* is the true foundation.

EXTRACT OF LETTER TO A. CAMPBELL.

Nottingham, February 3, 1847.

BELOVED BROTHER CAMPBELL.—As our monthly steamer is expected to sail from Liverpool to-morrow, I feel desirous of saying a few words in reference to your long expected and much desired visit to Great Britain. No doubt you have heard before this, that your letter of October 16, 1846, announcing your intention, was published in the December *Messenger*. It is therefore extensively known among the readers of this periodical, and their respective friends and acquaintances. I hope nothing in the course of Divine Providence may occur to prevent your effectually carrying out this benevolent and god-like purpose.

The truth for which we plead, came from Heaven. The cause is the Lord's; and though much abused by men, it still is near his heart. It cost him his precious blood—and to some considerable extent it must prevail among the children of men before his return. During his absence, he has intrusted it into the hands of his faithful people, with the promise, "Lo, I am with you to the end of the world." Now although it be a fact, that the intellectual and religious principles of the great majority of the people of this country are chained and fettered by the traditions, religious creeds, and establishments of their forefathers, yet I am convinced that the pure and simple gospel of Jesus Christ, when clearly stated, will prove to be as it ever has been,—the power of God to the salvation of many.

Rest assured, brother Campbell, you will not labour in vain, nor spend your strength for nought. It is true, you may not, while present with us, see multitudes turn to the Lord, by confession and baptism, but wherever the good seed of the kingdom is sown, it will germinate, and spring up, in some thirty, some sixty, and in others an hundred fold, to the honour and glory of our exalted

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King. The undertaking is great and arduous. Self-denial, courage, and perseverance, are all indispensably necessary. The human family in general, especially those who have been taught from early life to suppose themselves to be already Christianized, and saved, are strongly opposed, even to that which will promote their present and everlasting good. How lamentable to contemplate! Yet such is the fact in this highly favoured country.

It would rejoice my heart had we some suitable brother to accompany you through the length and breadth of the land. But this, I fear, is not the case now. Our hands have been much weakened by death and removals to other parts of the world. Still, we have good reason to hope that the brethren in every place will do what they can for your comfort and success. Indeed we have all confidence and assurance that many will do this. You must not expect many chapels and churches to be open for your reception; still there are public rooms in almost every large town which can be obtained for that purpose. It appears to me that the providence of God is now remarkably displayed. The times are favourable for such an enterprise. All human institutions are shaking to their very centre. Both judgments and mercies are abroad in the earth. What the end will be, He only who governs the nations can determine. His people are safe, come what may.

Should this reach you in time for a few lines to come out by the steamer leaving a month earlier than yourself, we shall be gratified to learn the stay you purpose to make with us. We should by this means be able to make some arrangement as to the places to be visited, and the probable time you could spend in each. I understand, from brother Davies of Mollington, that on your arrival, his hospitable house is to be your first post. To this there can be no objection, seeing it is only a short distance from Liverpool, and a railway within half-a-mile of his dwelling. Besides which, Chester, Liverpool, and the vicinity, are important places in which to proclaim the gospel. Should brother Henshall, or any other brother, come with you, perhaps they can continue some time with us. We cannot doubt but that all the congregations will unite in upholding their hands as faithful brethren in the Lord. Our prayer shall be that your life and health may be continued, and that you may come amongst us in the fulness of the gospel of Christ.

Hoping to hear from you soon, and also to see you at least once in the flesh, I remain, dear brother, your's affectionately, J. WALLIS.

ITEMS OF NEWS.

HOME NEWS.

PROSPECTS OF THE CAUSE IN ENGLAND.

It, perhaps, is not known to the brethren generally that the cause of Christ is attracting some considerable attention in Great Britain. There are at present, some forty churches, I presume, in England, Ireland, and Scotland; and when we take into consideration the fact that the whole work has been accomplished by the introduction of brother Campbell's writings, we are ready to say, "Marvellous are thy works, oh! Lord; and wondrous in our eyes." Who would have supposed that the thoughts of a man in the ruggedest region of Virginia would have crossed the Atlantic, and produced such changes in the most enlightened part of the world in so short a time! Yet there has but a begin

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ning been made. William Jones, of London, first introduced amongst the Baptists, some of the writings of the disciples in America, but when he saw that many of his brethren were, as he supposed, too eager to receive the whole gospel, his heart failed him, and although a good man, he had not the nerve to stand the opposition, and shrunk back into Baptist harness and died. But brother James Wallis of Nottingham took the matter in hand—established the "*Christian Messenger*," one of the best monthlies amongst us, and by it much good has been affected. Other independent spirits came to his assistance till the brethren of the "old world" exhibit strength of numbers demanding respect and talent which will be regarded any where. Brother G. Greenwell, a writer for, and I presume, one of the editors of the *Christian Messenger*, certainly exhibits very good powers. He shows clearly that he has been a student, knows well the use of the English Language, and is quite familiar with the word of God. * * * * * * * * *

There is little doubt the brethren of England are much more ready to act their duty than they are in this highly favoured land. There, they are poor, whilst here, many of the disciples command their thousands, and hundreds of thousands. Yet in their poverty, they are making strong efforts to induce some of the teachers to go from America to their assistance. Should the writer live and circumstances prove favourable, it is his wish and intention to see the land of his fathers in a few years. It is to be earnestly hoped brother Campbell will visit his native country soon. There is an ample field for him, and he has a holy call, which will doubtless be regarded.—*American Christian Review.*

Wigan, January 27, 1847.

We are in want of a dozen Hymn Books, the same as last you sent us; also a dozen Essays on the Remission of Sins, and all the best news you can afford to send us. We have not yet received the *Messengers* for this month through the neglect of our bookseller. We have had three immersed into Jesus the last month. Is there any Evangelist Fund? or what are we doing as a body of Christians, in making known the glorious gospel of the Son of God? For the last month we had an opening for speaking on the principles of the gospel in Hindly, about three miles from Wigan, on Tuesday night's. We had some very stormy weather since we commenced going, but they have been to me the most pleasant walks I ever had. We have had a company of young men to speak to, about forty in number, and the most orderly meetings I ever was at. I hope good will be done in the name of Jesus.

From your's in Jesus, TIMOTHY COOP.

Brother Coop asks the questions, "Is there any Evangelists' Fund? and what are we doing as a body of Christians in making known the glorious gospel of the Son of God?" In reply we beg to say, that there is an Evangelist's Fund in the congregation at Nottingham, and to which some of the smaller congregations in the vicinity have sent in their subscriptions. It would be matter of rejoicing to us could we prevail upon all the churches in England to unite their subscriptions for evangelical purposes of various kinds. Not that we desire to see joint stock companies formed,—but a joint co-operation as indissoluble as the truth itself. As a body of Christians, we are compelled to say, we are not doing all that might be done to make known the glorious gospel of the Son of God. Those who watered others shall themselves be richly watered in return. Neither our zeal, fidelity, nor perseverance, will bear comparison with that of the Saviour and his immediate followers. We hope brother Coop will continue to visit the villages in the vicinity of Wigan. The reward will certainly follow.

J. W.

Wakefield, February 9th, 1847.

We are still persevering in primitive Christianity. We added three to our little church last year by baptism, and three who removed from Wortley to

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Wakefield. We have had brother Haigh and Thompson, from Huddersfield, on the 10th of last month, and have set many to search for the truth. We are about to take a room to meet in regularly, and we then hope to have the assistance of other churches to proclaim the truths of the New Testament. There is already a shaking among the dry bones. An efficient advocate for a few days would work wonders.

You proposed to published a New Hymn Book, during the last year, and the profits of it to be devoted to the publication of A. Campbell's translation of the New Testament. My present inquiry is, Have you published the said Hymn Book? If so, what is the price of it, and where is it to be had? The next inquiry is, have you published the New Translation? What is the price, and where must it be applied for? Your reply to these questions will greatly oblige,

Your's, &c., J. HODGSON.

IN reply to brother Hodgson we beg to say that a proposition to publish a new, much enlarged, and corrected Hymn Book, was made during the last year, and that the profits, if any, should be devoted to the bringing out of an improved and cheap edition of A. Campbell's pocket Testament. The project is not abandoned, although we have not at present been able to accomplish our wishes. To obtain an Hymn Book altogether unexceptionable, is a difficult matter, and requires much longer time to accomplish than we anticipated. It is, however, still in progress. As it respects the New Version, we have concluded to let it remain where it is till the arrival of brother Campbell, who, we have no doubt, will suggest some improvement in the arrangement of the English edition. *Patience* we find to be very needful when engaged in accomplishing any thing designed for the public good of either saints or sinners. J. W.

Banbury, February 18, 1847.

WE have had five additions, three males and two females, to the church in this place, since brother Greenwell was here. A. D.

FOREIGN NEWS.

PROSPECTS OF THE CAUSE IN THE UNITED STATES.

FROM the best calculation, there are at least three hundered thousand Christians in the United States and Canada, besides, more than as many more persons are strongly persuaded that we are the only people on earth occupying primitive ground. It would be well for us, however, to examine our true character, as a people,—see if we have made advances and ascertain what we lack yet. Too often, erring mortals take it for granted because they have numbers, they are the only people of God; and again others infer they are highly favoured of Heaven because they are right in a few points. The largest parties are frequently, yea generally the most corrupt; and there are denominations advocating many points which are correct, and yet the members practise a corrupt religion.

I have not the least disposition to draw a comparison between the disciples and the members of other churches; for could it be shown that we have more knowledge than they, or were better in morals, or more pious, it would not be positive evidence that we are even worthy of the Christian profession.

My object at present is, to merely suggest the progress we have made in knowledge and practice, and point out a few particulars in which we are still wanting.

1. We have assuredly taken the only correct system of government. We say the Bible and the Bible alone is our rule of faith and practice, whilst there is no denomination on earth, so far as I have learned, that has perfect confidence in this plan, or whose members even profess to be governed by the Bible alone.

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All *say*, they take the Bible, but in their denominational relations they are obliged to adopt rules suited to themselves. The Bible recognizes not denominations. We have proposed to all who fear God, a union upon the Scriptures, and we are fully persuaded, should there ever be a destruction of parties, it will be upon this foundation God's people will flow together. So far, we have done well; and we should rejoice that we have been enabled to see so much of the way of righteousness.

2. We have learned the good lesson to put no confidence in modern machinery to make Christians. We are the only people, in my knowledge, who profess to rely upon the simple statements of the New Testament for pardon of sins. We have learned that forgiveness has reference to law, and that the man who believes with all his heart on the Saviour, repents of his sins, confesses the name of Christ, and is baptized for remission, has God's veracity pledged that his offences are all blotted from the book of his remembrance. For this lesson also, (which has been learned by no party,) we should be most grateful to Heaven.

3. We as a people too, have made greater progress in the study of the Scriptures than our contemporaries. Instead of looking at the Scriptures as a dark mass of disconnected texts, we have learned that the word of the Lord has been beautifully divided by a master workman. We have learned that the Old Testament is a book of history, law, prophecy, and also, that Christianity is not taught in it, only in shadows and types; and we have heard also that the New Testament treats of gospel conversion, discipline, and revolutions, and that he who will not study it with reference to these grand divisions will not likely see the truth. For this knowledge, Oh! how shall we manifest adequate thanks to our Maker!

In these particulars we have made progress greatly in advance of the people of our age, and we should by no means become disheartened and reckless if every thing should not exactly suit us. We have learned and done much, and still "there is room"—we are but in our infancy.

Some of the disciples understand the "first principles" of Christianity pretty well, and to such I beg the liberty of offering a few suggestions.

1. We, brethren, can improve very much in our knowledge of the Christian character. Time was when each disciple carried his New Testament on his person, for the purpose of learning how Christians were made: but unfortunately for the cause, when that department is pretty well understood, it was imagined enough to answer was learned, and the books were laid aside. We must again resort to the word of truth for knowledge. Indeed, I see not how any people can be improved in the graces of Christianity who do not first gain much of the wisdom from above. Our ignorance is the main cause of every failure of growth in moral character and pious accomplishments.

Unless the Bible is made a family school book, and churches can be induced to spend much of the Lord's day in searching the precious oracles, great improvement cannot be expected. Brethren, in this particular we are exceedingly deficient. The young are growing up ignorant of the Word of Life, and many of the aged members seem to have but little taste in reading the sacred volume. Let every congregation of the disciples consider itself a Lord's-day-bible-class, and every family consider, that it is incumbent upon the members to become familiar with the word of God, and knowledge will abound in the earth.

2. We lack also much in reference to the order of churches. There were certain things primitively wanting in the different congregations, without which the bodies could not be perfected; and doubtless, in the churches of this day there is much needed. There is a proper place for each member, and peculiar services for all to perform in order to the growth of grace contemplated. There are certain offices in the body who must be actively engaged, and each member must know his daily work, before the church can grow into a holy temple in the Lord. The greatest mischief in churches often arises from the fact, that members conclude there is nothing for them to do. Idlers in the camp of Israel were severely punished, and there is but little room for excuse for the indolent in this day. Peter called the members of Christ, "lively stones" in the heavenly building. The fact is, we do not consider ourselves the Lord's, and therefore, there is a disposition to appropriate time according to each one's fancy. The

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Lord requires all our time in his service. It is much to be regretted that there are so many preachers amongst us, who are complaining, that they have been driven to professions, out of the field, to gain a support; and all in consequence of the neglect of the brethren. The Lord will support his ministers who confide in him. He pays each one as much as he deserves, and he who will not reconcile it to himself to suffer worldly loss, for honours above, will have but a poor reward in the next world.

3. We must, as Christians, reconcile it to ourselves also to appropriate our temporal goods to the cause of Christ. I do not say, we must give away all we have; but it is certainly incumbent upon us, to place whatever we have in such a form that it will contribute most to the honour of God. Were Christians to unite their property in building institutions for the support and instruction of the needy, they might have the use of it themselves, while they would be benefiting others at the same time.

It is a sad misfortune that so many of the brethren think what they have is their own, and that they can use it in teaching their families extravagance and foolishness. We have no such privilege from the Lord. We must give ourselves and all our earthly possessions to him, if we expect a rich reward above.

4. We also are quite deficient in co-operation, of both churches and members. The fault is all ours. We do not take the example of the primitive churches. When difficulties were to be settled, the brethren went to Jerusalem to Antioch to lend them aid; and when funds were to be raised, the congregations united their means.

As we are now situated, whatever is done, in most cases, is by individual exertion. He who preaches has to go, often, without a church call, at his own expense, and travel the road his own inclination leads him. Should a school or a college be desirable in a section of country, and a man can be found who will carry the work forward, well and good; but the churches do not feel that there is any work of common interest requiring attention.

Brethren in Tennessee, and further south, we should have at least two meetings every year for the purpose of *devising means* to bring the machinery the Lord has given us to bear upon the enemy. We have talent, learning, worldly means, and no doubt, piety and zeal; but much of our labour is lost for want of unity of action, and proper employment of resources.

On these matters we are much at fault, and this essay has been hastily written for the purpose of reminding you of what is most needed, that we may see our faults and improve. The remarks are applicable to the brethren in all parts of the country. Have the brethren any thing to say on such subjects?—*American Christian Review.*

Chippewa, Wayne County, Ohio, March 9.

THE good cause of our Master is progressing in this region. Some thirty-seven have been baptized upon a profession of their faith, in this vicinity, within the last ten months. There was a church organized about two months since, of twenty-six members. We have had eight additions since that time. May the good Lord prosper us and all that love him in every place!

W. A. BELDING.

Euclid, Ohio, November 30.

IN our labours as far east as the centre of the Empire State, we had, as usual a tour of toil, interest, and some success. About fifty persons gave in their allegiance to the Lord's Messiah, during the trip. More than one hundred have been added by baptism, in that state, this fall.

Your brother for all time, and I trust, all eternity, A. S. HAYDEN.

Mount Sterling, Ky., November 26.

I BEG leave respectfully to report, that twenty-four persons were added to the church, during my recent tour. Amongst the number was a brother Paul Alley, who had formerly been a Baptist preacher, and a gentleman of unblemished Christian character. I had the pleasure of hearing him preach, after he united

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with us, and believe he is calculated to do much good in the cause of pure and original Christianity. I was assisted in this tour by elder R. MacCormick.

Yours in love, J. W. DANIEL.

I HAVE just attended a meeting at Republican Fayette County, Kentucky, commencing on Friday, before the second Lord's day of October, and closing on the Wednesday following, at which nineteen additions were gained. Brethren Thomas Smith and I. Creath, were present assisting. The converts were all of an excellent stamp, and may they prove faithful to their Lord. J. A. G.

OBITUARY.

New York, January 27, 1847.

DEAR BROTHER WALLIS.—Although it is now some time since you have seen or corresponded with my father, (G. C. REID,) I have no doubt you, with many to whom you may communicate it, will feel a melancholy interest in the intelligence of his death, which I now send you.

Since he left Scotland, nearly two years ago, you will be aware he has never recovered from his illness with which he was then afflicted. At intervals, we have flattered ourselves that symptoms of permanent recovery were perceptible; but these were always followed by relapse. Towards the end of last autumn, your friend brother Taylor, from Lancaster, England, with his family, passed through this city on their way to Wisconsin. My father was able to assist him in some business matters; and appeared to be much revived by the occupation and excitement. Brother Taylor very kindly proposed, and my father readily agreed, to accompany him on his journey, and spend the winter with his family. We felt some hesitation in consenting to his departure; but the pleasure he seem to anticipate in travelling. and the hopes held out that the journey and residence in Wisconsin might be the means of his recovery, led us to separate from him in the hope that we should soon see him again as well if not better than he was leaving us. At first the result was all we could have desired. He wrote us twice while on the way, and once after arriving in Wisconsin, always speaking favourably of the state of his health. But shortly after writing his last letter he became worse, and expired on the second day of the new year; leaving, I have no doubt, with joy—for he had long wished for it—a frame worn out in the service of his loved Master to mingle in the throng of the spirits of the just made perfect.

Brother Taylor wrote to us on the day of my father's decease, as follows:—"After a few weeks, and at times very severe, sufferings, which he bore with the most exemplary patience and resignation, he sweetly fell asleep in Jesus at half-past five o'clock on Saturday morning. He was not able to talk much towards the latter, and when he was not suffering so very severely he wanted rest, and wished to be as still as possible. Yet he frequently desired us to read to him. The last chapter he wished me to read was the fifth of the second epistle to the Corinthians. Under his severest sufferings he frequently exclaimed, 'Oh! how, kind is our dear heavenly Father, and my dear dear Jesus, who never leaves nor forsakes me.'"

You may imagine, my brother, what a source of grief it was to us, that we were not permitted to surround the bed of the dying, nor to close the eyes of the dead, nor to attend the dear remains to their last resting-place. But it was decreed otherwise, and we must rest content to know that every kindness was shown and every tear of sympathy shed which was possible in the absence of those whose kindness would have been so grateful and who had so much cause to sorrow. You will learn with as heartfelt gratification as we have, that every mark of kindness and respect was shown by the people in the vicinity of brother Taylor's residence. A very large number of people attended the funeral, some from a distance of twelve miles, to whom a very impressive and affecting address was delivered. Oh that those warm-hearted people could feel the gratitude with

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which we heard of their great kindness to the dead, who was a stranger among them, and from whom no return can be expected. My father, while here, had gained to himself many warm friends who have all deeply sympathised with us in our sorrow; sorrow indeed which was not without comfort, for we know that he is happier far than when remaining with us. He had long anticipated, and indeed earnestly desired, the change. When about leaving Scotland, he wrote to me, "I have been very poorly these last three or four weeks—the will of my Father in Heaven is my desire; and I know that all things work together for good to those who love the Lord—whether health, sickness, poverty, riches, life, or death—death! saints never die; oh! no, they go to be for ever with the Lord!" Your's in the hope of the resurrection, JAMES REID.

BROTHER G. C. Reid, whose death we have now recorded, was the first evangelist employed by the congregations in this country, to proclaim the primitive gospel and plead for a return to the Bible alone as the foundation of Christian union. His perceptions of the divine philanthropy, were large and comprehensive; and when in health, his courage and fidelity in defending the truth,—his zeal, perseverance, and success in the cause of his Lord, was surpassed by none,—while his intelligence, purity of speech, and general behaviour among the different families and churches he visited, was such as to gain the esteem of all. But he is gone to his reward. We sympathise with his bereaved widow and family; and in this sympathy we are sure the brethren generally in England and Scotland will cordially unite. His age we suppose to be about forty-two or forty-three years. J. W.

Banbury, February 18th, 1847.

OUR dear brother GOFFE died on the 4th of January. He had been complaining for some time, but it was not expected by any of us that he was so near his end. I am glad to say that since his immersion into Jesus he has continued a steadfast and warm advocate for the ancient gospel. My wife and I called to see him on Lord's day the 3rd of January. We found him much worse. It was evident that death was approaching. The sister who sat up with him that night said it was a pleasure to see him die. He was quite sensible till death had done its work. He seemed overjoyed at the prospect, and said he was going to enjoy eternal life. He died in the presence of his friends rejoicing in the truth. Your's truly, A. DODD.

THE brethren at Banbury, as well as ourselves, will no doubt notice with peculiar interest the record of the death of brethren Reid and Goffe, in one *Messenger*. Death, it seems, visited one on the 2nd and the other on the 4th, and although their mortal remains are separated by more than four thousand miles from each other, the coincidence will call up many reflections both painful and pleasing in the breasts of all who are acquainted with the facts of the case. The last time these two brethren saw each other, was in the theatre at Banbury. Brother Goffe, with a local Methodist preacher at his side, proposed questions, and contended earnestly for Methodism in all its parts. Brother Reid on the other hand, with brother Stutterd at his side, after a most powerful proclamation of the ancient gospel, founded on the testimony of John iii. 1—15, firmly, and with more than his usual energy, demanded on behalf of his exalted Lord and King, an immediate and unreserved obedience to the ancient gospel. We were witnesses of this powerful conflict, nor will it be effaced from our memory either in this world or the next. Brother Goffe was reluctantly conquered by the truth, and with joy we have attended in company the table of our common Lord. Three out of the four of the actors at that meeting have now fallen asleep in Jesus. We may venture to ask, What is our friend the local preacher doing? Is he still as satisfied with the claims of Methodism, as with the claims and authority of Jesus our Lord and King J. W.

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THE

CHRISTIAN MESSENGER

AND FAMILY MAGAZINE.

ENLARGED SERIES.

No. IV. APRIL, 1847. VOL. III.

ESSAYS, DIALOGUES, &c.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. XXII.

ABRAHAM'S TEMPTATION.

Olympas. The Lord tempted Abraham, yet, saith James, "God tempteth no man to evil." How then, Thomas, did God tempt Abraham?

Thomas. He tempted him by trying him—by trying how far he would obey God.

Olympas. God uses strong arguments, and therefore strong temptations. To what points in Abraham's character was the temptation addressed?

Reuben. To his parental affection. Abraham loved Isaac, and he loved God; and God seems to have designed to test which of the two he loved most.

Olympas. True; Abraham had great paternal affection for Isaac, and much filial affection for God. Now the question was, Which of the two were the stronger—his parental or his filial affection? But was there nothing more in it than this, William?

William. Abraham was a great man, and his example would be influential, and the Lord took this way of making it so.

Olympas. We had better take up the incidents in order. Let us have the commandment of God to Abraham in this case.

William. "And God said, Take now thy son, thy only son Isaac whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Olympas. Now observe how strong the trial is made by the very

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words of the precept—"Take thy *son*, thine *only* son, *whom thou lovest.*"

Olympas. How old was this only son at this time, Eliza?

Eliza. According to the margin he must have been about twenty-four years old. This happened in the year of the world 2132, one hundred and twenty-four years after Abraham's birth. Now as Isaac was born in the hundredth year of his age, Isaac must have been in his twenty-fourth year.

Olympas. This, then, shows how long children were subject to their parents in the Abrahamic family and in the East in those ancient times. Was he his *only* son, Reuben?

Reuben. He was his only son by Sarah his proper wife; and, since the exile of Hagar and Ishmael, he was his only son and heir at home.

Olympas. To what place was he sent, James, to offer this burnt-offering?

James. To Mount Moriah in the East.

Reuben. Did not Abraham live in the East? What means "the East" in this place?

Thomas. Abraham's home at this time was Beersheba, which was West of the land of Moriah some fifty miles.

Olympas. Describe this land of Moriah, Thomas.

Thomas. It is in the Septuagint called "*the High Lands*"—the high lands of Canaan. In Judea it must have been because the high lands East of Beersheba were there. It is also called "the Land of Vision" in my Latin Vulgate, and that farther indicates its height, for persons ascend mountains when they desire to extend their vision.

Olympas. It is also in the Chaldee called the "*Land of Worship,*" not only because worship was usually performed on hills and mountains, rather than in plains and valleys; but because it was afterwards made the place of worship. Indeed, we know that the land of Moriah included Jerusalem and the hills around it, and that the spot where the Lord appeared to David, and where Solomon built the Temple, is called Moriah by high authority. By whom? Can any of you tell?

All silent! James, read the first verse of the third chapter of second Chronicles.

James. "Then Solomon began to build the house of the Lord at Jerusalem, *on Mount Moriah,* where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan, the Jebusite."

Olympas. The place is certainly identified; and as Mount Moriah included the whole eminence, Mount Zion, Mount Calvary, and the Mount of Olives were all parts of Mount Moriah. The spot selected for this burnt-offering was either where the Temple stood and the altar of burnt-offerings, or Mount Calvary.

Thomas. I have heard vague reference to this place before; but I know not on what authority. It does, indeed, seem that the question must stand between Calvary and the Temple Mount for the site of this mysterious and sublime event.

Olympas. Our notions of congruity prefer Calvary; but there is room for a doubt which of the two, and we ought not to suffer our notions of congruity to supply the place of divine testimony. Either

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spot is apposite enough for the symbolic scene, and sufficiently connects it with the New Testament incidents and developments. Did any one, Susan, accompany Abraham and Isaac on this occasion?

Susan. Yes; Abraham rose up early in the morning and saddled his ass, and took two of his young men with him and Isaac his son, and clave the wood for the burnt-offering, and rose up and went to the place appointed.

Olympas. When did he arrive, Susan?

Susan. On the third day.

Olympas. How, William, did Abraham proceed after the Lord signified to him the spot?

William. He left his ass and his servants; and, taking his son, departed to the spot pre-ordained for this solemn and significant event.

Olympas. Who carried the wood, now the ass and the servants both being left behind, Susan?

Susan. Abraham laid it upon Isaac: and, taking fire and a knife, they went both of them together.

Olympas. What an awful and solemn scene! Abraham with a knife in one hand and a torch in the other; Isaac the son, of many promises, the darling of his hoary years, with a bundle of cleft dry wood upon his shoulder, climbing the hill by his side; and, in mute astonishment and contemplation, slowly ascending to its summit, to the identical spot marked out by the finger of God. At last, breaking silence, Isaac said, "My father, behold the fire and the wood; but where is the lamb for a burnt-offering?" Abraham not fully comprehending his own words, as a relief to his own soul and the solicitude of his beloved son, said, "My son, God will provide himself a lamb for a burnt-offering." At length they arrive at the spot which God had told him of, and there Abraham with his own hands erects the altar, lays the wood in order, binds his son, and lays him in full length upon the altar, and upon the wood, and, stretching forth his hand, seizes the knife to slay his son. Just as he lifted up his hand to heaven to strike the fatal blow, the angel of Jehovah calls to him out of heaven, saying, with great energy of voice, "Abraham! Abraham! lay not thine hand upon thy son, neither hurt him in the least; for now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son, from me." ——And what next occurred in this soul-subduing scene? Tell us, Reuben.

Reuben. The venerable patriarch, lifting up his eyes, descried a ram caught in a thicket by his horns, which he took and offered for a burnt-offering *in the stead* of his son.

Olympas. And what afterwards became the name of that memorable spot where this mystical transaction occurred?

Thomas. Abraham called it JEHOVAH-JIREH, which continued to its name till the time of Moses—till Israel obtained the Land of Promise.

Olympas. And what, Eliza, mean the words, *Jehovah-jireh*?

Eliza. The margin says, "The Lord will provide"—"In the Mount of the Lord it shall be seen."

Olympas. "In the Mount of the Lord it shall be seen"—What a

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singular, and apparently dislocated phrase! Can any of you explain it?

All silent again! It is, indeed, a singular phrase; and very great and learned critics have debated its meaning, both as respects "the Mount of God," and the phrase "it shall be seen." Houbijant and other interpreters and critics read it, "In this Mount the Lord shall be seen." According to the Septuagint which I now hold in my hand, it reads, "And Abraham called the name of that place "The Lord hath seen,' that at this day they might say, on this mountain, 'the Lord was seen." The difference between Houbijant and the Seventy is not so easily decided. The latter, indeed, is more consonant to the general construction and idiom of the Hebrew, and certainly with the New Testament allusion to this passage.

Abraham both heard and saw the Lord on that Mount; and as certain was the Lord Jesus both heard and seen on the same Mount. God provided for Abraham on that Mount a lamb for a whole burnt-offering, *instead* of his son; and on the same Mount, in after times, in the seed of that same Isaac, God provided a whole burnt-offering in the sacrifice of his Son, *instead of the seed of Abraham.* Abraham's son was ransomed by a lamb which God provided, and Abraham's seed by faith are now ransomed by the Lamb of God, whom most emphatically God did provide—who suffered *in their stead,* as Mount Moriah's lamb suffered *in the stead* of Isaac. The type is all fulfilled in the antitype.

Thomas. We wish to know what portion of the New Testament authorizes the translation, "In this Mount the Lord was seen;" and we desire to understand why Isaac submitted so voluntarily to the hand of his father. Indeed, there are several questions we desire to ask on this most interesting narrative.

Olympas. Say on. But in regard to the allusion to the New Testament, which seems to me to justify the view that I have expressed of the Mount of Vision, our Lord's own words, following the Septuagint, seem to authorize the opinion, and to explain the difficulties which I expected to rise, and which I now see are rising in your minds. Abraham believed that God would bless the world in his son Isaac in some way. He greatly desired to understand in what way. Though not comprehending it at its first intimation, he rejoiced that one day he would understand it. To this transaction he alludes in a conversation with the infidel Jews in Jerusalem, saying, "Abraham rejoiced that he should see my day, and he did see it and was glad." This doubtless is the true and natural version of the passage. He saw it on this occasion: for it was in this trial of his faith, and in this Mount Moriah that the Lord revealed to Abraham what he desired to understand:—first, in the silent voluntary resignation and submission of his son to death; then in his figurative resurrection to life; for Paul is here our guide, when he says, "By faith Abraham offered up" his only begotten son Isaac, concerning whom it was said, "In Isaac shall thy seed be called; accounting in his own mind that "God was able to raise him from the dead, from which, indeed, he received him in a figure." Thus the Lord was seen in the person of Isaac, in at least nine very essential points. 1st. Isaac and Jesus were both the children of promises

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preceding their birth. 2nd. They were both born supernaturally, or by miracle. 3rd. They were the only offspring of the same parentage; and consequently, 4th. The only heirs of their inheritance. 5th. They were both in the prime of life doomed to die, but neither of them on his own account—Isaac as a proof of his father's faith in God and love to him; Jesus, as a proof of God's faithfulness and of his love to us. 6th. Each of them carried the wood of his own offering, and voluntarily submitted to the will of his father without the least resistance. 7th. They were both respited and raised from the dead—the one in figure and the other in fact. In the 8th place, not a little remarkable, each rose on the third day from the pronunciation of the sentence of death upon him. And in the 9th place, each after he rose from the dead returned to the place where he was before, to his father's house and afterwards became the father of many nations. Do you, Reuben, now comprehend these nine capital points of typical coincidence between Isaac and Jesus our Saviour?

Reuben. I do not know that I can repeat them, but I will try—1st They were both the children of prophecy and promises. 2nd. They were both of supernatural birth. 3rd. They were only begotten sons. 4th. They were only heirs. 5th. They were, though both innocent and unoffending in any one point, in the prime of life doomed to die, not for their own sake, but for the sake of others. 6th. Each of them voluntarily resigned his life. 7th. They were both released from death, and raised from the dead. 8th. They rose on the third day from the time of the sentence of death. And 9th, After they returned to their father's house, they each became the father of nations—Isaac, of the Jewish people; and Jesus, of the nation of the elect, gathered out of all nations, kindreds, tongues, and people. But I do not see the proof that Isaac voluntarily offered himself.

Thomas. It must have been so: for Abraham being one hundred and twenty-five years old, and Isaac twenty-five, in the prime and vigour of life, he could have escaped either by violence or flight. And had there been any resistance in the case, it would doubtless have been recorded, inasmuch as it would have been a still more illustrious display of Abraham's obedience, as it would have called for a greater effort to have compelled the death of his son.

Olympas. It is certainly fairly deducible from all the premises, from the whole narrative, that Isaac acquiesced in the matter; and hence in this transaction was exhibited as perfect obedience to the will of an earthly father as Abraham displayed to his heavenly Father.

Eliza. What was meant by his leaving his servants and his ass at the foot of the hill?

Olympas. As no creature can effect anything in the great work of redemption, neither angels nor ministering spirits, the Father and the Son by themselves alone accomplished this great work, the Father resigned and spared not his own Son, and the Son gave his life in obedience to the will of his Father: for said he, "I have power to lay down my life, and power to resume it: therefore no one forces it away from me."

As human reason is both stupid and blunt in the things of redemption till irradiated from above, as it cannot ascend to the mount of

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God, there have not been wanting some who imagined that they saw this pourtrayed in the ass on which Abraham rode to the foot of the hill, but no farther. Abraham by faith and on foot ascended to the appointed place. Can you tell me, Susan, any incident in the life of Christ that exactly resembles Isaac's carrying the wood of his own burnt-offering upon his shoulder?

Susan. It is written that Jesus was compelled to carry his own cross up the hill of Calvary; but it was much heavier than the wood which Isaac bore; for he almost fainted under the load.

Olympas. In what year of the world did this event transpire?

Eliza. As Abraham was born in 2008, and as this was in the hundred and twenty-fifth year of his life, it must have been in the year of the world 2132 or 3.

Olympas. Then it greatly antedates all the human sacrifices found in the profane and mythological histories of the world. The idea of human sacrifice and self-immolation seems to have originated from an apprehension that because of the blessings pronounced on Abraham in consequence of this display of obedience, the Divinity was better pleased with human sacrifices than any other. Hence arose the practice in the Pagan world, as may be gathered from the most ancient facts on record, as to the place of its commencement and progress through the East. But what think you, Thomas, is the most useful lesson taught us in this whole transaction?

Thomas. That the faith which triumphs is a working, active, and efficient principle—indeed, that John spoke the whole truth when he said, "This is the victory that overcomes the world, even our faith."

Olympas. The triumph of faith over self in the way of obedience—over the temptation of this world, is, my good children, I would have you all learn, the only guarantee and pledge that it will overcome death. When you see any one's faith triumphing over the lusts of the flesh, and of the eye, and of the pride of life, rest assured that man's faith will triumph over death and the grave. You must, then, early learn to walk by faith, and thus you will walk with God and overcome the world. A. C.

A. CAMPBELL TO CHARLES CASSEDY, ESQ.

LETTER THIRD.

RESPECTED SIR.—Your chief difficulty in the way of an implicit surrender to Jesus Christ is embraced in the following item—

The Mosaic account of creation assigns not to man an object suited to his constitution, alike worthy of him and his Maker; nor does it suitably explain many phenomena in the animal and vegetable creation. This is my own version of the matter, it is true; but I doubt not that you assent to it as a faithful one.

I would travel on foot a hundred miles, at least, to converse with a sensible man, who had carefully read the Old and New Testaments without a preconceived idea on the contents of these volumes. All, all of us, are more or less disqualified to receive with candour and to judge with impartiality the messages of the prophets, because in our earlier years we have fallen into bad company, and have either

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imagined some system of perfection in morals and theology, or have been duped by the cunning priests, or have been bewildered by our parents and tutors before reason assumed the throne. The fancies and theories of the pseudo philosophers, and the dogmas of the pseudo-priests, are equally hostile to the knowledge of these sacred writings. You, my dear sir, more enlarged in your horizon, and consequently more liberal in your views, cannot bow with deference to the ex-cathedra dogmas of baseless science, or of the petit popes of either ancient or modern times. Notwithstanding, I am not without my fears that you may have been seriously injured by the very influence, which, of all others, you most denounce. The reason of my fears is, that I find you demurring at the narrative of Moses because his statements correspond not with the assumptions and dicta of the pseudo-philosophers, and of the patented soothsayers and sorcerers of the temple of reason. For instance, after a very eloquent display of the splendours of the human constitution, after a very philosophical development of the physical, intellectual, and moral powers of man, you ask, "Can it be possible, sir, that *man*, thus nobly endowed, and thus most exquisitely organized, physically and intellectually, should have been placed in a garden merely to dress it and to keep it?" Now, sir, although it may have wholly escaped you what pseudo-philosopher or priest prompted this difficulty, certain it is that some one, in some unpropitious moment, gave a false direction to your mind on this subject: for Moses never said that *Adam, or man was placed in a garden* MERELY *to dress it and to keep it.* But, sir, his physical and intellectual constitution, which you have so interestingly described, made his dressing and keeping of a garden the only proper and suitable employment for both his physical and intellectual powers. Man, created and endowed with such limbs, and arms, and trunk, with such organs and instruments of labour, would have been most unhappy without some employment. And was it not most kind in the Creator to make that employment the most agreeable and delightful imaginable! Where, think you, ought a being so constituted to have been placed? In a wilderness? In a desert? In the air? On the water? Nay, rather in a garden of delights—in a paradise teeming with all the riches, with all the blooming beauties of the vegetable kingdom, abounding with all that the sensitive nature of man could desire. And for the development of thought—for intellectual enjoyment, what situation could equal Eden? If labour, if the exercise of our faculties is as necessary to intellectual as to physical enjoyment, what labour could you have assigned man more congenial with his whole nature, than the dressing and keeping of a garden? Not doomed to the drudgery and toil which sin has imposed upon our race, his mind was at perfect liberty to seek enjoyments from all the fountains of bliss, sensitive, intellectual, and moral. The delicious breezes of Eden, perfumed with a thousand odours, the spicy breath of morning and evening, the glowing beauties of noon, the warbling harmonies of the aerial concerts, the virgin sweets of all the flowers and fruits, opened to him sources of enjoyment, and carried his thoughts to the sempiternal fountain of all good.

Had primitive man been doomed to the labours of the metallic

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kingdom—had he to tear up the earth with a ploughshare—had he, with his bow and arrow, to traverse forests for his food, what time for the cultivation and entertainment of his rational nature? Is not ignorance the inseparable handmaid of servile drudgery and constant toil? And would not such circumstances have led Adam to suspect the motives of his Creator? Were you, my dear sir, with all your stock of good sense and native philosophy, to lay your ingenuity under tribute, you could not find for such a being—as you have eloquently described Adam to have been—a selection so perfectly congruous, so every way indicative of the power, wisdom, and goodness of his Creator, as that in which Moses locates him.

But the pseudo-philosophers have, by some indirect means, done you a greater injury than this. They have led you to suppose that Adam and his progeny were to have been confined to Eden until it would have been too small for them. But who else than crazy philosophers or crazy doctors could teach that God was under any sort of necessity of keeping the race in this planet until it would have covered the whole earth as the grass covers the field. Was that universe and those systems of worlds, of which you spoke with so much admiration, so small, so inaccessible, that man must be doomed in any supposeable circumstance to continue for ever on this earth! And does this same Moses give us no data from which we might have inferred the happy lot of man had he continued in the friendship of his Maker! Does he not, in the instance which he gives us of the translation of one perfect and righteous man to a brighter and a better world than this ever was, even in its halest and most uncontaminated days, guide our curiosity into another channel, and show us how easy to have found a way of disposing of our race without the necessity of death or even the enlargement of Eden! You will see, then, respected sir, there could be no difficulty in disposing of our race according to the Mosaic account, had it multiplied and increased in accordance with all your calculations, had man maintained his fealty to the crown of heaven. When his loyalty had been fully tested, you will see, by a single thought, upon the premises now before us, how easy it would have been for his kind Father to have given him a larger and better estate, and to have provided the means for the transportation to it. Nothing, then, believe me, sir, but your having approached the first chapters of Genesis under some foreign influence, could have originated in your mind such difficulties—difficulties, too, which the Mosaic account makes of such easy solution.

Another hypothesis oppresses you—a favourite one, too, with the priesthood; which, equally with the others, militates much against your perception of the wisdom and goodness displayed in the Mosaic account. It is assumed that man was necessarily immortal; and, consequently, his apostacy in Eden was a forfeiture of immortality. This is mere assumption; for, unless a new dispensation had been introduced containing immortality, or guaranteeing it upon some other condition than the conditions propounded in Eden, man's fall could not have subjected him to more than the simple loss of all the earthly blessings of the earthly life which he held upon the tenure of his obedience. But now that immortality is proposed through the second

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Adam, the Lord from heaven, a non-compliance with the propositions of this Prince of life eternal, subjects man to the loss not merely of his earthly body and life, but to a second death—an eternal excision from another tree of life which grows in the heavenly paradise of God. But this only by the way. Were not your horizon, my good sir, clouded with these mists of a false philosophy, those theoretic and speculative difficulties could find no abiding in one of such capacity for rational and elevated inquiry.

Another difficulty yet remains with regard to the teeth and claws of many animals, and to the thorns, and briars, and thistles which are found in this afflicted world. This, too, is specifically the same with your other difficulties. Suppose God omniscient, or suppose him not, and yet on either hypothesis the Mosaic narrative is free from this difficulty. First take the more unreasonable hypothesis: say he was not omniscient; and that he did not know what Adam would do; then, I ask, was it not wise to provide for either contingency? The seeds of all poisons and the roots of all bitterness are prepared for the contingency. The limbs and jaws of some animals are armed, and all that is wanting is a general order to begin the work of death. But that they must, whether or not Adam sinned, necessarily operate as they since have done, is negatived by the fact, that habit begets a second nature; and that man himself, and all the vegetable and animal creation have been changed again and again by a thousand influences, which, on another hypothesis, might have produced quite a different system.

Even as it is, and as our own experience and observation teach, when God pleases, the work of destruction, by the agency of these weapons, waxes and wanes to an astonishing degree. The thorn, the thistle, and the briar at one time spread with such rapid strides as if they were to possess themselves of the land; at another time, in the same country, there is scarce a remnant alive to preserve seed. So with the voracious insects and animals. The locust, caterpillar, palmer worm, the fiery serpent, and ravenous beasts of prey, like the plagues of Egypt, at one time swarm over whole countries; at another time they are not to be found. The lion and the lamb, the leopard and the kid, once lived on terms of friendship, and they will do so again; a time will come when the lion will eat straw like the ox.

But take the more rational hypothesis, and say that God foresaw the fortunes of our race; then was it not every way consistent to be prepared for it?

Volumes might be written in vindication of all these matters; but a word to the wise is sufficient. Were your mind disabused from the hypotheses of the pseudo-philosophers and from the dogmas of the pseudo-priests, I doubt not that you would find a ready answer for one proposing the difficulties which now encompass you!

You are pleased to recapitulate and to comprehend your chief difficulties in the form of questions: and now permit me, in conclusion of my reply, to quote your questions, and to affix to them such replies as these premises will warrant.

1. "Was it intended by the *Almighty Creator* that our first parents and their innumerable progeny were to confine their whole attention and wonderful energies to the cultivating and dressing of a garden?

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Answer. Moses nowhere affirms that they were.

2. "Was that garden circumscribed to definite and insurmountable bounds; or were its environs the ends of the earth, the circumference of the whole globe? In either case, and suppose man had not fallen, by which *fall* alone we are taught that *death* came into the world, would there at this day have been room for the numerous race of our first parents in the garden, or even on the surface of our globe? If, on the contrary, those original parents were not invested with procreative powers; or, if endowed therewith, were doomed to perpetual barrenness, was the earth for ever to continue an uncultivated wilderness, the undisputed and undivided empire of wild beasts?"

Answer. No. To this question, in every form which ingenuity can place it, the answer is,—Moses says not one word that necessarily involves any such conclusions. He shows us, in the case of Enoch, how easy it was for Omnipotence to remove all these encumbrances.

3. "Did the introduction of *death* into the world, by the *fall* of man, change the original conformation of the jaws of carnivorous animals, and make the rivers and the oceans of the globe theatres of robbery, carnage, and bloodshed? In fine, did the original sin of Adam make the earth bring forth thorns and briars, and noxious weeds?" &c.

Answer. I answer, No: but to the former it gave employment; and to the latter license to proceed in accordance with the new circumstances into which man had, by his apostacy from God, precipitated himself. But that on another contingency the animal and vegetable kingdoms could not by omnipotence have been otherwise regulated and governed, (to say nothing of the volumes of facts which natural history discloses,) is, to one who admits the name ALMIGHTY, wholly inadmissible.

A few reflections on the whole premises now before us, shall, in my next number, close my reply to your letter.

In all benevolence, &c., A. CAMPBELL.

LETTERS ON THE SABBATH, BY A BAPTIST MINISTER.

LETTER THIRD.

SIR.—We now proceed to inquire, How is the Lord's day to be kept? and we will begin by taking a retrospective view of how the first sabbath was kept, that by so doing we may come to a more full apprehension of the subject in all its bearings; for although there are differences in the administrations or services, yet there are also similarities. Man, being placed in the garden of Eden, was to dress it and to keep it; was on that day to cease or rest from that employment, and enjoy communion with God. From the brief account that is given of man in his state of original innocence, we cannot expect to gather much more concerning it; but this we may remark, that if "the morning stars sang together," (Job xxxviii. 7,) it must have been *social* worship, and the Sabbath would appear from the very first to have been intended for this.

In the covenant made with Noah the Sabbath is not mentioned,

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although among the descendants of Noah who were not Israelites, it seemed to have been kept up so long as the fear and worship of God remained among them—for (Job i. 6,) "there was a day when the sons of God came to present themselves before the Lord."

Under the Mosaic dispensation, the people were, as a matter of course, to cease from all *servile* occupations—and, as from the nature of the dispensation which was designed to point out to man his iniquities and the extent of his alienation from God, it was very rigidly enforced by Moses, and solemnly inculcated by the Prophets. It was to be a day of holy convocation, (i. e. assembling together for public worship.) Their shops were to be shut; the labours of the field to cease; and it was to extend not to these only, but even to their domestic arrangements; for they were to kindle no fire throughout their habitations, and whoever should do any work therein should be put to death. (Exod. xxxv. 2, 3) In the temple, however, the services were to be duly attended to; there the priests, in addition to keeping up the fires both for sacrifice and for incense, had to set in order the twelve cakes of shew bread, this they were to do every Sabbath day, and only on the Sabbath days; and this is a subject worthy of special observation and private contemplation.

It will be unnecessary for us, at present, to enter more largely into the services of the original Sabbath; but having seen above that there still remaineth a keeping of a Sabbath for the people of God, we notice that it is the first day of the week—kept up in memory of the rising again from the dead of Jehovah our Saviour. Who, having taken upon himself the form of a man, and made his soul an offering for sin that he might redeem his people, did, on that day, rise from the dead for their justification. *It is, therefore, a day much to be remembered of all those who are by grace made partakers of this redemption; a day which is, as it were, a pledge of their own resurrection from the tomb:* and as those whom our glorious and risen Lord commissioned to instruct us, both what we are to believe and what we are to observe, have given us their own example, it becomes us to be followers of them as dear children. Now, how shall we learn how they kept it but by referring to their acts and writings; and here I may remark that it is not my business now to inquire whether they never met on other days, but whether they were in the habit of meeting on *that day;* and also what they observed when they did meet.

There is no other day mentioned in the New Testament as the day when the disciples met together, but I will not on that account say that it is unlawful to meet on other days. Extraordinary meetings may be held on any day for the church to resolve upon any business connected with the kingdom which may require despatch; but the Lord's day appears to have been the day of usual meeting, and the usual observances were practised on that day. The day itself was commemorative of the Saviour's resurrection, and we find that they came together to show forth his dying love, and attend to whatever other social ordinances were required.

The Lord's supper being the most prominent ordinance, seems to have been used as a descriptive designation for their meeting, and the Apostle Paul enjoined them "not to forsake the assembling of them-

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selves together as the manner of some is." Now what assembling of themselves are we to suppose this is, unless it be their regular weekly assembling when they came together to break bread? And again, (see Acts xx. 7,) "upon the first day of the week when the disciples came together to break bread, Paul preached." Here are several things worthy of remark. It does not say the first Sunday of the month, nor of the year, but the first day of the week they came together to *break bread*. For what did they come together on the first day of the week? To break bread! Paul, as a disciple, was among them, and took the opportunity of their being together to preach to them. Their purpose of assembling was to break bread and attend to the other duties of the fellowship, one of which was mutual edification, so that Paul had an excellent opportunity. And as in the synagogue they said (Acts xiii. 15,) "if you have any word of exhortation for the people say on,"—so in the church; and Paul spoke and continued it until midnight. This also appears to be an instance of the power of binding, exercised by the Apostles as referred to in the first letter; we shall afterwards find it more fully inculcated as a duty to be observed in the church. We said the disciples met, not only to break bread, but to attend to the other duties of the fellowship, and what they were may be learned from the abuses which, having crept into the church of Corinth, are made the subjects of the Apostles reproof. (1 Cor. xi. 17, to the end.) Indeed the first Epistle to the Corinthians will be found a very good directory, for in it the Apostle enters into and explains almost every ordinance; for that church appears to have abused almost all of them. But taking this subject in its own connexion, and also in connexion with other parts of Scripture, we learn that other ordinances were observed. (See verse 2nd.) "Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." We find then that the Apostle delivered ordinances to be kept in the church, and the question arises, What were those ordinances?

The first ordinance that a believer is called upon to observe, is baptism. But this is an individual, not a social ordinance. Whenever, therefore, an individual is brought to the knowledge of the Lord Jesus, he is to be baptized in his name. Believers are to be baptized *individually* not *collectively*, every one for himself, in the sight of God, upon repentance, that he may put on the Lord Jesus Christ. But having done so, he is thenceforth to associate with the people of God, and live no more to himself. Believers are to look *not* every man to his *own*. But to consider also, every one his neighbour for his good to edification. Therefore, we are bound, both by our duty to God and our neighbour, to keep the social ordinances as they were delivered to us, and these we will find summed up in the expression used regarding those who were converted on the day of Pentecost, viz.:—They continued steadfast

In *the* APOSTLES' DOCTRINE, and
In *the* FELLOWSHIP, and
In *the* BREAKING OF BREAD, and
In *the* PRAYERS. (Acts ii. 42.)

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Now let us inquire into these four social duties, and endeavour to understand them.

The definite article *the* is placed distinctly before each in the Greek, and although our translators have omitted it, perhaps thinking it unnecessary to repeat it after appending it to the first, yet I think it would have been better to have supplied it to each; the passage would have been plainer and more easily understood.

First. The Apostles' doctrine, *i. e.* teaching. While the Apostles continued upon earth, they did in terms of their commission, as we saw before, teach the disciples both what they were to believe and to observe. And now, that they are not present with us, in the body, but have gone to their Lord and our Lord, they have left behind their writings which are amply sufficient to direct us. The churches of the present day do generally observe the Apostles' teaching, for the New Testament is read in almost all their assemblies, and they almost all profess to refer everything to the decision of the Word of God in the New Testament. This, in the passage before us, is placed first in order; for it is the foundation of all the rest, as it is written, "and are built upon the foundation of the Apostles and Prophets," &c. Upon them, therefore, we must build the superstructure of Faith and Observance, for "they are the twelve foundations of the church, of which the chief corner stone is CHRIST."

Secondly. The fellowship,—and to this, as a subject very generally misunderstood, I would desire serious and prayerful consideration. This is, sometimes, supposed to refer to the Lord's supper; but as this is mentioned under the *breaking of bread*, it cannot be that. It is also supposed by some to be merely keeping company with the Apostles; but as that also is expressed, namely, in their continuing steadfast in the Apostles' teaching, it cannot be *that*; besides it does not say *their*, but THE fellowship, *i. e.* the fellowship of the church. And that we may correctly comprehend that, let us endeavour to form in our minds a just conception of the word. We all know, to a certain extent, the meaning of the word fellowship; but do not give it, as it were, a sufficient body in our minds; for this purpose it may be well just to name it and some of its fellow derivatives from the original word fellow, signifying a companion "I and my fellows," fellow-soldiers, fellow-heirs, fellow-citizens, fellow-prisoners, fellow-labourers. Fellowship then must mean participation, intercourse, and conversation. Now believers have fellowship with the Father and the Son, and with the Holy Spirit, as also with one another, and all in and through the Son of God; but it now behoves us to inquire into the particulars of their fellowship as a church, chiefly in reference to the service of the first day of the week, that being the day of their assembling themselves together; that by receiving nourishment "by that which every joint supplieth, the body might make increase to the edifying of itself in LOVE." This was done by ordinances. These ordinances are all mentioned; and while we are to see that we attend to them WITHOUT PREFERING ONE ABOVE ANOTHER, yet the order in which they are to be observed seems, in a great measure, to be left to our own discretion, and it may be as well to defer the consideration of these for the next letter.

I am, Sir, yours, &c., THEOPHILUS.

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THE STRUCTURE OF OUR RELIGION.

REVEALED religion is embraced in two famous economies—the law and the gospel. In these dispensations religion is systemized, that is, its details are brought under certain major revelations, which, like the spring in the watch, control them all, and impart to them all their highest virtue. The prime oracle in the Law is the divine unity. In the Gospel it is the trinity. In the former we read, "Hear O Israel! the Lord your God is one Lord." In the latter the command is, "Go, disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Thus in these two forms of the true religion are imparted to mankind two illustrious oracles concerning the Godhead—the divine *existence*, and the *mode* of the divine existence—the former re-asserted by Moses in opposition to the apostacy and mad polytheism of the nations; the latter a new and additional revelation by our Lord Jesus Christ.

These oracles of the Jewish and Christian ages are not speculative and theoretical, but utilitarian and practical. The divine unity was held with holy reverence and unyielding firmness by the pious Israelite, both because of its fundamental importance in the edifice of the Law, and its moral and religious influences in the conduct of life. And the disciples of Christ are baptized into the names of the Godhead—the Father, the Son, and the Holy Spirit, both because of the relation which these names hold to the structure of our religion, and because of the moral purposes to which it is turned in the perfection of our nature, and the conformity of our life to the divine image.

In the structure of Christianity, the mode of the divine existence, or what is usually styled "Trinity" is fundamental. In a word, the edifice of our religion has been founded, built, and perfected by the Father, Son, and Holy Spirit. And since the idea of trinity pervades with the fulness of perfection, every part and portion of it, and there is nothing there in which they are not present severally or unitedly, we shall first inquire into the relation which each of these sacred names bears to Christianity as divided into sections. In doing this, it may tend to bring our main thought within the grasp of the reader's mind, if in the case we employ the rhetoric of scripture, and look at our subject under the well-known figure of a temple—a figure indulged in by the inspired penmen, "Ye are God's building; ye are God's temple."

Believers are baptized into the name of the Father, and of the Son, and of the Holy Spirit, and into that of the Father first, and the Spirit last, for great reasons, which will appear in the sequel.

1. Do we ask, then, by whom was the temple of Christianity founded? By the Holy Spirit? by the Son? or, by the Father? We answer, by the Father. But almost all important facts touching Messiah and his kingdom, were found in prophecy before they were found in history. That the great Father of mercies should lay the basis of the kingdom of heaven was therefore predicted by the prophets. Wherefore it is contained in the scriptures, says Peter, "Behold I lay in Zion a chief-corner stone, elect, precious, and he that believeth on him shall not be confounded." 1 Peter ii. 6—8. In conformity

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with this prediction, the Father, and not the Son or the Spirit, became the founder of our religion, and fulfilled in history what was foretold in prophecy.

2. Do we inquire who rears the lofty edifice of the church—the Father, the Son, and the Holy Spirit? In answer, we say, founding and building are distinct ideas. Hence, while the Father lays the corner-stone, the Son builds his church thereon. The language of the Son, like that of the Father, is peculiar. "I lay in Zion a tried corner-stone"—the language of the latter "I build my church thereon"—the language of the former. The temple of Christianity is therefore founded by the one and built by the other; whatever may be signified by these expressions. We discriminate here, because there is a scriptural difference; and would preserve the basis of the church as distinct from the church herself, as in the Godhead the Father himself is distinct from the Son, for the Son is not the Father, nor the Father or Son the Spirit. They are three in one, and as incomprehensible both in unity and trinity, as are the great non-intelligent trinity of space—night and eternity. Christ Jesus then is the builder of the church. He is her architect.

3. But a mansion is erected to be occupied, the owner dwells in it. This is true in Christ. Christianity is God's temple. He dwells in his people by his Holy Spirit. All this is affirmed by the Apostle, "The temple of God is holy, which temple you are." "Know you not that you are the temple of God, and that the Spirit of God dwells in you?" Hence, as in the days of Solomon, when the temple was completed, God took possession of it and filled it with his glory; so after the organization of the disciples, and the elevation of our Lord Jesus Christ to heaven, God took possession of the church by his Holy Spirit, and on the day of Pentecost filled her with gifts and glory. "Know you not," says Paul, "that your body is the temple of the Holy Spirit, which is in you?" So then, the house of God—the church of the living God—is possessed and sanctified by the indwelling of the Spirit of God.

The mode of the divine existence, or what is called trinity, is not therefore a theoretical oracle in our religion, but a revelation that penetrates its inmost frame and gives birth to the elements essential to its divine structure. Indeed, there is no pure theory with God. Knowledge is granted for duty. He makes us wiser to make us better. This revelation concerning the Father, the Son, and the Holy Spirit, is for religious purposes. If its moral is lost, all is lost.

Let us however now strip our subject of figure, and explain literally what is meant by founding, building, and taking possession of the church.

1. *Of founding the church.* As the founding of an edifice is comprehended in the pomp and circumstance of laying the corner-stone, so the founding of the temple of Christian doctrine is embraced in the fact of communicating to mankind the first and major revelation. *The first oracle.* All revelation was not delivered at once. There is order in religion as well as in nature. In the order of revelation, therefore, the oracle announcing the divinity of Christ, precedes that which announces his death. We are first taught "who he is," and afterwards

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"what he does." But the *major* revelation. What is that? His death? No; his divinity. That our Redeemer is divine, is the greatest of all Christian revelations. This is the grand secret imparted to disciples in our religion. Without controversy "great is the mystery of godliness," says Paul, "God manifest in the flesh, justified in the Spirit, seen of the messengers, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. As nature is superior to office, so Christ's divinity is above his death. It is the greater doctrine of the two; for the latter, his death, was not styled by way of eminence, the "mystery of godliness," neither was it made known by the Father. This Christ revealed himself. But the Father, and not the Son, is the scource whence we derive our light on the divinity. Hence it is the creed of our religion, and the foundation of the church, the *primordium unitatis*—the element of union amongst the brethren. There is then, an element of revelation in our religion which mankind has received, not from the Spirit of God, nay, not from the Son of God, but from the Father only—our Redeemer, Jesus of Nazareth, is divine. Dr. Cox styles the death of Christ "the great doctrine of the gospel." It is a great doctrine, but not *the* great doctrine. His Godhead is higher than his death. He may fulfil all offices and lay them aside, but he cannot lay aside himself; his nature is the same yesterday, to-day, and for ever; and when all things are subdued, and sin, and death, and the grave, washed from the creation of God by the merits of his blood, he will remain the same—God in humanity, humanity in glory.

When, and where, then, was the divinity of the Messiah first announced? At Jordan when Christ was baptized. The period often foretold by the holy prophets, and long expected by all the nations had arrived. John came preaching in the wilderness of Judea. Jerusalem, all Judea and all Galilee repaired to his baptism. With the exception of impenitent scribes and pharisees, he baptized all comers. The chalky cliffs of that ancient river—the river Jordan—were crowded with his disciples. From the priests and levites, to the publicans and sinners; from the hypocritical scribes and pharisees, to the soldiers and the harlots; all were present, gazing at the man, and musing in their hearts, whether he were the Messiah. How sublime the scene!

"When all the people were baptized, then came Jesus also from Galilee to John at Jordan to be baptized. And when John saw him, he forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?' Jesus answered and said, 'Suffer it to be so now, for thus it behoveth us to fulfil all righteousness.' And he suffered him. And no sooner was he arisen out of the water than he saw the heavens opened, and the Spirit of God descending like a dove; and it abode upon him. And lo! a voice from heaven, saying, 'This is my Son, my beloved, in whom I delight.'"

Here, then, the thing is done. The church is founded. God the Father has fulfilled his promises. He has laid the tried corner-stone. He has announced our Redeemer as divine. The first oracle, the major revelation, the great central truth of our religion has been announced; so that in this sublime mystery, all men are taught of God. "Behold, my Son, the beloved, in whom I delight."

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The first observation to be made here is this, that this revelation of Christ's divine nature is not made by himself, the Son of God, nor by the Spirit, but by the Father. Secondly, it is all that the Father personally reveals in our religion. He says this much, but no more. Apostles, prophets, angels, the Spirit of God, and the Son of God, impart to us other and inferior oracles; but Christ's divinity comes from the Father himself—the fountain of divinity.

We conclude this article, by saying, no man can preach the gospel as he ought who is not familiar with this oracle. Some preach Christ crucified, but not deified. They proclaim his offices rather than his nature; what he does rather than what he is; his death and not his divinity. The Apostle says he preached both. "We preach *Christ* and *him crucified*." Christ as divine for the foundation of the church; Christ crucified for the salvation of the church. The great error in modern systems of theology is, that their central truths are not the central truth of our religion, but sometimes one thing and sometimes another. Think, for instance, how different the grand peculiarity of Universalism is from that of Christianity;—"All men will be saved!" This is to throw the centre from the divine to the human—from the Son of God to the Son of man—from heaven to earth! In like manner every other party has its peculiar truth. While the Catholic religion has for its centre a dead Apostle rather than a divine Saviour! Peter instead of Christ! for that church teaches the monstrous doctrine, that while the church is saved by Christ, she is founded on Peter!! But the point here before us, is, that the Father is the founder of the church. Or, he is our authority for believing that our Redeemer is divine. "Behold, my Son, the beloved, in whom I delight."

WALTER SCOTT.

CAPITAL PUNISHMENT.

[Concluded from page 122.]

WE now descend to the days of Noah after the flood—and here we meet A. Campbell on ground which he considers unassailable. It may appear formidable at first sight, but a nearer view brings with it the conviction that the position, with all its show of strength, is quite untenable. If the antiquity *of* the statute conferring upon man the right of shedding man's blood, is to determine the question of its continuation, then the statute is *old* enough. Or if its perfect intelligibility involves the question of its perpetuity, then its enunciation is *clear* enough. But a person had need to be of a very "romantic genius" indeed, to adopt the assumption in either case. It need not excite the wonder of A. C. to find men "romantic" enough to associate and embody *with* the Jewish code, a precept which Moses with great care, according to the divine word, embodied *in* it. It does not follow that they will also be *romantic* enough to discover that there is no difference, as to the effect of time or social change upon them, between the same simple precept briefly given—and given with the question of its continuance left open—and the establishment of a solemn covenant, proclaimed with the utmost formality, securing to the earth a regular succession of seasons throughout "*perpetual generations*." If such

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an idea could be entertained for a moment, the perusal of the ninth chapter of Genesis would surely be sufficient to correct it. Nothing can exceed, indeed, the solemnity and distinctness of the covenant in regard to its *extent* and *duration*. It was to be "with man and with every living creature"—their kinds particularized. "A covenant between me and the *earth*." "A covenant between me and you and every living creature of all flesh,"—"for perpetual generations,"—"the everlasting covenant,"—such are some of the forms of speech used in the proclamation of this great covenant with *the earth*. There is nothing of all this in the promulgation of the punishment of death. It is classed and associated with two other enactments, the one granting the use of animal food—the eating of which was of course optional—the other prohibiting, in positive terms, the eating of blood. It is thus we reply to the challenge given by brother Campbell in the following passage:—

"The right to eat animal food, to expect the uninterrupted succession of seasons, and the obligation to put the murderer to death, are of equal antiquity, and of the same divine authority. Every one claiming any interest in the world, because of his relation to Noah, and God's charter of privileges granted to him, must either show by some authority equally express and uncontrovertible, that God has abolished one part of it and perpetuated the remainder, or advocate capital punishment upon divine authority."

Now it has been shown that one part of this so-called charter was a covenant made, in clear and expressed terms, with the whole earth, for the entire period of its present organization. The other part referred to is simply a permission given to eat animal food, which men could still either use or leave alone, but which is implicitly extended in the New Testament. But the law for shedding blood in punishment for murder was given as a positive injunction, which it will be easy to prove was typical, as well as judicial, in its character. In this point of view it was liable to change, with the changing circumstances of a shadowy dispensation. It is very evident that the protection of society, as barely taken into account by A. Campbell, is not the only thing contemplated by the law itself. This will appear from the fact, that not even a beast, if it had taken the life of man, was exempt from punishment, but must be put to death as if morally responsible. This could not be for the safety of society. The slaying of the beast was in itself useless; and stood opposed to reason. Being a positive divine command, however, there could be no reply. And it does appear to me, that a man must be possessed of very little scripture intelligence indeed, not to be able *now* to discern that it clearly points out the value and sacredness of blood as an atoning medium,—"For it is blood that maketh atonement for the soul." Lev. xvii. 11. The patriarchs were no strangers to the observance of types and shadowy ordinances. They had their bloody sacrifices, their altars and their offerings, and does it not accord with reason, and the nature of things, that the shedding of human blood added another voice,—a voice of deeper signification,—to those mute but eloquent predictions of a distant and sin-purifying age.

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The law, then, was adumbrative. It was also judicial! But not on *that* account perpetual. In this aspect it was intended to define principles of government which were necessary to be felt and understood, in order to the appreciation of higher principles to be realized in the "future age." An age in which "mercy and truth were to meet together, righteousness and peace to embrace each other." An age, in which the empire of inflexible justice was to yield to the milder sway of mercy and benevolence; attributes which could not be developed until first an exhibition of the character of justice had taken place.

Let it be remembered, that the laws of God, in every age, have only been upheld in their integrity by his own people. And we may rest assured, the law that cannot find a place in the practice of Christians, as imitators of the Lord Jesus, cannot be recognized as sanctioned by divine authority.

The precepts of the Divine Being were never acknowledged by the heathen world. It is useless to say that there are divine laws for *man* as *man*, other than those given to man as a worshipper of God in early times, as a Jew in a later period, or a Christian in this age. The idea is preposterous. *Man* as *man*, never knew God, nor obeyed his precepts. If he refused submission, in the appointed characters of each succeeding dispensation, he was beyond the pale of the divine cognizance. And it is so still. Man as man has no right to plead the divine sanction in any thing that he does; and much less if it is in opposition to the reigning spirit of the divine government. "Unto the wicked, God saith, what hast thou to do to declare my statutes, seeing thou hatest instruction and castest my words behind thee?" "God in Christ is reconciling the world unto himself, not imputing their trespasses." "I set my king upon my holy hill of Zion." Kings are exhorted "To kiss the Son lest he be angry and they perish from the way." And if they refuse, what is to be the consequence? That laws to suit them shall be gathered from the obsolete records of God's government in ancient times? No! "He shall dash them (kings and kingdoms) to pieces like a potter's vessel."

"Before dismissing this divine statute," says A. Campbell, "which has never been repealed, which never can be abolished, we must add one other remark in the form of an argument against the possibility of its abrogation." Now, conceiving it has been clearly shown that this statute as *typical*, was liable to change, and was consummated in Christ, and as *judicial* is superseded by the gospel, in which "mercy rejoiceth over judgment," we will now show, that, on the ground taken to prove the immutability of capital punishment, the *Jewish Sabbath* stands of perpetual obligation! We shall finish the passage by A. C. and parenthesize as we proceed—and find a flaw in the parallel who can. "The reason given for slaying the murderer (for keeping the Jewish Sabbath) is of perpetual validity,—for in the image of God made he man;" ("for in six days the Lord made heaven and earth," &c.) If it was ever good and obligatory, it must always be so. So long as it stands true that man was made in the image of God, (that in six days the Lord made, &c.,) so long will it bind every religious and moral people to take away the life of the murderer, (to

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keep the Jewish Sabbath.) It is therefore of immutable and perpetual obligation." So much for immutability as deduced from the reason assigned for slaying the murderer. It still stands true, indeed, that man was created in the image of God. But it does not stand true that this was always to be a sufficient reason for putting man to death. The second Adam was made in a still more perfect image of God. Yet to his murderers forgiveness was *first* proclaimed after his resurrection. This fact speaks volumes against capital punishment.

Thus it has been shown that neither the antiquity, the absence of all ambiguity, nearness of time to God's everlasting covenant with the earth, nor the reason given for the promulgation of this divine law are sufficient to secure it against the fate of other positive injunctions, which were peculiar to the rudimental ages of the world.

In following A. Campbell forward into Jewish times, we are conscious of performing a perfectly gratuitous piece of labour. For, if one positive requirement of the Mosaic law is now obligatory without re-enactment, then, every one of them must be. I am sure that nothing he has said proves that the slaying of the murderer is an exception.

The view he gives of "the land" as it occurs in the passage quoted from Numbers xxxv., is entirely opposed to the context. He gives the phrase a general and indefinite meaning as applying to one nation and land as much as another. Thus he says immediately after quoting a part of the verse, "It is enough. HE has said it. Lebanon is not sufficient to burn, nor all the beasts thereof for one burnt offering, to cleanse from defilement *a land* polluted with the blood of one unexpiated murder." Now, that the sacred penman is speaking of the Israelites and *their* location, wherever it might be, is manifest from the former part of the verse quoted by A. Campbell, "So shall ye not pollute the land *wherein* YE are;" and the verse following, "Defile not therefore the land which ye shall inhabit, wherein I dwell; for I the Lord dwell among the children of Israel." How, then, with this passage before him, can A. Campbell assert, that "the reason here given belongs exclusively to no age, nation, or people." The law was for the people among whom God dwelt—the children of Israel. Where does God dwell now? He dwells in the humble and contrite heart, which has been purified by the shedding of the Redeemer's blood. He writes his laws of love and mercy there.

Under the Mosaic law, the punishment of death was closely connected with an institution in which was shadowed forth the security and advantages to be enjoyed under the mediatorial reign of the great High Priest, who should live for ever. This was the institution of the cities of refuge, established for the safety and protection of the manslayer. Unless he was justified from the crime of wilful murder the cities of refuge afforded no permanent shelter. So Christ, is a refuge to those who stand clear from condemnation by the shedding of his own blood.

Great stress has been laid on the words, "Ye shall take no satisfaction for the life of the murderer." We are by no means disposed to evade their full force in connexion with the words, "Blood defileth the land: and the land cannot be cleansed of the blood that is shed

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therein, but by the blood of him that shed it." Blood defileth the land! Yet blood must be shed to cleanse it! Mysterious purification! Yet as the Apostle says, "Almost all things under the law are purged with blood." Was the land wherein the Jews dwelt really and truly cleansed from the blot of murder, by the murderer's blood? or, Was it a figure of the future atonement for all sin? Murder has been shown, by A. Campbell, to be the concentration of all sin and wickedness, and as incapable of exaggeration in malignancy and guilt. So let it stand: as the chief of man's unnumbered transgressions—as the sin of sins it represents every sin. Nothing but human blood would suffice as a sacrifice here—the blood of him that shed it. But does the shedding of the murderers blood bring the whole consequences of sin to an end? No, indeed. The unappeasable demand for blood under the law was but a type of the dire necessity which was laid upon the Sent of God, to "put away sin by the sacrifice of himself." "The blood of Christ cleanseth from all sin."

Thus, whilst A. Campbell can only see in the stringency of the divine ordinances under the law a code of directions for the use of civil governments, I gather therefrom a lesson of deeper and holier meaning—a lesson which embraces the interests, not merely of worldly communities, but the interests of every member of the human family—not of their temporal but their spiritual and eternal interests also.

The only remaining argument that especially calls for attention, is the one drawn from the thirteenth chapter of Romans. This passage, we are told, teaches that the civil magistrate is constituted the avenger of blood in place of the brother. It appears to me, that a person receiving such an exceedingly solemn allegation on the strength of this single passage, without the most careful study of the truths it contains, in order to their proper application, lays himself open to severe censure. Not that I think A. C. would knowingly mislead any one—but that he may possibly be mistaken himself. No man is infallible; and I am sure A. Campbell himself would consider his labours but ill rewarded to find his own fellow-labourers yielding their judgments in blind submission to him in every thing he uttered.

The following remarks are offered, as the result of patient inquiry into the contents of the passage before us. I conceive the passage is written with exclusive regard to God's children. It was their privilege, and theirs alone, to view (from the moral elevation to which Christianity had raised them,) the subserviency of all earthly power to the divine will. It is this great lesson the Apostle is here enforcing. He teaches them to submit to the civil powers because God allowed them *to be* for the fulfilment of his own purposes. He instructs them that the power then existing was a minister or servant for good to them as long as they did that which was good, or were quiet and peaceable citizens: but that it became the servant of God for wrath upon them if they were found resisting the power, and thus interfering with God's government of the universe, who reserves to himself the right of judging among the nations. But how far this is from investing the Roman power with divine authority in criminal jurisprudence; of constituting the pagan magistrate God's legalized dispenser of

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punishments, or installing him into the office of the supreme avenger of blood! Not a word to this purpose is found in the text! If he is called God's "messenger of wrath," it is only in the same sense that fire, earth, air and water, are his messengers—good servants of man when used lawfully, but fearful ministers of God in the day of his fierce displeasure.

The magistrate, indeed, bore the sword, but it was the sword of the Roman power: and the Roman power and the Roman sword were equally at the disposal of Him, "Who makes the wrath of man to praise him, and lays the residue beneath control."

This brings to a close the evidence drawn from scripture in support of death punishments. And on a calm retrospect of the ground we have gone over, let me ask, if any, or the whole of the passages adduced, can be construed into authority for the continuation of this dreadful power over human life, through a period confessedly devoted to the spread of a religion inculcating, by the most sublime precepts, forgiveness, brotherly kindness, and charity among mankind? It is argued, that Christianity does not address itself to the conduct of civil governments—that on its first appearance, it did not interfere with temporal duties and relationships, and therefore we have no right to urge Christianity in opposition to state principles now. Christianity had indeed higher aims than the subversion of mere external institutions which only mirrored forth the prevailing sentiments of corrupted humanity. It sought out the inward man for its regenerating triumphs, assured, that, if the heart was purified, man in all his relations, civil, commercial, and religious, would stand out an entirely new creature, —a steady manifestation in every action, of the power of gospel truth. It is universally admitted, that Christianity, from its first promulgation, was an era in civilization on this very account. And if Christianity discountenances—as it most assuredly does—the exaction of an eye for an eye, a tooth for a tooth, life for life, then there needed no formal abrogation of capital punishment even in a purely judicial aspect: because the principles of retaliation being set aside in the secret chambers of the heart of man, it was sure, sooner or later, to affect civil law as an institution subsisting between man and man.

It would seem then, to me, that in our deductions from all that has been advanced, one of two conclusions is inevitable. Either that capital punishment must give way before the onward march of the gospel: or, the Christian must have his mind for ever suspended between two directly opposing principles of action—the one demanding the infliction of blow for blow, the other that if he is smitten on one cheek, to give the other also.

It has been stated that A. Campbell's essay is for the use of civil governments and not for the church of Christ. But a question arises here which would seem to dispose of the whole matter. Is it not a vain and gratuitous task for a Christian to attempt to legislate, or to direct legislation for a people so far removed from the kingdom of Christ, so little under the influence of his gospel as to require a frequent appeal to implements of destruction for the protection of society? Can he perform it without a compromise of the freedom wherewith Christ makes his followers free? Can he properly attempt that which

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Christ and his Apostles carefully avoided, namely, making the outside of society clean before the inward cleansing had been effected? "Let the dead bury their dead," said the Saviour; and it is one of those wonderful sayings of his which often determine the only course of action that is open to the Christian when questions involving the antagonism of the temporal and the spiritual lay in his path. Why should we suffer ourselves to be entangled with a question relating to the obligation of the children of disobedience, to observe a Noahic precept? Will not God judge the world by Jesus Christ and his gospel? Then to the truths and precepts of Christianity let us make our sole appeal, and if men will not submit to the authority of Jesus as having all power in heaven and earth, let us never seek to append, for their accommodation, the divine sanction to a bloody statute, which an utter disregard of the claims of the Messiah has made necessary. It was well said by Lord Bacon, that "a king should make religion the rule of his government and not to balance the scale; for he who used the word of God only to make the scales even, might read his own weight in the characters '*mene mene tekel upharsin.*'"

I did intend to show that slavery and not the absence of death-punishment, would be found to be the real cause of the insecurity of life in America, and the most prolific source of corruption in the State, and people, as described by A. Campbell in page 500 of the *Messenger*. But on mature reflection I think it would only tend to draw away the minds of the brethren from the real question at issue, and I therefore conclude with the hope that whether I have succeeded in laying hold, on every point, of the truth on this subject or not, the truth only may prevail.

I remain, with Christian affection, G. Y. TICKLE.

LIFE AND DEATH.

A FRAGMENT IN REPLY TO BROTHER TICKLE.

ALL that I design at present is a few brief notes of a suggestive rather than of an expository character. First. Because I design at some future period to enter into a full investigation of the principles which are at the root of this question. Second. Because I desire to set aside any *present claim* of continuing the controversy, by merely giving a short fragment in reply to a long article. The cases of Cain and Lamech may be safely passed over. Whether the views given by brother C. or brother T. are valid, is of small importance. They are only carvings in the groin, and the meanings we may attach to them will not affect the main column of the argument. Our brother Tickle has lost his way in the argument by continually confounding *forms* with *principles*. This is rendered manifest in his starting point, when he argues, that if the same "unalterable principles are to guide us in legislation, the brother of the murderer is the only lawful hangman." Moderate reflection might have led him to perceive, that the victim of a violent attack, did not always possess a brother, so that

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even while that arrangement prevailed it could not be invariable. The "unalterable principle" must be sought for in the justice of the penalty inflicted, not in the *form* of its administration. The principle still has power and prevalence—the forms are variable, being modified by times and circumstances. Brother T. argues, that as the individual man cannot transfer to government a power which he does not possess —therefore government has no righteous power to take away life. There are two ways of exploding this argument. One consists in reducing it to an absurdity by a trial of consequences—the other in proving that it proceeds upon a false theory of government. Let us try it both ways, and the shortest way first.

1st. Man has no *right* to impair his vigour by austere mortification, insufficient food, self-inflicted stripes, or protracted excessive labour. Man has no right to deprive himself of pure light, fresh air, agreeable warmth, and regular rest. Man has no *right* to imprison himself in any desert dungeon, either for life, or a year, a month, or a day. His family, his society, his God, have claims upon his time, liberty, intellect, and bodily vigour, which he cannot forget with impunity. Now for the application. As man cannot transfer by compact any rights which he does not possess, *therefore*, the infliction of pain, solitude, privation, chains, imprisonment by government, is unjust and criminal. By the simple application of our brother's theory, we have annihilated government, and destroyed the possibility of punishment!! It will be seen by our readers that this celebrated argument proves *too much*—ergo—proves nothing at all.

2nd. It follows that government has right and power which never came from the individual. I have formerly argued, and still hold, that God has given to men freedom to elect their own rulers in the state and in the church. But he has not given them liberty to invent the fundamental principles by which they must be governed. Human convention may arrange the method of administration, but divine authority supplies the immutable principles which lie at the foundation. In direct opposition to the statement of brother T. stands the context from which he quotes. He affirms that no man, saint or sinner, has the right divinely conferred to take away life—and quotes the passage, "Vengeance is mine; I will repay." Strange that our brother should so entirely overlook the context. No sooner has the Apostle taught them that individual revenge is sinful, than he immediately leads them to the lawful tribunal where the vengeance of God is deposited. Let the reader take the book, and contemning the foolish division of chapters, read the argument in unbroken continuity. Three things are very manifest in the connexion :—

First. That human government is the appointment of God. It is of divine ordination, consequently has a deeper basis than compact,

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Second. The righteousness of death-punishment is fully recognized by the inspired Apostle.

Third. Penal infliction is surveyed from the most commanding eminence, in the purest light—yet we see it in the most dread form, as *retributive justice*. The element of expediency is not visible in the field of contemplation.

These principles are graven in the context in conspicuous brightness, and cannot be obscured by the most cloud-compelling sophist. The sword is the symbol stern, yet salutary of power over life and death. The ruler who employs it is no godless intruder on forbidden ground, but in his own province the minister of Godhead. The avenging justice of heaven, frowning from that tribunal which shadows a higher upon the workers of evil. Brother T. has alluded to this passage—but as he has given us neither analysis nor argument, I intend not to notice the words which he substitutes.

Brother T. seeks to escape from the perpetual law and its everlasting reason, by a parallel. The ground of death-punishment he compares with the ground of ancient Sabbath-observance, and he argues that if the latter law is repealed, yet the ground or reason remaining—why not the former? Certainly, if strength of argument depended upon the accuracy of the formal comparison, brother T. might triumph, as he does, and boldly appeal for the discovery of a flaw. There is, however, a flaw, and a serious one, not in the form of the comparison which is correct, but in the fact, that the things compared are not *homogeneous*. They belong to different regions with such an immense chasm between them, that no legitimate parallel can be employed. A brief examination will render this obvious. That God created the heavens and the earth in six days, resting on the seventh, is purely a *material* consideration—and the institution founded upon it may be repealed when a sublimer and spiritual creation calls for corresponding institutes. But the *ground* in the other case—that God created man in his own image—is a *moral, spiritual* consideration. It is not merely that God created man, but that he created him in his own image. It lifts us from the sensible into the spiritual universe—and we survey with wonder a fact, in the presence of which all terrestrial magnificence fades and grows dim. Man in the image of God—reflecting in his spiritual constitution the wisdom and holiness of his Creator. The penal statute grounded upon this grand moral truth, is by necessity of unalterable force, so long as moral agents remain in a state of probation, and human governments continue their supervision. Another attempt which brother T. makes is equally unfortunate. He discovers that one of the clauses in the Noahic code is of such a nature that we may either avail ourselves of it or not, namely, the permission to eat animal food. But the point consists in this—that the permissive law, and the binding law, though different in form, are one in the aspect of

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perpetuity. The permission has not been restricted; the law has not been repealed. Being equal in universal range,—this is the aspect concerning which likeness is predicated.

Brother T., growing darker on the road, at last fairly plunges into the mire. To make the execution of the murderer *typical* is the *romance* of theology. And the fiction is of a dark and hideous character. So fearful is the moral scenery which arises before the eyes of the soul that we feel appalled, and awe-struck by the mere contemplation. Look at the murderer with his deformed spirit and polluted hands receiving the *desert* of his crime by the pain and horror of a violent death, strained upon by a force stronger than his own. Can this be typical of that wondrous tragedy where the mystery of love was written in imperishable characters? Where a *pure* being was mysteriously led to the slaughter, bearing with *voluntary* agonies the sins and punishment of the guilty? Contrast and contrariety we may find, but the relation of type and antitype we must surely seek elsewhere. Brother T. would have been correct had he stated that the ancient executions illustrate certain principles in the divine government. The *desert* of *sin*, especially in its frightful form of malicious bloodshedding, defacing the grandest creation of God. The austere majesty of *law* which cannot compromise, but must be magnified by the compensation of stern *justice*. The dreadful *consequences* of a *revolt* against God, by which such crimes had become prevalent and such punishment neccessary. These principles and facts, with others of a subordinate kind, were illustrated by ancient executions, as they are by those of our own age. But although every type is an illustration, every illustration is not necessarily a type. We must take care how we approach the holy ground, and in seeking the typical find the *unblemished* victim offered by priestly hands. It will accomplish no good to seek in the relation subsisting between the judge and the criminal for that of the priest and the victim.

There is no moral or logical necessity for dragging forward the *war* question, while discussing the grounds of penal infliction. When we look steadily towards the judgment seat, we find that the process which involves destiny, moves onward in solemn and deliberate stages. The allegations against the supposed criminal are thoroughly sifted, counter testimonies calmly weighed, previous character religiously taken into account. And the sentence which justice dictates, after full scrutiny, delivered with awe and executed without passion. The passionless tribunal is vindicatory rather than vindictive, reflecting the justice of a higher court, and strengthening in the human mind those moral convictions of conscience and desert, without which, even Christianity could lay no abiding grasp upon our moral nature.

A very different scene appears when we glance over the crimson field. That black sulphureous cloud which shadows the orb of day, and

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those obscene hungry vultures that are hastening to lap human blood, speak not to me of the moral sublime. There has been a trial of physical strength, and an outburst of all vile passions. The tremendous conflict has not cleared up any of the principles or rights which were disputed. Questions of truth and justice grow no brighter in that dun, suffocating steam. The victory brings disastrous glory to one side, however solemn the laws which have been violated, however holy the principles which have been trodden into dust. Hence enlightened, philanthropic men, revere the tribunal, but loathe and abhor the battle field. When individuals quarrel in a body politic, there is a court of appeal to adjudicate between them. There is a power enthroned, to the decisions of which all must bow in submission. But how must nations proceed where there is political equality without any visible throne or sanctuary of justice, towering above all, compelling them to respect the rights of each other. Something might be done by a scheme of international law. By the nations in convention agreeing to sustain judicial personality, and have all their conflicting claims settled by peaceable arbitration. But even then the international cords would often be consumed in the sudden flame of popular commotion. There are many details into which I would gladly follow brother T., but the plan of this article forbids. I am satisfied by the demolition of his main pillars, and remain, his affectionate brother,

G. GREENWELL.

CONVERSATION.

NOTHING can be less edifying than the every day conversation we hear, and too often unite in, among the idle or busy throngs with whom we mingle in passing through life. There is little or nothing introduced worthy of the consideration of a rational being—nothing from which any great lessons of practical wisdom can be drawn—nothing leading to an enlargement of our moral or intellectual powers—nothing ennobling, useful, or instructive; but, on the contrary, every thing to dissipate the mind, degrade its high and noble aspirations, weaken its sublime conceptions, and drag down to earth and carnalize emotions given us for the enjoyment of heavenly themes and the purification of our hearts.

And this is true, no matter what the class of men we mingle with or observe. The statesman talks not of great and leading principles of government; the physician does not edify us with practical and untechnical observations upon diseases and their remedies; the lawyer explains not the useful gatherings of his laborious researches; the merchant labors not to unfold the principles of commerce and the laws of trade; the mechanic speaks not of the rich mysteries of his art; the chemist forgets that he has ever experimented in his laboratory; the navigator loses, for a time, his knowledge of the heavens and the deep; the farmer fails to recal the valuable lessons of his long experience in the cultivation of the earth; and the minister of the gospel,

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he whose mission it is, to point the telescope of faith, and, in season, and out of season, warn of the wrath to come—even *he* almost forgets that there is a heaven above us—a judgment before us—a hell beneath us; and thus, the solid and valuable information of all is postponed and made available to none.

Yet men will talk; and, as none troubles himself to edify the rest upon subjects of use, why they must put to sea on trifles, and loiter away the precious moments of life in the barter of notions. A begins by a sage remark upon the weather, asserting that it is warm or cold, wet or dry, pleasant or disagreeable, as the case may justify. B readily assents, and C perhaps reminds them of yesterday. Thus the door is open. Where are you from? Where are you going? Your name? residence? &c. precede the introduction of further commonplaces; and then come those endless trifles, sometimes producing a laugh, sometimes a frown, now a jest, and then an argument, illustrating nothing, disproving nothing, establishing nothing, teaching nothing, and finally, ending in nothing but a waste of time, a perversion of the mind, and a ruinous estrangement of its powers from the sober and really useful excercises to which every high purpose of our nature calls them.

This is no peculiarity of the present age. It is but a continuation of the habits of our ancestors, and was no doubt a prevailing feature in the times of the Saviour and his holy Apostles. They not only observed it, but condemned it in the most pointed and intelligible language. "O generation of vipers," says the Saviour, "how can ye, being evil, speak good things! For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." How few live and speak as persons who realize the truth of these solemn and authoritative words! Yet they are true, no matter how we disregard them; and though in the excitement of society and in the eager collision of intellect, we may be tempted away from the plain path they prescribe, still God will hold us to account in the last day; and if we cannot answer, alas for us!

But the scriptures are more particular still, and not only forbid conversation of certain kinds, but suggest to us the proper subjects upon which we should speak. Paul not only inhibits, saying, "Let no corrupt communication proceed out of your mouth," but commands to speak of "that which is good to the use of edifying, that it may minister grace unto the hearers." Yet notwithstanding all this, the most careless observer cannot but remark, too often indeed, that professing Christians are as careless of the topics upon which they converse, and of the manner in which they treat them, as the merest outbreaking infidel in the community. The most unprofitable subjects are often called up by them; and not only angry and undignified disputation entered into, but vulgar and corrupt illustrations and anecdotes introduced to tickle the carnalized ears of their gaping and degraded hearers; and even should they abstain from the use of such dirty weapons themselves, they manifest a greedy disposition

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to catch them from the lips of others, and thus show, at the same time, that they may manifest a shame to utter them, at least a heart to enjoy them. Now the righteous soul of Lot was vexed from day to day by the filthy conversation of the wicked; and the inference is but a fair one, that every righteous soul will be similarly affected now; and, therefore, that the man who utters, himself, or listens with pleasure to such things, is destitute of righteousness.

It was an observation of Mr. Burke, that kings are generally fond of vulgar company; and the reason of it is found, not in the fact of, their being kings, but in the saying of the Saviour, "How can ye being evil, speak good things?" A man's conversation is but the exponent of his heart; and the preference of kings for vulgar company finds its origin and its reason in the same source from which it springs in common men, to wit, the wickedness and impurity of their hearts. Our Saviour has gone to the root of this fruitful and mischievous stock, and shown us its deep germ in the fountain of our own feelings, so that by its fruit we cannot fail in judging the tree. What are we to think, then, when we hear a man, no matter how long he may have been in the church, indulging in filthy language, obscene discourse, vulgar anecdotes, and by his whole conversation indicating a preference for the low and coarse language of the immoral and vicious, but that his heart is of the same nature with his speech, and that he is an impure and unregenerate creature?

It is impossible for a man to be under the abiding impression that he is a Christian; that he stands in the audience of God; is surrounded by angels, high and holy, as ministering spirits, gazing intently and anxiously upon his every step, and listening in fear or hope to his every word, and not feel himself restrained into the decencies becoming one in such an audience, and inspired with the sense and dignity of a man holding so proud and honorable a relation to the universe of God. Oh! it must be a deep forgetfulness that can divest even the rudest rustic of an effort to be courteous in the presence of the king and his court, and an intoxication worse than drunkenness, that can lead him to frisk and caper as the mountebank, and utter words loathsome as the reptile's slime, in the audience of ears polished and refined by the purest influences of civilization, and elevated by their rank and dignity to the respect and homage of their inferiors. But how much more forgetful must he be; how far more brutalizing the intoxication of him who will disturb, by the hoarse gratings of his vulgarity, the sweet and sublime harmony of angelic hosts, communing together on heavenly themes, and mingle with the sweet incense of pious prayers, ascending to the gratified ears of God from the lips of his saints on earth, the stench of Babylon and the abomination of her impurities. Ah! brethren, let us see to it. God is not mocked. But whatsoever a man soweth, that also shall he reap. And now let us put off all these, anger, wrath, malice, blasphemy, filthy communication out of our mouth, and let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord.

W. K. P.

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FIRMNESS OF PURPOSE.

A. Campbell's opening address in the sixth volume of the Millennial Harbinger, 1847.

THE more we accomplish, the more we have to accomplish. All things are full of labour, and therefore the more we acquire the more care and the more toil to secure our acquisitions. Good men can never retire from their works of benevolence. Their fortune is never made. I never heard of an Apostle, Prophet, or public benefactor retiring from their respective fields of labour. Moses, and Paul, and Peter, died with their harness on. So did Luther, and Calvin, and Wesley, and a thousand others as deserving, though not so well known to fame.

We are inured to labour. It was first a duty. It is now a pleasure. Still there is such a thing as overworking man and beast, mind and body. The main spring of a watch needs repose, and is the better for it. The muscles of an elephant and the wings of a swift are at length fatigued. Heaven gives rest to the earth because it needs it; and winter is more pregnant with blessings to the soil than summer with its flowers and fruits. But in the war for truth and against error, there is no discharge.

We have seen an immense community rise in the lapse of thirty years. They have renounced the tyranny of opinionism—they have abjured allegiance to papistical traditions—they have repudiated the schismatical tenets of a morbid Protestantism—they have rallied around a few cardinal salutary and sublime truths, and have vowed to build their faith, their hope, and their love, upon the firm foundation of Apostles and Prophets; and, without regard to differences in mere opinions, they have resolved to receive, cherish, and sustain one another as brethren in the family of God.

But among these thousands and myriads of men, formerly of all creeds and parties, there are all sorts of spirits, all conceivable varieties of intellect and disposition—some that require a bridle, and some that demand a spur. We have the diffidence and tardiness of age, and the waywardness and impetuosity of youth. Some must preach, and some must hear; some must write, and some must read; and who can say to A, Do this, and he does it; or to D, Withhold thy hand, and he obeys. In such a conflicting state of affairs, the harmlessness of the dove with the wisdom of the serpent, are of the greatest importance. Indeed, all the graces of the Spirit of Christ are indispensable to the setting in order the things that are wanting, and to the maintenance of "a unity of spirit in the bonds of peace."

For these, and many such reasons, there appears yet much to be done to increase the knowledge, to perfect the character, and to direct the energies of a great and mighty people. Having been long conversant with all these matters, and most intimately acquainted with all things from the beginning and very generally known to, and knowing, the master spirits of reform, I cannot consent to fold up my arms and retire into a state of indolent repose. I feel it, then, not only a duty which I owe to the Lord and the brethren, to stand up to my labours in this department, as well as in all other fields in which I

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am engaged, but I am thankful to him that has called me to this work and toil, that however unable to meet my own wishes or those of my brethren in the manner of the performance of my labours, I feel as strong in the desire, and as ardent in the purpose to continue at my post, and still to contribute my mite to the furtherance of that great revolution that is now both publicly and privately going forward in the world. To this work also I have the earnest and importunate requests and desires of very many brethren, and shall therefore expect their indulgence and their aid in every way they can further the prosperity of the cause of reformation.

The signs of the times are, in some respects, more auspicious now than at any former period in the memory of the present living generation. When before, since the great apostacy, did the world, European and American, hold a convention for the furtherance of union among Christians, and for the purpose of forming an alliance in favour of catholic truth against sectarian heresies and error? When did the heathen world before ever stretch out its hands to Christendom, imploring them to come over to help them to extricate themselves from the snares and toils of Paganism? The world without the Christian profession, and the world within it, are alike discontent with themselves and their condition, and are alike calling. Ought we not, then, to be more earnest, more sanguine, and more laborious than ever before in the furtherance of the gospel, and in the maintenance of our truly enviable position and relation to the present attitude of the whole Christian and Pagan world?

For my own part, I can say, that, although we have much to learn, and have had several unpleasant and unpropitious incidents amongst us growing out of editorial aspirations and aberrations from Christian propriety, still I thank the Lord for what we have achieved, and am still more confident than ever of the wisdom and strength of the ground that we have taken in seeking the conversion of the world and the union of Christians, and more assured of its ultimate triumph over all the schismatic theories and enterprises of the age in which we live. Still we must stand to our post, and remember that it is only he who perseveres to the end that shall be saved. A. C.

CORRESPONDENCE.

Goldhill, March 13, 1847.

DEAR SIR.—I write to say, that should brother Campbell visit this country, and come into these parts, I should be very happy to allow him the use of my pulpit, and to do all I can to obtain him a hearing in the places adjacent; though, from the great poverty of my people, we could not promise any thing in a pecuniary way, (except, perhaps, his expenses from London to this place.)

You have not heard from me a long time; but I continue to hear from you, having taken your magazine from its commencement, and recommended it. You know I much disapproved of Thomas's speculations—but I have not ceased to take an interest in your periodical. I do not like the idea of your assuming a separate denominational standing, but wish you had kept to your motto printed

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on your earliar numbers, "*We will have fellowship with all immersed believers whose behaviour in the world is known to be consistent with their profession, and who, like ourselves, desire to meet on the first day of the week, to attend to all that Christ has commanded, and thus to learn more perfectly the will of their heavenly Father, as revealed in his holy Word.*" We should not separate from our brethren without the most urgent necessity. I am still numbered with the Baptist denomination: but the church here, with myself, have, since January 1840, broken bread every first day of the week, or practiced, as it is termed, weekly communion. We have endeavoured to establish an eldership in the church; and aimed at a greater conformity to the primitive pattern. This has not contributed to our outward strength or popularity, but the reverse; yet the truth, and the love of the God of truth, should outweigh all other considerations. So long as the Association to which we belong, or the Baptist Union, do not presume to control us in any way, why should we needlessly separate? If I thought union with these bodies identified us with all their measures, or if our church matters were interfered with by any without the church, I would then renounce an outward connexion with them. I am not, indeed, partial to associations, councils, or delegated bodies, but as communion of some sort should be kept up among the churches, I acquiesce till the scriptural plan be recognized. I once proposed to our association to adopt a system of intercourse by means of messengers or evangelists—but it was not received. We believe, with you, that all who previously possessing repentance towards God and faith in our Lord Jesus Christ, have been immersed into him in water, are introduced into the kingdom of God, and though one corporation of that kingdom has no right to interfere with another, yet all ought to hold friendly intercourse as subjects of the same King. We, therefore, wish to hold fellowship with all pious fellow-countrymen. Independent churches we cannot recognize as Christian churches, or churches of Christ; but if there be individual Christians belonging to them, who have themselves been baptized, and whom we have reason to believe to be pious, we do not withhold communion from them. We should not be deterred by the term "Campbellism" from receiving any of your members who might wish to commune with us; and yet we are what is termed, "thorough strict communionists." We wish to be as liberal as the word of God will allow: all beyond that is latitudinarianism—and we think the open communion Baptists have done great injury to the reception of truth. I was sorry, sometime ago, to learn that even brother Campbell is somewhat wavering on this point. I had presumption enough to write a letter to Carson on this subject, which was published in the *Primitive Church Magazine*—but it was never answered. Perhaps the lamented death of that excellent man prevented it.

By the way, I think your magazine is wanting in the rich doctrines of distinguishing grace. Do not, because hyper-calvinists have abused the doctrines, cast them to the back ground. It is certain God has a separate people. May we belong to them, and find our names written in heaven!

Yours in haste, DAVID IVES.

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REPLY.

Nottingham, March 17, 1847.

DEAR SIR.—I was glad, after so long silence, once more to receive a few lines from you respecting the truth, and the practice of the truth, as revealed in the Bible—for although we may differ in some matters of opinion and of expediency in carrying out that truth, yet the foundation of our faith, hope, and love, is the same. This, however, can only be discovered by our obedience to the same things, combined with a steady and uniform submission to the authority of the same Lord.

Our bond of union is still the same as at the first, nor do we see any reason in the Bible to warrant an alteration. It is true, that for the sake of meeting some few cases of weak consciences, as they may be termed, the principle has been kept somewhat in abeyance for a time, still, no immersed believer, whose walk and conversation is known to be consistent, applying for fellowship, has ever been rejected. Some few members, and one deacon of a Baptist church, have had fellowship with us in the gospel, and these would gladly rest on the same foundation, namely, the Bible alone, if they could bring along with them the churches to which they belong. This, at present, they cannot do; and not being able of themselves to take a public stand against the unscriptural practises of their respective churches, they are not prepared to do otherwise than to exercise forbearance towards all who differ from them. But the leaven of truth as well as of error is rapidly progressing to a climax, and the perfection of one with the destruction of the other is the determined result.

I can assure you, my dear sir, that I have no desire to build up in the world any separate denomination or sect, except that of the Nazarenes. To be instrumental in converting men to Him, who was delivered for our offences and raised again for our justification, and to plead earnestly that He who created and redeemed the world may be allowed to govern it in his own way, is the ambition of my heart, and the great object for which I desire to live. But, alas! how feeble the instrument, and how small and imperfect the result.

I do not think brother Campbell is wavering on the subject of open communion. However, we must leave it till he arrives here, and then he shall speak for himself on this and all other matters of the faith and hope of the gospel.

You think the *Messenger* is deficient in the rich doctrines of the gospel, and most likely this is the case. There can be no doubt that it is imperfect, and I am sure that a few short articles might be written on the following topics, that would contribute much to the edification of all the readers. First. What is the peculiar richness of the gospel to be presented to a sinner? Second. What is the distinguishing

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grace and the rich treasures of truth which belong to the disciples of Christ?

These characters, (saints and sinners,) were, in the apostolic days, kept quite distinct, and they ought, in all our addresses, to be so now. If, therefore, you or any other brother, will try to edify our readers, by writing such articles, the deficiency of which you complain may be fully supplied.

I am, my dear Sir, yours truly, J. W.

Ashton-under-lyne, March 13, 1847.

Brother Wallis.—Herewith we send you a copy of a letter from the pastor of a church in Ireland denominated Scotch Baptist. The contents will explain the reasons why we wish it to find a place in the *Messenger*; and we sincerely hope that the sympathy of the reformed churches will be expressed by some substantial tokens of Christian love, towards those brethren in Christ, of whatever name, who are labouring under such extreme distress.

We may venture to say, that there are few churches that are poorer than ours, yet by a little self-denial, we have been enabled to do that which appears to have called forth thanksgivings to God, and to have excited kindly feelings in those towards us, who have been apt to regard us with suspicion.

Brethren, let us manifest the purity of our faith, by endeavouring to do more than others. N. Harrison.

Omagh, County Tyrane, March 1*st*, 1847.

To the Church of God at Ashton-under-lyne, Grace unto you and peace be multiplied.

Beloved Brethren.—We received your welcome letter on Saturday, enclosing a second "*grace*" for the relief of our poor brethren in this benighted kingdom, for which we return our sincere thanks, and our prayer for you is that our dear Lord may be pleased to bless your basket and store, and graciously bestow upon you eternal life hereafter.

We are thankful that you have thought of this scriptural practice without any solicitation on our part, as we see was done in a case similar to our own, recorded in the eleventh of Acts. We should study to glorify God with what we have, seeing we cannot serve him in any way save with what is his own. Blessed be the Lord, though we have been and are, sorely tried, yet we have been enabled to assist those who have gone away to Scotland and America in search of employment, and to keep those with us who are in want from starvation—for if they have not been feasted, they have been fed. Your grace will enable us to be more liberal in supplying the wants of our needy members. I shall take care to give your bounty to those who are really needy, and of the household of faith.

There is a church seventeen miles distant, who applied to us for relief, to whom I sent some of your bounty. There is a church ten miles distant that I was the means of bringing together thirty-five

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years ago: I must inquire about their state, as I am afraid that some of them want aid—so I can send to their need also. So, dear brethren, I share your gift with as much frugality as I can.

While we are so badly off through the north, the poor in the south are ten times worse off. They are dying by hundreds through that dark popish part of this miserable kingdom. I have not heard of any dying of starvation nearer us than five miles, except two children and one man; but I have my fears about the approaching summer—the pestilence is spreading almost every where throughout the north, and carrying off very many. Yet the people are not turning unto the Lord! Robberies and evils of every kind are committed daily. Oh! that all ranks would humble themselves, and turn unto the Lord. There is another church between here and Dublin to which I intend to write and know their state.

My very dear friends, the hand of God is very heavy upon us, on account of our iniquities. Oh! may the Lord's people cry to the Lord to spare our guilty land, and in the midst of wrath remember us with underserved mercy, for his dear Son's sake.

I am now becoming Daniel the aged, being seventy-five years old; forty-five years of which I have spent in Ireland. There was not a single Baptist church in all this province for years after I came: there are now seventeen. Though some of them are small, they are holding fast the faithful word as they have been taught.

Requesting your prayers, I am, with love and gratitude, your brother in Christ, DANIEL COOKE.

REMARKS.

THAT there has been, and still is, the most appaling distress in the south of Ireland, no one can doubt. It is, we fear, of such magnitude, and so complicated, both morally and physically, that no human agency can possible reach it. Still humanity, kindness, and benevolence on a large scale are now properly called into exercise, so that by collections from individuals and public bodies, in connexion with parliamentary grants, which are also supplied by the people, the cause is being met in a manner worthy of the enlightened and sympathising British public. Still multitudes are perishing from pestilence and famine.

We have received an address written by the graphic pen of Elihu Burritt, on a visit of three days at Skibbereen, Ireland, which in its details is sufficient to humble and melt the hardest heart, and appal the stoutest mind. We have been led to ask, how is it, that in the midst of the pretended and boasted superior charity and benevolence of the Roman Catholic hierarchy, the poor among them, in every part of the world, are less provided for and more sunk in degradation, than any other class of society? Where is the liberality of the lords of the soil? especially in Ireland. If we mistake not, other reasons besides those which are temporal, can be assigned for the calamities which are now coming on the nations. J. W.

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QUERIES AND REPLIES.

Falkirk, February, 1847.

Query. Were masters of slaves united as approved members with the churches mentioned in the New Testament? W. H.

ANSWER.

Yes: both masters and slaves were recognized as approved members of Christ's body in the apostolic age. Christianity makes no difference in our civil circumstances,—except that it teaches us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. "Let every one remain in the same calling in which he was called. Wert thou called being a bondman? be not careful to be made free. Yet if thou canst be made free, prefer it. For a bondman who is called, is the Lord's freedman. In like manner, also, a freedman who is called is the Christ's bondman. Ye are bought with a price: become not the slaves of men. Brethren, in what state each one was called, in that let him remain with God."—*Paul.* J. W.

Query. Was the system of slavery in the early ages of Christianity of the same nature as that now existing in the United States? W. H.

ANSWER.

That slavery was in existence, and formed a part of the civil law and institutions of the Roman empire, when Christianity was first propagated, cannot with truth be denied. But whether it was the same in its consequences as that now in existence in some of the United States, is difficult to determine. One thing is certain—a slave was then the property of his master, being bought with his money; and no doubt the system was more or less degrading, in some of its consequences, both to master and slave. J. W.

Query. Are masters of slaves in fellowship with the churches of the Reformation in America? W. H.

ANSWER.

We cannot answer this question fully, but from all the facts of the case which have come within our knowledge, there can be no doubt that many masters who own slaves, are members of the churches of the Reformation, and also that many of the slaves stand in the same relationship with them. The true gospel, or Christianity, in all its parts, has proved a great blessing to these masters and slaves. Still, this is no reason why slavery should be continued. So long as the system forms a constituent part of the laws of the country, we do not see how isolated individuals, or families, who are the disciples of Christ,

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can help themselves any more than we can. in reference to the proud aristocracy and law-established religion of this country. We believe both are doomed to fall, and may the Lord hasten the day! J. W.

Query. How ought we to treat those who are the professed disciples of Christ, and yet are slaveholders? F. S.

ANSWER.

We ought to treat them precisely the same as the holy Apostles did in the days of primitive Christianity, and as they would now do were they on the earth. See an example of Paul's behaviour in his letter to Philemon, who evidently was a *slave owner.* J. W.

Query. Suppose a congregation of disciples were in the practice of permitting unbaptized persons to break bread with them upon these persons own responsibility, would other congregations of disciples who thought they erred in granting such a liberty, be justified in permiting the baptized portion of that erring congregation to break the loaf with them? G. S.

ANSWER.

We have no Scripture to answer this question. The church at Nottingham admit to the Lord's table all immersed believers whose behaviour in the world and in the church is known to be as becometh the gospel of Christ. We never inquire whether or not any unbaptized persons sit down at the table of the Lord in the church to which our visitor belongs. If such visitors are known to any of the brethren, or if they come with a recommendation duly attested, we do not refuse them, but we can safely say we have not had ten such visitors within the last ten years, nor do we expect them to increase, seeing that all can attend at some place where views are held more in accordance with their own notions of right and wrong.

We are not aware that any of these congregations who have come out from sectarianism, to build on the *Bible alone* as the bond of union, practice what is called "open communion;" nor can we see what good would result from such a course, especially if they allow, in the assembly, what the Bible commands, namely, The mutual teaching and exhortation of all the brethren who are capable of engaging in such exercises.

If the teaching in the congregation is what it ought to be, no infant sprinkler, as such, will continue a member for a single month. The word of God is quick and powerful, sharper than any two edged sword; and either submission to its divine and heavenly claims, or an exit from the church, would soon take place in all such cases.

Brethren, let us all be faithful to the Lord, to each other, and to the world. He means what he says in his word. It is plain and easily

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to be understood. His example, as testified by the Apostles, is equally authoritative. His commands must be obeyed, or upon his own assertion, we cannot be his disciples, or enter into his kingdom of glory. "If any one love not our Lord Jesus Christ, he shall be accursed when the Lord comes." "The conqueror" he says, "shall inherit all things." "I will give him the morning star." In another passage he says, "I am the root and offspring of David, the bright and morning star." So that the Lord has engaged to give himself to all his faithful disciples. What can we desire more? He is the fulness of him who filleth all in all. Let us try to realize the gift to be bestowed upon us at the revelation of Jesus Christ from heaven. Remember, that a false charity, or the belief of a lie, ruined the world. J. W.

Query. If Moses was raised from the dead, in what sense was Jesus the first of a resurrection? J. W.

ANSWER.

The case of Moses, Matt. xvii. 3. By some, this is supposed to have been the *spirit* of Moses. It seems to me to be otherwise; for in the transfiguration, Christ designed to give to the disciples a view of his kingdom which shall appear at his second coming: Matt. xvi. 28. Synchronically with his reign will be the judgment of this world: Matt. xvi. 27. Acts xvii. 31. 2 Tim. iv. 1. Rev. xx. 4—6. That judgment will be governed and decided by the law of nature: Acts xiv. 16. Rom. v. 13, 14, ii. 12, 14, 15, and i. 20: by the law of Moses: Rom. ii. 12, 16: by the testimony of John the Baptist, whose mission came between the law and the gospel: Acts xiii. 25. Luke vii. 30: and, by the gospel or word of Jesus Christ: John xii. 48.

On the mount, then, there was the kingdom as on earth, or nature transformed; there was Moses, (not his spirit,) and Elias, and Christ. Christ was there personally. There is no dispute that Elias means Elijah who was translated, therefore his was a bodily appearance. It is fair, therefore, to suppose that it was the personal presence of Moses.

Passing by certain evidences which indicate the *probability* of Moses having been revived and taken to heaven, as were Enoch and Elijah, the following appears to be most like the meaning and design of the transfiguration. The whole scene was a figure of the judgment of the world, and the kingdom of Christ, at his second coming. It was a *figure* of the risen, glorified, and immortal state. It was not a *reality.* Christ was not then risen and glorified. Elias had been changed, but not glorified with Christ. Moses might have been raised for the occasion especially, as was Samuel at Saul's request: 1 Sam. xxviii. 3, 11—19, but not glorified. Then, in addition to the design of representing the judgment and the kingdom, it would also possess

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the following meaning and use:—There was *Moses raised* to represent the saints who shall arise at the Lord's coming, and the book of the law. There was *Elijah changed* to represent John the Baptist and his message, and those saints who shall be changed at the coming of Christ and the last trump. And there was *Christ transfigured* to represent the person and character of the great Judge of all, in the assize of the world, with his face shining as the sun, and his raiment as the light, and Moses and Elias talking with him, as if to ask counsel of him as supreme Judge; and further, to represent the gospel, by which the generations of this Christian age shall be judged.

This, to my mind, is the most plain and obvious sense of the transfiguration, whence it seems, that Moses was there, not spiritually, but in person. That, however, in our judgment of these important and highly figurative things, as in all matters of Christian duty and privilege, we may be saved from error, and directed into all truth, is the prayer of, yours truly in Christ Jesus, E. MICKLEWOOD.

REMARKS BY J. W.

We are always glad to hear from Brother Micklewood: still some of his views and sayings appear to us to be more fanciful than otherwise. In other words, they are founded more on imagination than on matter of facts and testimony.

Bro. M. is so constantly looking at the second coming of the Lord, that he can scarcely see any thing in the Bible, that is not intended to bear on this important subject, consequently, many quotations are brought forward, which if read in their connexion, evidently do not refer to the topic in hand.

The Bible ought to be carefully studied and examined first, and our feelings and imaginations kept in abeyance for a time. These may finally promote personal happiness, but they will not do to depend upon, or prove that to another which they suggest to our own mind.

Bro M. tells us that the transfiguration of Christ was designed to give to the disciples a view of that kingdom which shall appear at his second coming to judge the world. We do not say that this is an incorrect view, but as the historian does not say it, we are at liberty to doubt until further proof is presented. This proof, the passages to which we are referred does not supply.

We understand that Jesus during his personal ministry on earth, had the following purposes to execute:—*First*, To convince the people, and especially his disciples, that he was the Christ of God, the promised seed of Abraham, and the son of David, or the true Messiah according to the flesh. This, it appears, he speedily accomplished. "We have found the person described by Moses in the law and the prophets, Jesus, the son of Joseph of Nazareth." John i. 45

Secondly. That he must go to Jerusalem, and suffer many things of the elders, the chief priests, and the scribes; and be killed and raised again, and ascend up with our nature where he was before.

Thirdly. That he was the eternal word incarnate, which constituted him the Son of God; or, in other words, that he was divine and heavenly in his origin, and by assuming our nature, he became the Son of God.

All the teaching, miracles, and example of Jesus, was intended to convey to the people and to the disciples, the truth concerning these things. Now, although the facts which established these things were the subjects of prophecy in the Jewish Scriptures, they did not comprehend them. Indeed, they had in their own minds, insurmountable objections to receiving a suffering Messiah, and as to his death and resurrection, they were completely blinded.

The transfiguration, then, was another evidence of the truth of his divine

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majesty, exhibiting the glory of his person, with the reality of a future state of existence, and the decease which he must first accomplish at Jerusalem.

This, we believe to be the principal design of this heavenly vision, which evidently was not understood by the disciples at first. Indeed, they were commanded not to tell the vision till after the Saviour had risen from the dead, and then it was referred to by the Apostle Peter to assure his brethren, that "they had not followed cunningly devised fables," when they made known the power and coming (first coming) of our Lord Jesus Christ, but were eye witnesses of his grandeur (as the Son of God), for when he received from the Father, honour and glory, a voice to this effect came to him from the magnificent glory, "This is my beloved, in whom I delight." And this voice we heard come from heaven when we were with him in the holy mountain. So we have the prophetic word more confirmed to which "Ye do well to take heed, as to a lamp shining in a dark place, till the day dawn and the morning star arise in your hearts." (New version.)

Now, although Bro. M. says there were Moses and Elias talking with him, as if to ask counsel of him as supreme Judge, yet the historian says these heavenly visitors spake of the decease he was to accomplish at Jerusalem. All the rest, so far as the conversation of Moses and Elias is concerned, is mere imagination, consequently is private property, and not to be regarded as authority in this matter. They spake of his decease which he was to accomplish at Jerusalem. *Query*, did Moses and Elias say anything more concerning the death of Christ, than that which was already recorded in the law, the psalms, and the prophets? Does not Peter say, the prophetic word concerning the death of Christ and the glory which is to follow, were made more sure or more confirmed by this heavenly vision? This confirmed their faith, hope, and love, and caused the disciples to be courageous and heroic in the cause of their Lord.

From those parts of the Bible, which speak of the second coming of the Lord, and of the day of judgment, it appears to me that the scene will be very different to that which was exhibited on the mount of transfiguration. One thing is certain; after the trumpet blast of that majestic voice, which is to raise the dead, has been heard, neither saint nor sinner will be sleepyheaded in the presence of the supreme Judge. J. W.

MONTHLY RECORD,

We have now determined to give several pages of items under the head of Monthly Record. The following on the establishment of an *Ocean Penny Postage*, or in other words, letters sent from England to all parts of the world for *one penny*, has been sent to us for insertion. Every reform must have a commencement, and generally an ardent and determined struggle is necessary before the object is realized, so we think it will be with the *Ocean Penny Postage*. We however think the plan practicable.—Ed.

The Ocean Penny Postage.—Of all nations upon earth, England alone is able to establish an Ocean Penny Postage.

If merely a brilliant abstraction, or splendid conception of genius, were necessary to effect an enterprise of vast consequence to mankind, then it would be of slight importance to ascertain the physical strength, the pecuniary means, the rank in society, or even the locality, of the man from whose mind the great idea was to originate. But when the necessities of the age require a stupendous work to be done, which must involve in its execution, not only the concentrated energies and affluence of a well-developed mind, but also the most vigorous exercise of the powers of a well-developed body;—a work which not only requires the combination of these two classes of executive faculties in one man, but in a man occupying a particular rank in society, a particular location of residence, and a particular range of influence and pecuniary means; then

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all these qualities of condition and ability become indispensable. The very rareness of their combination in one person, involves the person who possesses them in a responsibility from which he cannot escape.

The social tendencies and commercial necessities of mankind are converging into the want of an OCEAN PENNY POSTAGE. To meet this world's want must be the work of *one* nation, in order to give an energetic integrity to the enterprise; and that nation must be distinguished from all others by its relative position, its physical constitution, the character and condition of its population, the genius of its language, its industrial and commercial economy, the constitution of its government, its material wealth and pecuniary resources, its present and prospective relations with the rest of the world. All these distinctive qualities are indispensable in the nation upon which this vast enterprise must devolve. If America or China possessed them all but one; without that one, neither of them could do this work for the world. If the steam and other mercantile navy of America were ten times its present tonnage, it could not send ocean postmen to England, to take England's letters to Alexandria, Bombay, Calcutta, or to any sea-port of India, or China. If China had a steam navy of more tonnage than all the navies of the rest of the world put together, she could not carry the letters of England and France to America. Both those nations, and all others similarly situated, must for ever lack the facilities of local position, which England alone possesses, to establish an OCEAN PENNY POSTAGE. The nation that shall work out this desideratum of the age must be singularly qualified for the undertaking, by the conformity of the genius of its population to the physical constitution of its territory; both of which must distinguish it from any other race and country. It is not enough that it be planted in the sea, upon a small island, and apparently compelled to provide for its wants by a commerce with distant and continental countries; nor is it enough that its population should increase by a ratio unparalleled in the propagation of the human species. Both of these conditions might exist, and, instead of creating commerce, or commercial relations, end only in an annual exportation of the annual increase of population; or by cutting down the number of consumers to the crops of the island. A commercial necessity does not create a commercial genius. A sea-girt country does not, in itself, make a sea-faring people. It is very probable, that if the island of Great Britain were occupied by the Spanish, German, Russian, or even French nation, neither of them would possess a larger mercantile navy than it does in its present location. It is not the insular position of Great Britain, nor any quality of its island territory, that has made the English race the most commercial people on earth. If her island had been expanded to the compass of a territory as large as the American continent, and the whole world had been dependent upon her for agricultural productions, she would probably have been as much distinguished for her commercial character and navy as she is now. Look at the United States, peopled more entirely by the English race than Great Britain itself. With an agricultural region capable of feeding the whole population of the globe, the tonnage of their mercantile navy nearly equals that of all the nations of Europe, with the exception of England. The constitutional genius of the English race, and the physical constitution and condition of the island of Great Britain, blend into that gigantic ability, which England alone possesses, to establish an OCEAN PENNY POSTAGE. The nation that shall open a new cycle of human improvement by a work of such vast consequence to mankind, must have more means and motives of communication with every part of the globe than any other people: and infinitely more of both than appertain to the interests of commerce. It must be under a more than commercial necessity of sending and receiving across the ocean more letters than any other people. And England, as I shall hereafter attempt to demonstrate, is under a necessity, stronger than the interests of commerce, of sending across the ocean, not only more letters than any other nation, but more letters than all other nations of the earth put together. If this position may be maintained by unimpeachable facts, then it will be assumed as the basis of the argument by which I shall try to prove that England alone is able, and owes it to herself and the world, to establish an OCEAN PENNY POSTAGE. ELIHU BURRITT.

GOVERNMENT EDUCATIONAL SCHEME.—Spirited meetings are now being held by almost every dissenting congregation in England, against the government

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scheme to educate the people through the medium of the clergy of the law-established religion of these realms. Nor can we be surprised at this, seeing the people have aleady a burden of taxation to bear, which would crush to ruins any other nation on the face of the earth.

An addition of *two millions sterling* will be no joke, especially as it would be consigned over to the management of those whose narrow sectarian policy and selfishness, is to build up an image much resembling that dire enemy which is finally, and we hope soon, to be destroyed for ever. The pressure from without, we trust, will prevent this Bill from becoming the law of the land. The following is a brief outline of what is anticipated, both of expenditure, and of church and state influence over the nation in this particular.

A LETTER TO THE MOST NOBLE THE MARQUESS OF LANSDOWNE, PRESIDENT OF THE COUNCIL.

* * * * * * * * * *

The plan which your lordship has laid before parliament has been most erroneously regarded by some as a small and ineffective measure. Why, yes, it is as small a thing as an acorn, which if planted, will spring up into a branching and sturdy oak! However mild and benevolent a scheme it may have seemed to those who have read only your lordship's speech, it appears very different indeed when the Minutes of Council are examined, the full details learned, and the tendencies observed. Those who framed the scheme know well that it contains provisions which will destroy the schools of the Voluntaries, and that it will ere long envelope all the schools in the country in a net-work of government influence. I shall also show that it will be attended with a vast and unwarrantable expenditure of public money, and an alarming extension of government patronage.

Up to this time, with the exception of grants to Normal schools and Work-house-schools, the money voted by parliament for educational purposes has been applied exclusively to aiding in the erection of school-houses. You now propose to commence a system of *annual* grants, gratuities, and pensions to schoolmasters, pupil-teachers, and monitors, which will in the course of a few years bear very heavily on the public finances. The following heads will give an idea of the uses you mean to find for the public money:—

1. Grant to Normal schools, so much per student.
2. Grants in aid of the salaries of schoolmasters.
3. Grants to schoolmasters for training pupil-teachers and stipendiary monitors.
4. Grants to the pupil-teachers and stipendiary monitors during their service.
5. Grants to students in Normal schools.
6. Gratuities to schoolmasters, of several kinds.
7. Grants in aid of school field gardens.
8. Grants in aid of school workshops.
9. Grants in aid of school kitchens and washhouses.
10. Superanuation pensions to schoolmasters, two-thirds of their former salary and emoluments.
11. Grants for workhouse schools, schools of industry, and penal schools.
12. Grants, as at present, for building schoolhouses.
13. Salaries of a great number of inspectors.
14. Expenses of the head office in London, with secretaries and clerks.

Now it is very convenient for the Chancellor of the Exchequer, and exceedingly conducive to the success of your measure, that the above items of charge will not come all at once on the finances. But if the plan should be adopted by parliament, they are all sure to be incurred ultimately, and a few years hence they will constitute a very large item in the budget. No estimate accompanies the Minutes of Council laid before parliament. Of course the estimate for the first year will be comparatively light; but it becomes those who have to bear the burden to calculate its amount. Let us look at the plan, and consider what the annual expense is likely to be when it shall have come into full play.

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We may perhaps assume that 1,500,000 scholars and schoolmasters will ultimately come under the inspection and benevolence of the government: for the tendency of grants and pensions will be to set all schoolmasters, school trustees, &c., to work, at once to put themselves into the enviable position of having a claim on the exchequer. Dr. Hook estimated that there would be 16,625 schools put upon the public funds. The National Society has already, I believe, about 9,000 day-schools. To reckon on 15,000 schools, with 100 children each, or 1,500,000 in the whole, then seems to me a moderate computation. I confine myself to England and Wales. If Scotland should be included, the number would be much greater.

We may suppose that for each school containing 100 children there will be two pupil teachers and two stipendiary monitors,—for it will be the interest of the schoolmaster to have the greatest number possible, as he is to receive gratuities in proportion to the number. The Minutes of Council say, that there may be pupil-teachers not exceeding one to every twenty-five scholars.

We may also suppose that Dr. Hook is right in estimating that a fresh supply of 1,000 schoolmasters and 500 schoolmistresses will be required each year for the 15,000 schools. And as they are to be three years in the Normal schools, those schools should at all times contain 4,500 persons in course of training.

With these preliminaries, I offer my rough estimate.—

SUPPOSED ANNUAL EXPENDITURE.

1. Grants to Normal schools, 1,000 male students admitted each year, on the average £22 10s. for each	£22,500
Ditto for 500 female students, at 2-3rds the amount per head	7,500
2. Grants in aid of the salaries of schoolmasters, 15,000 at £20 each	300,000
3. Grants to schoolmasters for training pupil-teachers and stipendiary monitors: 30,000 pupil-teachers, at £9 for two	135,000
30,000 stipendiary monitors, at £4 for two	60,000
4. Salaries of pupil-teachers and stipendiary monitors—30,000 pupil-teachers, at £15 each	450,000
30,000 stipendiary monitors, at £10 each	300,000
5. Grants to Students in Normal schools—3,000 male students, at £25 each	75,000
1,500 female ditto, at £16 13s. 4d. each	25,000
6. Gratuities to schoolmasters for skill in training pupil-teachers and stipendiary monitors—suppose 1,500 to receive yearly £5 each	7,500
7. School Field Gardens—suppose 2,000, aided by grants of £5 each	10,000
Purchase of tools first year—may average yearly	1,000
Gratuities to masters for teaching agriculture, (say) £10 each	20,000
8. Workshops for Trades—suppose 1,000, aided by grants of (say) £5 each	5,000
Purchase of tools first year—may average yearly	2,000
Gratuities to masters for teaching, at (say) £10 each	10,000
9. School kitchen and washhouses—suppose, 2,000, at £5 each	10,000
Outfit, may average yearly	2,000
Gratuities to mistresses for teaching, at (say) £7 each	14,000
10. Superannuation pensions to schoolmasters—not to exceed two-thirds of salary and emoluments—suppose 1,500 at £50 each	75,000
11. Grants for Workhouse schools, Schools of Industry, and Penal Schools—Parliamentary grant already made for salaries of schoolmasters	15,000
Annual charge of Normal School for ditto	3,500
Other expenses (say)	15,000
12. Grants, as at present, for building school houses, and also the building of workshops, kitchens, &c., (say)	100,000
13. Salaries and travelling expenses of Inspectors; suppose 75 at £700 each	52,500
14. Expenses of the head office in London, clerks, &c., (say)	25,000
Total expenditure	£1,742,500

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Such is the best judgment I can form, from the materials furnished in the Minutes of Council, of the probable expense to the state when the system shall come into full play some years hence. I may be far wrong. But when I know that Dr. Hook calculated the gross expenses of the schools at £2,541,571, and that part which was to come out of the public funds at £1,141,571, and that Mr. Kay made a claim of £2,500,000 a year on behalf of education,—when I look at the multifarious and novel sources of expenditure included in your plan,—and when I consider the extreme ingenuity shown by all men in getting upon public funds whenever an opportunity offers, the proverbial expensiveness of all government establishments, and the proverbial longevity of pensioners,—I think the amount given here by no means an over-estimate.

And this vast amount of 1,742,500 a year, be it more or less, is proposed by your lordship to be levied yearly on the tax-payers of this country, for the sake of improving education certainly, but also for the sake of putting the education of the people into the hands of the government!!! Surely the friends of the State Education will "pay too dear for the whistle!" You *create* this enormous expenditure *unnecessarily*, at a time when the people are with unexampled rapidity extending and improving their own means of education. Assuredly you will leave behind you, when the present epidemic passion for State Education shall have subsided, a reputation for extravagance not honourable to your characters as statesmen.

But the cost of the new School Establishment, heavy as it will be, is not the most serious objection to your plan. I am not aware that a measure was ever proposed that would lead to so enormous an extension of government patronage and influence. Every schoolmaster in the country teaching a public school, will become an expectant of grants, gratuities, or a pension; and inasmuch as he will be unable to obtain it without favourable reports of government inspectors, whose report will make or mar their fortunes. But as government appoints the Inspectors, it will be the fountain-head of all the influence which they exert. Let us form a rough estimate of the number of persons who will, by our new plan, when fully carried out, be brought into dependence on the Government:—

Schoolmasters	15,000
Do. receiving pensions	1,500
Pupil-teachers	30,000
Stipendiary Monitors	30,000
Students in Normal schools	4,500
Workhouse Schoolmasters, &c.	1,000
Employed to assist in field-gardens, workshops, wash-houses, kitchens, &c., Inspectors, Clerks, &c., &c.. (say)	6,000
Total	88,000

Thus 88,000 persons, and perhaps near 88,000 families will become directly dependent on the government, which, reckoning 4½ to the family, brings 396,000 persons under government influence! But if these 88,000 are actually employed, it is needless to say that a far greater number must be in the position of aspirants to the various situations. Unless the people of England should have drunk the cup of oblivion as to all constitutional jealousy, they will surely arouse themselves at the prospect of this new *army of government functionaries*. But if we are to imitate Prussia and France in our State Education, we may as well imitate them in their degrading and enslaving system of *functionarism*. * * * * * * * * * *

EDWARD BAINES, JUN.

STATE OF SLIGO.—FAMINE AND CONTAGION. It is a lamentable fact that Sligo invariably suffers the most during the existence of any calamity which may fall upon this country. Thus, during the cholera, this town and county sustained the greatest loss and injury by that dreadful malady. Since than whenever an epidemic raged, this unfortunate district was certain to endure more than any other part of the kingdom. And now that we are visited by the weightiest evil—the most awful and crushing affliction, which ever fell upon this poor unhappy land, Sligo still retains its melancholy superiority. The county is, at present, reduced to a condition almost too deplorable to be adequately described.

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Our readers must not imagine that the distress in Ireland arises from scarcity of provisions. No, indeed, they are exporting to England most abundantly every week, as the following notice from the *Times* of the 17th ult will show.

Statistics of produce from Ireland, exported in two weeks from Dublin, Waterford, Limerick, Cork, Sligo, and Belfast :—Butter, 11,067 fir., 352 half-fir., 1,159 casks, 323 boxes, and 41 tierces; Pork, 644 packages, 289 barrels, 167 casks, and 174 tierces; Bacon and Hams, 117 packages, 167 barrels, 191 casks, 18 tierces, 2,749 bales, and 5 boxes; Lard, 941 packages, 92 barrels, 436 casks, 26 tierces, waste 40 packages; Beef, 200 tierces; Wheat and Flower, 157 sacks, 10 barrels; Eggs, 608 boxes; Tongues, 20 firkins; Oatmeal, 400 packages, 512 sacks, 40 tons; Oats, 122 tons, 543 bags; Malt, 197 sacks, 80 packages; Beans, 400 quarters, 19 sacks; Whiskey. 209 casks; Paper, 275 packages, 72 reams, 139 bales; Porter, 290 casks; General Provision, 16 barrels, 16 tierces: Linens and Cottons, 1,462 tierces, 47 bales, 82 packages; Seeds, 10 barrels; 9 crates of Pigs.

In the midst of this plenty, the poor are dying from hunger, pestilence, and famine!! But we have no room to particularize this month. J. W.

Contributions for the suffering Irish.—The published list of contributions already actually received by the treasurer from the Wesleyan body, amounts to £12,500. Promises have been made to the amount of £15,000.—*Christian Record.*

Capital Punishment.—During the last month, Mr. Ewart, M. P. for Liverpool, brought forward his motion in the House of Commons for the abolition of Capital Punishment in all cases. After several speeches by different members, the House divided, when there was, for the motion 41, against it 81.—Majority, 40.

ITEMS OF NEWS.

FOREIGN NEWS.

ANOTHER TROPHY OF THE LEXINGTON DEBATE.

Dear brother Campbell.—As brother Pendleton is going to leave us to-day for Bethany, I embrace the opportunity of communicating by him, to you, an item of news, which as it concerns myself, I would much rather some other person would undertake; but as I have been particularly solicited to write *myself*, I have consented so to do. The news, it is thought, will be of interest to you, and it is the probability of this fact that operates upon me as an incentive to write. Indeed, believing this, I write most cheerfully, for I think it due to yourself and the cause of truth, that all such cases as I am about to report, should be made public. The news, then, to which I have allusion is, my recent conversion from Methodism to what I conceive to be ancient Christianity, mainly through the instrumentality of the debate between yourself and the Rev. N. L. Rice. I commenced to read that debate some twelve months since, with prejudices decidedly, for the most part, in favour of the views entertained by the latter; but by the time I had finished reading it, my conviction was that Mr. Rice had utterly failed to sustain his position. But yet I was not fully satisfied that the doctrine for which you yourself contended was true. It was a clear case to my mind that your arguments, for the most part, were conclusive—that you had gained a complete triumph over Mr. Rice, but yet I was fearful that your *premises* might somewhere be defective; and, to be honest, I had a kind of secret wish that it might be so! I did not, *somehow or other*, like, after living in the Methodist Episcopal church for some fourteen years, sustaining, as I did too, an official relation to that church, to give up my long cherished *opinions*. Still I determined, after I had made a fair test of your views, to fall upon the side of truth, should it even be what I was pleased, in common with many others, to call "Campbellism." I, therefore, with earnest inquiry after God's revealed truth, fled to the Bible, and read it with greater care and solicitude if

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possible, than I had ever done before. The result of this was a confirmation, of my already partial conviction of the truth of your position. I found that what I had supposed to be Campbellism, to be nothing less than God's own revealed truth. Under this conviction, about the 24th of last May, in Franklin, Kentucky, I was immersed; after which I became a member of the Christian church. Is not my case, with many others similar, a demonstration of the (shall I say) omnipotence of truth? When I commenced reading the debate to which I have alluded, my prejudices were unreasonable against yourself and what I then considered exclusively *your* doctrine; but the truth—the unsophisticated truth, as contended for by yourself and confirmed by the Bible, proved sufficiently strong to conquer that monster, Prejudice. I shall add no more lest your patience should grow weary.

Accept, my dear brother, my assurances of high esteem and Christian regard,

P. O. JENKINS.

Middletown, Ky, Nov. 26, 1846.

WE have just closed an interesting meeting at Martinsburgh, Washington County, Indiana. Here we gained five accessions, four by confession, and one by letter; and at other congregations since my last in the *Christian Journal*, we have gained ten noble accessions. May the great Shepherd bless the new converts, and keep them in the road that leads to Zion! Yours in the hope of immortality,

J. NEVILLE.

Hamersville, Nov. 11*th*, 1846.

I HAVE just returned from New Vienna, Clinton County, Ohio, in company with Brother Thompson, at which place we baptized eight persons, and the prospects are very good. Yours as ever,

W. S. PATTERSON.

HOME NEWS.

Sunderland, March 17, 1847.

DEAR BROTHER.—It is with pleasure that I sit down to inform you and the brethren about the work of the King in the north. The brethren in this district seeing the great need for increased effort in spreading the ancient gospel, called a meeting of the brethren of the churches in Sunderland, Newcastle, Shields, and Bedlington, to be held at North Shields, at which meeting brother Mac Dougle of Newcastle, was engaged to labour as an evangelist. We hope the Lord will give him health and length of days, and that he will be instrumental in doing much good. It is pleasing, that as one labourer after another is called to his reward, the Lord of the vineyard is calling more labourers forth. Brother MacDougle is a man that is well qualified for the work to which he is called. His piety and Christian knowledge is of such a character that cause him to be a light indeed. My dear brother, I would rejoice to see the day when all the disciples could stand forth and shine as lights in the world, so that the moral and spiritual darkness would be dispelled. O Lord! hasten it in thy good time.

I rejoice to say that the church here is at peace. Thank God for it. We have had our trials, but I hope we are soaring above them all. We number thirty members at present. We have suffered a little by a person who came from Lancaster. He presented a false recommendation. We engaged him as an evangelist for Sunderland. He laboured for a while, until we wrote for his dismission from Lancaster, and then we detected his deceitful conduct. It so happened that he insinuated himself into the favour of two or three brethren, who left upon his expulsion—and now, to the great astonishment of all, he has joined the Independents! and has assuredly avowed himself to be a convert to infant sprinkling!! This fully proves him to be what the church at Lancaster said he was. I state this circumstance to show how careful the churches should be in receiving strangers, and placing too much confidence in them until known.

We are fully expecting a visit from brother Campbell. We are preparing to bear our part of the expense that will be incurred in his visit to this country. I think, brother, we can consistently claim a visit on account of an intimate acquaintance that I had the honour of forming with brother Pendleton, and his daughter Clarinder, in London. I spent three days in company with them, and

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since then I have had a communication from them. We need him here on account of the strong opposition there is to the positive commands of Jesus. Let us all pray that he may come in the fulness of the blessings of the gospel, and that his labours may be blessed to the conversion of many to the faith.

Yours in the blissful hope, A. WARDROPPER.

IT is matter of rejoicing that the brethren referred to in the north, are united in calling out brother Mac Dougle as their evangelist. We cannot but exclaim with the Psalmist, "Behold, how good and pleasant it is for brethren to dwell together in unity!" (cxxxiii. 1.) May he be sustained both by his Lord and his brethren, and prove instrumental in their hands in proclaiming the pure unadulterated milk of the word to a dying world!

Should brother Campbell arrive in England, which by the good providence of God we are fully expecting he will do, prudence, humanity, the love of God, as well as apostolic example, seem all to dictate, that he should visit as many large towns and cities in the kingdom as possible. This is the course we shall recommend; still he must be left to act in that way which best accords with his judgment. Some time, no doubt, will be spent in both London and Edinburgh, and if Newcastle or Sunderland, can be taken in the way, let no one object to it.

J. W.

NOTTINGHAM.—Four have made the good confession, have been immersed into Jesus, and added to the body of Christ, during the last month. J. W.

CONTRIBUTIONS.

THE following are the names of those places from whom monies have already been received, and others where promises have been made, to meet the expenses of brother Campbell and Henshall's visit to this country.

MONIES HAVE BEEN RECEIVED FROM

Nottingham,	Frasersburgh.
Auchtermuchty.	Stockport.
Lancaster.	Shrewsbury.
Donnington.	Saltcoats.
Louth.	Grangemouth.
Wigan.	Stanly.
Moree, (Ireland)	Sunderland.
Banff.	Plymouth. (A Friend.)
Banbury.	Treamodoc. (Wales)
Wrexham.	Clackheaton.
Bedlington.	Edinburgh (South bridge Hall.)
Carlisle.	
Sheffield.	Alcester. (A Sister.)
Standhill.	Lincoln. (Two Sisters.)

MONIES ARE STILL PROMISED FROM

Nottingham.	Huddersfield.
Chester.	Mill of Craigstone.
Mollington and vicinity.	Pittsligo.
Liverpool.	Turriff
Ashton-under-line.	Newcastle-on-tyne.

We have thought it advisable to omit stating the amount paid, till all promises are fulfilled. Should anything arise in the cause of divine Providence to prevent our ardent wishes in this respect from being realized, the whole of the money will either be returned, or disposed of for some benevolent purpose, according to the desires of the contributors. Our treasurer says he shall pay interest for the time he has had the money, if applied to that or any other benevolent purpose. J. W.

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Wigan, March 20, 1847.

I AM thankful to inform you that the truth is making some progress in Wigan; our brethren there have been exerting themselves by holding meetings in various places, and have been endeavouring to spread the knowledge of the truth as it is in Jesus. The result has been three immersions into Jesus last month, as was stated in the *Messenger*. After we had held our meeting last Lord's day, four more made their simple but honest confession of their faith in Jesus. They have since been buried with Jesus in baptism, and raised with him to newness of life, having been planted together in the likeness of his death May they be trees of the Lord's right-hand planting, and may they bring forth the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God's family, and to all the saints. In the bonds of truth,

WILLIAM TURNER.

A CORRESPONDENT of the Scotch Baptist community has sent us a communication, in which he is engaging to prove, that neither John iii. 5, Eph. v. 26, and Titus iii. 5, have any reference whatever to baptism in water!! But as he has requested us to transfer his communication over to brother Greenwell for a reply, we have done so. J. W.

FRAGMENTS OF THOUGHT.

LIBERTY.—Liberty is to the collective body what health is to the individual body. Without health, no pleasure can be tasted by man. Without liberty, no happiness can be enjoyed by society.

WRITE IT IN GOLD.—"The great comprehensive truth" says President Quincy, "written in letters of living light upon every page of our history, are these: Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigour or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion."

HOW TO PROLONG LIFE.—For many years there prevailed in China an extraordinary superstition and belief that the secret sect of Tao had discovered an elixir, which bestowed immortality. No less than three Emperors died after swallowing a drink presented to them by the eunuchs of the palace, as the draught that was to confer never ending life. "The best method of prolonging life, and of making life happy," said a wise mandarin to one of these infatuated princes, "is to control your appetites, subdue your passions, and practice virtue. Most of your predecessors, O Emperor, would have lived to a good old age, had they followed the advice I give you!"

NINEVEH.—WINGED LIONS.—Sir, In what you lately published respecting the recent discoveries on the site of Nineveh, it said that there are many carvings of winged lions. It may not have struck all your readers that here is a very remarkable and interesting conformity brought to light between those ancient remains, and the words of Scripture Dan vii. 4, in reference to the Assyrian empire, "The first was like a lion, and had eagle's wings."

A fact so pleasing and useful to the believer, being so a fresh an argument against the sceptic, ought not, I think, to pass unnoticed.

I am, Sir, your constant reader.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. V. MAY, 1847. Vol. III.

MR. CAMPBELL'S FOURTH LETTER TO C. CASSEDY, ESQ.

Dear Sir.—You have as much at stake as any man living in deciding whether Jesus of Nazareth was an impostor, or the Son of God and the only Saviour of the world. One or the other he certainly was. And, methinks, you will say, it would be rather miraculous if the author of the purest and most sublime system of morality and virtue which the world ever saw, should have been the most infamous impostor that ever appeared in human form. And this he was, if it be not true that "whosoever believes in him and is baptized, shall be saved," and whosoever disbelieves and rejects his salvation will be condemned. This was his last testimony, and this his last charge to the Apostles. For alledging this he suffered death. And if the Apostles are not the most impudent liars, after his resurrection and before his ascension, he commanded it to be promulged to you, to me, and all mankind.

Language has no meaning, and the Apostles deserved to be put to death, and to be execrated by all the sons of men, if it be not true that whosoever despises and rejects the mediation of Jesus, will be punished with an everlasting destruction from the presence of the Lord. Now, sir, this being the fair and unvarnished state of the question, I put it to your intelligence and your candour, whether or not it be not most worthy of every rational man to decide by all the lights of the volumes of creation, providence, and redemption, whether a sinner—whether poor, weak, and short-sighted man, ought, or ought not, to commit himself into the hands of Jesus of Nazareth: to submit himself to his philosophy, logic, morality, and religion, rather than to his own wayward fancy, or the imagination of any man that ever appeared on earth.

This, my dear sir, is the single question, on the decision of which

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all depends. To decide this question in the affirmative makes the Christian: to decide it in the negative, leaves us in this world without God, and without hope. And is that man rational or philosophic who can devote all his powers to the questions, what shall I eat, and drink, and with what shall I be clothed; who can devote all his powers to the things of time and sense, while his future and eternal destiny is deferred to some more convenient season?

We are so constituted and so circumstanced, that our individual and personal happiness must be the paramount consideration. Now, was it not kind in our Creator to place us under an insuperable necessity of willing and seeking our own happiness? We may err in imagining the ways and means, but we are infallible in the wish to be happy. A man must unmake himself before he can will his own ruin. But if man be a rational or a free agent, he must have it in his power to ruin himself—or he could not have it in his power to be virtuous, pious, and happy. This reason asserts; and we see it accords with our observation and experience, as well as with the oracles of the Great Teacher.

Judge you then, is it wise, is it prudent to balance, or to outweigh the united testimony of Apostles and Prophets, of saints and martyrs, of the wisest and the best, for four thousand years, by our own artificial and imaginative difficulties? Shall we place in the one scale the great luminaries of the world—the Patriarchs, the Prophets, the Apostles—the great moral revolutionists of our race—the splendid memorials of their genius, their inspiration, and their devotion to truth and humanity: I say, shall we place in the one scale the splendid monuments of the inspiration and philanthropy of all the independent authors of fifteen centuries, whose works are collected in the volumes called the Bible and Testament, and put in the opposite scale our own imaginations and fancies about how things might have been otherwise created or managed, and thus seek to counterpoise mountains with feathers? No, you reply, sooner will I reject the testimony of my own senses, that the sun is the fountain of light, because I cannot explain the meaning of those black or dark specks on its surface, than renounce Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, &c. &c., of the Jewish school; and Matthew, Mark, Luke, John, Peter, Paul, and James, of the Christian school, as knaves and impostors, because they have not written upon geology, astronomy, chemistry, and the modern sciences;—or because they have not anticipated and answered every question which in six thousand years might be propounded by a thousand million of querists, speculating on what might have been done if the earth had been flat instead of round; or if man had had the wings of an eagle, and been sixty instead of six feet high, physically, mentally, and morally!—Rather, you will say, let me stand in the ranks with Prophets and Apostles; with the saints and the martyrs; with the pure and holy men and women of all ages—with the Newtons, the Lockes, the Butlers, the Boyles, the Fergusons, the Bentleys, the Beatties, the Lardners, the Ushers, the Taylors, the Seldons, the Erskines, &c. &c., with those constel-

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lations of poets that have sung, those orators that have defended, those philosophers that have demonstrated the claims of revelation, and those poor and humble, but virtuous millions, who have proved its consolations, and triumphed in its hopes, amidst all the afflictions and trials, the sorrows and griefs, which have hitherto been the lot of the largest portion of our race. Yes, with these you will say, let me live and die, rather than with the Voltaires and the Volneys, the Mirabeaus and Altamonts, the Humes and the Paines, the Hobbes and the Chesterfields, the Dantons and the Robespierres, who boasted of reason and common sense, and showed how little they had of either in renouncing the only light of the world, and the only Saviour of men.

My dear sir, this question,—Shall I or shall I not put myself under the guidance of Jesus the Messiah? is one of too much importance to be slighted by any man of good sense, of a sound and discriminating judgment. His promises and his threatenings are too momentous to be treated with indifference; his claims and his pretensions are too well supported, and too magnificent to be trifled with: and, therefore, reason, if unbiassed and unbribed by the passions and the appetites, decides that this is the immediate duty which every man owes to himself and society. 'Tis to you and me, comparatively, of no consequence who reigns on earth, if Jesus reigns in heaven; what policy is adopted by the state, if Jehovah has sworn by himself, that every knee shall bow, and every tongue confess, to the honour of Jesus who was crucified. We may be happy under a despotism, and wretched in the best republic. Our allegiance to Jesus as the great King is our felicity; our allegiance to his rival, be he on a golden throne, or be he seated in our passions, is our disgrace and ruin. If on his side all is well; if opposed to him we are undone for ever. But, sir, his religion has been greatly corrupted, and many of his professed friends have been his real enemies. The gospel has been made an engine of power in the hands of kings and priests, converted into a matter of state policy, made subservient to the lusts of the flesh, the lusts of the eye, and the pride of life. Several attempts at reformation have, within the last three centuries, introduced many important changes into society, but only since the beginning of the present century has there been a vigorous effort made to re-instate the Apostles and Prophets on the seats assigned them by the author of the Christian religion. The inquiry now is, What was the primitive gospel—the original order of things in the kingdom of Jesus? To these questions more attention has been paid within the last thirty years, than since the great apostacy. In divesting the gospel and its institutions of the meretricious attire in which the mother of harlots had arrayed them, in leaving off the ceremonies, the doctrines and commandments of men, with which the pimps and panders of this insatiate adulteress have ministered to her lewdness, we have found the simplicity, intelligibility, and suitableness of the gospel, and its institutions, to be truly astonishing, and admirably worthy of God. The light of the sun is not more admirably adapted to our eyes, or the sensible properties of things

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to our external senses, than is this message of our heavenly Father suited to our nature, condition, and circumstances. Well-attested facts—facts of immense moral power—sustained by testimony which no honest and rational man can, after full examination, doubt, constitute the materials of Christian faith. This faith in testimony so supernatural and divine, becomes the impulsive principle of action, leading men to reformation: and this belief in God's philanthropy leads us on to Jesus the Messiah as "the way, the truth, and the life"—and coming to him as our Prophet, our only High Priest, Lawgiver, and Judge, we receive in the first act of submission to him, the remission of all past sins—an adoption into his family, and the promise of his Holy Spirit, with the hope of eternal life, to which we shall certainly attain, provided we hold fast our allegiance to him, unshaken to the end. Why then, my dear sir, should you, or any sensible man, hesitate on the question, whether it is more worthy of us to serve God than the devil, or obey the gospel rather than our corrupt lusts? Whether we ought to join the congregation of apostles, saints, and martyrs; the pure, and holy, and renowned fathers of mankind, the excellent of the earth of all ages and nations, or remain under the dominion of that spirit which reigns in the hearts of the children of disobedience, in open communion with all the infidelity, scepticism, and atheism of the Epicureans and Sadducees of this age? I know, indeed, that some are wont to look around and flatter themselves in their refusal to honour the Saviour, because of the respectability of many of their associates in rebellion against the Lord's anointed. But they forget that while here and there they can count up a few individuals of political integrity and honour, whose fraternity may do them some credit, still to the same communion belongs all the irreligionists of every shade of infamy, from Nero, and Caligula, and Heliogabalus, down to the veriest sensualist and debauchee that dishonours human nature. If, then, some sceptics and non-professors boast of some honourable and distinguished brethren, they ought to look around at the immense brotherhood of all that's filthy and abominable in the same great community with themselves, which constitutes what some call the big church. From this association, my dear sir, I ardently desire to see such men as you divorced. You countenance and encourage many to adhere to their delusions, who, by your example, might be rescued from the snare of the devil. And will you suffer such difficulties and embarrassments as would equally be against everything rational and excellent in the election of man, to prevent you from honouring yourself by honouring the Son of God, who has conferred such honours upon our race? For, let me ask you, is there in the annals of the world, in all records and in all kingdoms, any system, or law, or tradition, which does such honour to our race as does the Bible? Who assigns to man a more illustrious origin than Moses? Who proposes to him a sublimer destiny than Jesus? What system so rational, so pure, and so full of benevolence to man and adoration to God? At the head of what institution is there found one of such peerless excellency and glory as he who redeemed

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the church, and governs it by the law of love? Who ought to feel ashamed of Jesus Christ in his earthly race to glory? And who ought to be ashamed of him, now the head of this universe? Kings would do themselves infinite honour in giving him the allegiance of their hearts, and in casting their crowns at his feet. To learn that such is your veneration for Him, I assure you, would afford me great satisfaction,—incomparably more than to see you on the most renowned throne in the four quarters of the globe.

With sentiments of benevolence and high consideration, I remain your friend, A. CAMPBELL.

FROM MR. CASSEDY TO MR. CAMPBELL.

LETTER SECOND.

Near Pulaski, Tennessee, June 7th.

RESPECTED SIR.—I have just received the fifth number, vol. iv. of the *Millennial Harbinger*, containing the concluding letter of your very able reply to my communication of the 29th of October last. I need not remark to you, that the numbers addressed to me in the *Harbinger* have been perused, and, indeed, re-perused, both by myself and many others, with all the attention and depth of interest they so vitally and richly merit. The manner in which you have treated the difficulties I stated to you, has induced me to peruse with attention your debate with Mr. Owen; respecting which I have only to remark, that I consider Mr. Owen's theory of human happiness perfectly impracticable in its application to society and mankind; that his views of the future destinies of the human race are unspeakably and horribly destructive of those consolations which spring from hope—the last comfort of afflicted humanity; and, that the gloomy and appalling spectacle of future and entire annihilation, which his doctrines hold forth respecting the ulterior and everlasting oblivion of the human soul, if recognised and accredited by mankind, would dissolve the individual and social affections of our race; destroy all the moral, civil, and political obligations of society; lay waste all those sacred, long-cherished, and endearing ties, which bind man to his progenitors and his posterity; render his life entirely valueless, in almost every way in which it is not connected with mere sensuality; and utterly annihilate that lofty and ennobling sentiment of immortality, which seems to be the distinctive characteristic of our race! Mr. Owen certainly had the worst and most untenable side of the question; his arguments, his doctrines, and his future views of human destiny, seem to me to be the offspring of cold insensibility to the affections, the passions, and the future hopes of our race; and to emanate from the ashes of a sensibility absolutely consumed in the frozen, stoical, and oftentimes barren speculations of reason. The present state of the human race, under all its apparent disadvantages and calamities, seems to me better to comport with the natural and essential characteristics of man, than any condition in which Mr. Owen's doctrines, if even admitted to be authentic and practically efficient, could possibly place him. Ad-

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mitting that man is not now in the state in which he was created, his nature did not preclude his possible fallibility; and, if by the exercise of his voluntary powers, without which he could not be rendered accountable for his misdeeds, he degraded himself and his race to a condition of turpitude and moral dishonour, I cannot distinguish, notwithstanding Mr. Owen's arguments and views, that the present state of the human race is at war with the nature and essential principles of the human character. And, sir, to conclude my remarks respecting this debate, and you will certainly give me credit for ingeniousness and impartiality, knowing as you do that I professionally belong to neither side, I am decidedly of opinion that your depth of historical research, and philosophic energy of argumentation in that debate, if they have ever been equalled, were, in my estimation, never excelled by any theologian of either ancient or modern days. This, you will say, is a salutary acknowledgment from a man who dares to think for himself, whose whole life has been dedicated to intellectual improvement, and who has always sought to test the truth or error of all theological creeds, by the broad principles of justice, reason, and nature.

Your vigorous and unremitting efforts, aided by the zeal of your coadjutors, will probably and ultimately be successful, in bringing back the church of Christ to its primitive purity and simplicity, and in stripping vital and genuine religion, so apparently essential to the prosperity and happiness of man, of all its ambitious assumptions of temporal power, and all its sectarian armour of belligerent holiness, factional piety, and gregarious and cruel intolerance. The assumption and militant exercise of temporal power by the Romish church, in my opinion, gave origin to many, if not all, the early dissensions from that church, and sectarian filiation to those numerous and often contradictory creeds which have sprung from those early dissensions. This assumption of temporal power by the church of Rome, and the uses which have been made of it by the sectarian-scions of that church, have been fatal to the happiness of mankind, and the cause of genuine religion; they have retarded the march of rational and conscientious liberty, entangled the human mind in cobweb glooms of superstition, and disgusted thousands of individuals of liberal, enlightened, and elevated minds, who would not or could not, under such emotions of disgust, distinguish between pure and adulterated Christianity. The admixture of temporal power with ecclesiastical interests and doctrines has been a fruitful source of not only error, but misfortune to mankind; it has enabled ecclesiastical hypocrisy, cupidity, and unhallowed ambition to rob, to scourge, and to debase mankind; and it has equally enabled political and military ambition to enslave, and perpetuate through successive ages, a galling and most degrading bondage, physical, moral, and intellectual, of millions of the human race. If I am not mistaken in my recollections, Christ himself abjured the assumption of temporal power when offered to him by the Jews, by explicitly declaring that his kingdom was not of this world; and yet we see that the popes and other prelates of the Romish church grasped at and exercised all the temporal

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never teach, but I do hold, that the principal and especial duty of the pastor is the care of Christ's flock. Shall I take the opportunity to illustrate this by prayer and praise? We all know that prayer is not praise, and praise is not prayer; yet, in our prayers, do we not praise God? and in our praises do we not pray to him? Yet who will say that prayer and praise are one and the same thing? But it has seemed good to him, who is wonderful in counsel and excellent in working, and (being our Maker) who knows our frame better than we do ourselves; it has, I say, seemed good to Him that the edification of the church should not be left solely to the labours of the pastors, but that the members should edify one another in love. Eph. iv. 16. "From whom (*i. e.* Christ) the whole body, fitly framed together, and compacted by that which *every joint* supplieth according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." And again, 1 Thess. v. 11, "Edify one another." And again, Rom. xiv. 19, "Seek those things whereby one may edify another." And as it is also said, Heb. x. 24, "Let us consider one another to provoke to love and to good works." Oh! but say some, this can be done in private. Well, do not neglect it in *private*. But God says, it is also to be done in PUBLIC. See same chapter, 25th verse, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Now if this be part of the public service, and if we are to have no speaker, but a minister, how are we to exhort *one another?* Why, this looks something like the use the Church of Rome makes of confession. "Confess your faults one to another," says the Scripture. "Confess to the priest," says the Church of Rome. But it is manifestly intended, not only that the pastor should build up the people, but that the people should build up themselves in their most holy faith. Jude, 20. It has often struck me as most singular, that with the particular precepts and examples we have, this ordinance should be so much neglected—namely, the ordinance of the church assembling for mutual edification by means of exhortation. That it is an ordinance, is beyond all question: yet every apology is strained that the neglect of it may be justified, while the Apostle says, "Till I come give attendance to reading, to exhortation, to doctrine." Tim. iv. 13. Also in the next chapter, at the twenty-first verse, "I charge thee before GOD and the LORD JESUS CHRIST and the ELECT ANGELS, that thou observe these things, *without prefering one above another.*" And further, "Quench not the Spirit; despise not prophesyings." Thess. v. 19, 20. But some think that prophesying is merely foretelling events to come. This is a misapprehension; for the prophesy that Lemuel's mother taught him (Prov. xxxi. 1) to the end, was not foretelling events to come, but merely godly instruction. Hear a portion of it, (verse 4,) "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law and pervert the judgments of any of the afflicted." This is partly the reason why the prophesying which the New Testament inculcates is not

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observed; it ought by no means to be neglected, but men ought to prophesy according to their proportion of faith. It seems synonymous with exhorting, and it says, "Let him that exhorteth wait upon exhortation,—and him that teacheth on teaching." Rom. xii. 8. And again, "Let the word of Christ dwell in you richly in all wisdom, *teaching and admonishing one another* in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Col. iii. 16. Oh but, say some, if that is the case, what is to become of the preaching of the gospel? Why, the preaching of the gospel is by no means to be neglected! Who, that loves the Lord, but would have his name magnified and sinners converted to Him? One duty should not be allowed to destroy another. Every fitting opportunity ought to be embraced for the preaching of the gospel; but we should bear in mind that the preaching of the gospel is not a church ordinance at all, (*i. e.* an internal ordinance of the church.) Preaching is for those that are without. Teaching and exhortation for those that are within. And while it would be a difficult task for any one to prove that the church met to hear a sermon, there would be no difficulty in proving they met for mutual exhortation. What, then, is the ministry to do? Why to sit at the head to be sure; and also, in meekness, to instruct any that oppose sound doctrine. The nature and order of those meetings of the church are, as I said before, fully detailed in the first epistle to the Corinthians, chapters xii. and xiv. The Apostle begins, "Now concerning spiritual gifts," (it ought rather to be, 'spiritual exercises or services,' which he comments upon, and which I hope the reader of this will here turn up and read, and also observe, as I pointed out before, how the Apostle concludes, chap. xiv. 37, 38,) "let him acknowledge that the things that I write unto you *are the commandments of the Lord.* But if any man be ignorant, let him be ignorant."

Are some anxious about the result. The Apostle says, "The head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. ii. 19. And upon the uninstructed or unbelievers who may be present, the effects are showed by the Apostle. 1 Cor. xiv. 25. "The secrets of his heart being made manifest, (*i. e.* by so many witnesses,) falling down on his face, he will worship God, and report that God is in you of a truth." Do you doubt the result still? Look at the meeting on the day of Pentecost, just such a meeting as the Apostle describes above. Three thousand were converted and added to the church that day. Where is any thing equal to it on record? When the eleven stood up, one spoke, and the others attested what he said. They spoke like intelligent men, to intelligent men. Their words carried conviction to the soul.

THE CONTRIBUTIONS FOR THE POOR, as a branch of the fellowship, also ought to be attended to on the first day of the week. Cor. xvi. 2. Having devoted so much time to the subject of the fellowship, we now proceed to thirdly,—

THE BREAKING OF BREAD. Upon this and the following I must

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be brief. I would just here say, "If the Scriptures does not bear out this, and the other three great duties to be observed on the first day of the week, it does not bear out the observance of the first day of the week at all:" for wherever it is mentioned, it seems to be coupled with this—that on the first day of the week they met together to break bread, (see, as before, Acts xx. 7,) and from the very nature of the ordinance which was instituted "to show forth the Lord's death till he come," when we attend to it does it not show that we look for his appearing, when he shall come to be glorified in his saints and admired in all them that believe? So then it is a palpable display of the very character of the Christian, as one who looks for a city which hath foundations, whose builder and maker is God. For further proof, examine again the evidences for the observance of the Lord's day.

Lastly, THE PRAYERS, (*i. e.* the public prayers.) Under this head may be included all the addresses offered to the Deity in public, whether petitionary or thanksgiving, and would appear to have been engaged in first by the pastor who opened the meeting, (1 Tim. ii. 1) and afterwards by others, as may be seen by passages already referred to; and also others which occur in reading the New Testament.

I have thus endeavoured to bring under review the nature of a Sabbath,—the institution and disannulling of the first Sabbath,—the institution and observances of the Lord's day,—and my object will be, in a great measure, attained, if the attention of Christians is directed to an examination of the subject. Let them be more ready to ask themselves, as the pharisees asked our Lord, "By what authority doest thou these things?" The same question was lately urged by a minister of this city; it is an excellent question for all of us to ask ourselves, "By what authority doest thou these things? and who gave thee this authority?" If we did so, I am persuaded there would be less schism amongst us; for we would more easily come to unity of observance. Certain ordinances have been instituted by the Great Head of the Church as public ordinances: and some say they are unsuitable for the age. Is then that which the Lord has instituted to be a light to the world, to *receive light from* the age instead of *giving light to* the age? But let us consider well. We have no authority to alter the ordinances of God to suit the ever-changing customs of a transitory world; and if the Word of God commands us to hold fast even the *form of sound words*, how much more does it become us to contend earnestly for the faith once delivered to the saints, and to keep the ordinances as they have been delivered to us in the Word of God. These are the means whereby, instead of being divided, as at present, Christians may come to the unity of the faith, and grow up to the fulness of the stature of perfection in Christ, and stand complete in all the will of God.

I am, Sir, yours truly,

THEOPHILUS.

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[As some of our worthy readers have thought fit to censure us for publishing A. Campbell's Essay on Capital Punishment, we present the following from the *Millennial Harbinger* for February, 1847, to show in what manner A. Campbell replies to his most able opponent on this subject.—ED.]

CAPITAL PUNISHMENT.—No. I.

THE Essay on Capital Punishment has been now about nine months before the public. Some six or seven thousand copies of it have been circulated through this country. It has been republished in England; and in that country, as well as in this, it has been presented to a number of distinguished men, constituting a portion of the government. The following notice of it appeared in the *Christian Messenger and Family Magazine*, for November last, published in London, Edinburgh, and Nottingham:—

"The following elaborate Essay on Capital Punishment, by Alexander Campbell, President of Bethany College, was delivered by him to the Washington Literary Institute, Pennsylvania, some time at the commencement of the current year. The subject being one of great importance, also one that is likely soon to agitate the mind of the British public, we thought it worthy of a place in the present volume of the *Messenger*, and therefore present it verbatim as printed in the *Millennial Harbinger* for March, 1846. By the request of a brother, this Essay, with the one on Common School Education, inserted in our last, will be forwarded to Lord John Russell, Lord Brougham, Sir Robert Peel, and several other distinguished individuals of the British Senate."

It has been approbated and reprobated by a portion of the American press. We have some two or three brethren who are so peculiarly partial to me, that they are determined to correct all my errors almost in advance. They have been doing themselves and the subject great honour. But their efforts are rather extravagant and partial; and, therefore, I cannot praise them. The strongest and most argumentative composition which we have seen against capital punishment, is from a brother who is distinguished for good sense, a strong vigorous mind, and considerable Christian knowledge, though, in our vernacular, he is without what is usually called a *scholastic* education. He has sent me some twenty folio pages, closely written, on the subject. I could wish that the argumentative part of this essay had been written in such a style as would justify the insertion of it entire. As it is, we shall, however, give all his strongest arguments, with a few remarks.

Near the close of an introduction quite too flattering to me, our correspondent says, "Nothing short of the most solemn conviction on my part, that the Bible doth not authorise or warrant the practice, could have induced me to have lifted my pen against such fearful odds." We fully appreciate the sincerity of his conviction. He is, therefore, desirous to show that "the practice of taking human

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life, under any pretence whatever, *is unauthorized in the Book of God.*" But he adds that "there can be no doubt that there was a divine law once given by *Moses to the nation of Israel in their associate capacity*, affixing the penalty of death to the violation of nine of the ten commandments." But before this law was given, and since it was annulled by Christ, he affirms that capital punishment, for no cause whatever, was allowed on the part of Heaven. Neither the Patriarchal nor Christian dispensation of religion, he argues, ever gave to mankind, individually or collectively, the right to take away the life of any man for any crime whatever. The method of procedure to sustain this negative view of the subject, is the following. Upon the assumption of such a right he says:—

"There are two ways by which we may arrive at the knowledge of the right. The first is, by finding the undisputed enactment of the law itself granting this right. The second is, by referring to all the cases of crime on record, believing that the punishment would be inflicted upon them as soon as the law was given to authorize it. While on the other hand, the absence of the punishment would be conceived as good presumptive evidence, at least, that no such law was yet given. Every advocate for capital punishment has recognized this principle, and has drawn upon this source for support. And, in pursuance of my design, permit me also to draw upon this source in proving that no such *right was ever given anterior to the* LAW OF MOSES."

Not finding any law on the subject, he proceeds to examine the case of Cain, indicted for the murder of his brother Abel. He shows that God did not kill Cain, nor authorize any one to do it. He thence triumphantly infers that in the case of Cain, considered in all its circumstances, there is rather an argument against capital punishment than for it.

But all this may be as he represents it, and still there may have been a law authorizing it. For example, the quarrel between Cain and Abel originated at the altar. But where was there an antecedent law enjoining sacrifice, altar, or offering? There is not any on record. Yet we are constrained to infer that there certainly was a law and manner of sacrifice commanded before that time. "By faith," says Paul, "Abel offered a more acceptable sacrifice than Cain." Now without faith it is impossible to please God; and without precept, or testimony, or law, it is impossible to have faith. My correspondent, then, cannot prove there was no law authorizing capital punishment, merely because it is not recorded: for then he might prove that sacrifice, altar, priest, and victim, were human inventions, because he can show no law commanding them.

But we do not ask him to prove there was then a law enjoining

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capital punishment. He volunteers to do that which he is not obliged to do. We would be obliged to prove there was an antecedent law, had we affirmed that there was. I do not so affirm, because, indeed, I do not think there was any formal statute on the subject. Yet it would appear that there had been some revelation either before or since the murder of Abel, which suggested to Cain the apprehension that he might be put to death by any one who chose to do it; for, said he, now cursed from the earth as I am, "every one that findeth me shall kill me." To come to such a conclusion, without some light, or precept, or threatening, is scarcely admissible. But we shall now farther hear our correspondent on the case of Cain:—

"What punishment did God inflict upon Cain for killing his brother Abel? This is a mere question of fact, and one to be decided by divine testimony, and not by human reasoning. The history of this case of crime is given in the fourth chapter of Genesis, and from the eighth to the fifteenth verse. In this short space we have both the evidence of Cain's guilt and a record of the sentence which God himself pronounced upon him. His sentence reads as follows: 'And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.' This was all the sentence ever pronounced upon Cain for this crime, and it was one that he never afterwards repealed. And when Cain had heard his sentence he exclaimed, 'My punishment is greater than I can bear.' And then in order to show that he perfectly understood the sentence of which he complained, he repeated it to the Lord, saying, 'Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth.' And when he had finished the quotation of the sentence, he next expressed his own distrust in the protecting power of God over him in this state of exile, saying, 'And it shall come to pass that every one that findeth me shall slay me.' It is worthy of remark here that while God appears to have approved of Cain's quotation of the sentence pronounced against him, he as promptly corrected the error into which his fears had betrayed him in regard to any one having a right to kill him, and guarantied to him his protection and safety under a threatened penalty of seven-fold vengeance. 'And the Lord set a mark upon Cain, lest any finding him should kill him." Thus we see that the first murderer was not capitally punished."

Now the question is, What does all this reasoning prove? It simply proves what no one questions—it proves what no one denies, that God did not command Adam, nor Eve, nor Seth, nor any one else, to kill Cain? But was there no threatening of death to Cain

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in the judgment pronounced? Then why did he fear it? But we have something still more definite in this case. We have a seven-fold vengeance on any one that shall now kill Cain under the respite granted. Strange that our correspondent, or any one else, should hence infer that capital punishment is not at all intimated in this affair; seeing that seven-fold vengeance is declared against any man that should kill him. Need I prove, that death in the most excruciating form, is here solemnly declared to be the fate of the murderer of Cain! Strange that any one can read this passage and affirm that capital punishment was unknown and unheard of in the antediluvian age! Thou shalt not kill Cain; for if you kill Cain, a vengeance seven times more severe than the death you inflict upon him shall be inflicted upon you. Is there any one so obtuse as not to perceive that death for murder is threatened here, and that, too, in a most terrific form? (!!)

On this portion of the premises occupied by the opponents of capital punishment we have only to add, that there is nothing to be inferred from Cain's case affecting a general system or law. Many reasons might have made it expedient that Cain should have been respited from death on his appeal to God for mercy. But with this example before him of the consequences of murder, there is a clear promulgation of capital punishment against any one who should kill Cain. We have, then, found that which our correspondent did not think we should find in the first case he presents—an explicit refutation of his assumption that till the law of Moses was promulged there was no capital punishment enacted.

But our correspondent hastens to corroborate his reasoning from the case of Lamech. His comment upon this case, and his argument from it, are thus expressed:—

"The second case of murder mentioned upon record was committed by Lamech, who was the fifth from Cain, and one of his descendants. My object for introducing this case is to see whether any thing additional can be gathered from it in relation to the punishment which God then awarded to the murderer. We find in this case a direct reference back to the protection which God had placed over Cain; and no doubt but the hope which Lamech expressed of his own protection grew out of the fact that God had in in Cain's case pronounced seven-fold vengeance upon any one that would kill him. There is, however, but little said about Lamech. Indeed, all that we can learn about his crime is what we have gathered from his own confession. He confessed to his two wives, Adah and Zillah, saying, 'I have slain a man to my wounding, a young man to my hurt.' This was his confession of that crime, and the first that they knew of it, as far as the Bible informs us, although

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you have informed us that it was 'his evil-foreboding wives, Adah and Zillah, apprehensive of the vengeance of murder falling upon their husband, that drew from him this confession.' Yet we believe that no such evil apprehension could have existed in their minds, from the fact that the only vengeance that was ever threatened from creation down to the day in which they lived, was against killing the murderer; and to this Lamech referred after he had made his confession, saying, 'If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.' This also shows Lamech's own estimate of his guilt compared with that of Cain's; and if your translation of the passage be correct, 'which intimates that Lamech killed a man in self-defence,' or 'denies that he killed any person,' then it would not appear strange that he should have considered himself as worthy of eleven-fold more protection than was granted to Cain, who was guilty of deliberate murder; and it would for ever preclude the idea that the penalty of death was affixed to his crime. Thus have I disposed of Lamech's case, and have clearly shown that death was not inflicted upon him for shedding blood, or upon any one for that crime, from the creation of the world down to the flood, a period of sixteen hundred and fifty-six years. This much of the Bible is, therefore, clearly against the practice of taking away the life of man on any account whatever. This ends the first period in my proposed investigation."

My very robust correspondent is a bold and fearless assertor of conclusions without a very delicate regard to their connexion with his premises. His argument here is really against himself, while his conclusion is for himself. His argument is founded upon the common version. Lamech admits that he had slain a man to his own injury; but as murderers like Cain were specially protected, he was safe. He had not slain a *brother*, as Cain had, but he had slain a man; and being less guilty than Cain, surely he would be still less exposed to death, and so much safer than he. For on the ratio of guilt between him and Cain, he argues that he that should kill him would be subjected to a death seven-fold more severe than that threatened to the murderer of Cain. Is not death, then, in the most terrific form, in the judgment of Lamech, from all the light of that age which he possessed, due to the murderer! Our correspondent certainly places himself here on the wrong side, and, without perceiving it, argues against himself.

The version I have given of this passage is much more natural and rational than the common version. At worst Lamech says of himself, "I have killed a young man for wounding me." I did it in self-defence. If, then, God did pronounce so severe a death on him that should kill Cain, as to authorize Lamech, his descendant, to infer that should any one kill him, because he killed a person in self-defence, in an age of violence, God would subject him to a still more

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severe death: from such an avowal can any one rationally or scripturally say that murder in the antediluvian age was a crime not to be punished by death! Are not all the indications in favour of the assumption that the blood of Abel called for vengeance—for the blood of him that shed it?

But in the same patriarchal dispensation, immediately after the flood, God gives a positive precept on this subject, which no ingenuity or caprice can explain away but by a positive denial of the language of the text. Some have, indeed, without one shadow of proof or any sort of authority, presumed it to be an interpolation, because it stood in the way of their favourite theory. Others, not quite so infatuated with their own conceits, have retained the verse as of divine authority, but change the subject of the precept into a brute. They say, "*Whatever animal* kills a man, shall be killed." But we shall hear our correspondent. He gives an argument from the *context*, and that must suffice for the present review. The remainder will furnish a theme for another essay:—

"This single verse, the sixth verse of the ninth chapter of Genesis, is called a law or statute against murder, although it has never been so denominated by Moses or the Prophets, by Jesus Christ or his Apostles, or by any inspired man. Now as this is the only passage in the Bible, anterior to the law of Moses, which is said to contain a law on that subject, and also the only one upon which you rely to prove its perpetual obligation, I have thought proper to examine it in detail. If, however, it should be found that this half verse does not authorize man to take away the life of man, then must this time-honoured practice stand before an enlightened public as one of the most daring innovations that ever has been palmed upon the nations of the earth. I will, therefore, in the first place, attempt to show, by its context, that it cannot be a law against murder. After the Lord had safely delivered Noah and his family from the ark, he in the first of this chapter blessed the old patriarch and his sons, and then delivered unto them a promise, saying, 'And the fear of you and the dread of you shall be upon every beast of the earth.' Then, for the first time in the history of the world, he authorized the eating of animal flesh, but prohibited the eating of the blood in which is the sacred principle of life. In the fifth verse he specifies not only what offence is worthy of death, but also the subject upon which the penalty of death should be inflicted. The first part of this verse reads as follows:—'And surely your blood of your lives will I require; at the hand of every beast will I require it.' This declaration clearly shows that God will require the life of the beast that would shed the blood of a man. And in support of this view I will offer the testimony of some of the strongest advocates of capital punishment, among which I will place the views offered by the able commentator Henry, in the following words:—'To show how tender God was of the life of man, though he had lately made

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such destruction of life, he will have the beast put to death that kills a man.' We have likewise the views of the learned commentator Scott. Upon this part of the fifth verse he says, 'To impress the great horror of destroying human life, it was enjoined that even the beast which killed a man should be put to death.' The profound and erudite Dr. Gill, in commenting upon this verse, says, that 'should a beast kill a man, or be the instrument of shedding his blood, it should be slain for it, not by means of another beast, God so ordering it, but by the hands or order of the civil magistrate; which was to be done partly to show the great regard God has to the life of man.' Thus we see by this passage that the beast that sheds man's blood, is, by divine appointment, to be put to death. And as God always works by means, he has informed us in the other part of the same verse whom he has appointed to inflict the punishment of death upon the beast. It was as follows:—'And at the hand of man, [namely,] at the hand of every man's brother, will I require the life of man.' I will here remark that the phrase, 'and at the hand of man,' in this connexion, has been by some understood as including man also among the beasts as the subjects of the punishment, while the phrase 'at the hand of every man's brother,' is understood to refer to the avenger of blood, or executioner; but we consider that the repetition of this phrase was for the purpose of giving a more specific idea of the appointed executioner, and that both had reference only to man as the avenger of blood, at the hand of the beast. Then the sixth verse, read as translated by Robert Rantoul, of Gloucester, will perfectly harmonize with the context, and show most conclusively that the beast was the only subject of the punishment, and that man was the divinely appointed executioner. He translates it as follows:—'Whatsoever sheddeth man's blood, by man shall its blood be shed; for in the image of God made he man.' In this view of the passage there is a perfect harmony with the context, and also a beauty and force in the reason given for slaying the inferior animal, that would mar God's image in the person of man—a reason, too, that rescues God from the charge of requiring a second marring of his own image, in revenge for the first. This view will also fully harmonize with a subsequent statute delivered to the Jewish nation, in which the beast that killed a man was to be put to death. Permit me now, in the conclusion of my remarks upon the context, to paraphrase the whole passage under consideration. It may be rendered thus:—'And surely your blood of your lives will I require, at the hand of every beast will I require it; and at the hand of man, (as the executioner, namely,) at the hand of the brother of the slain man, will I be avenged of the beast that sheds man's blood. Whatsoever sheddeth man's blood, by man shall its blood be shed; for in the image of God made he man.'"

He first demurs against its being called a statute against murder. What, then, shall we call it—a statute for killing beasts? So that brute beasts become *offenders* in law, and for said offences are to be put to death. It is, then, a statute for punishing beasts!! The

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reader will perceive this to be the doctrine of our correspondent. His words are:—"In the fifth verse he specifies not only what OFFENCE, but also the *subject* upon which *the penalty of death* shall be inflicted." This is certainly quite an original view of the subject. Wild beasts, and sometimes tame beasts, are to be constituted by the statute *offenders;* and, as such, for their *offences* are to *suffer the penalty of death.*" If there be no apostolic authority for calling the sixth verse of the ninth of Genesis "*a statute against murder,*" certain it is there is no authority in Grecian, Roman, Christian, nor Barbarian law, for constituting mere animals *criminals*, and for inflicting upon them a "*penalty* of death." This, however, in all charity, I assign to the want not so much of good sense as good education. We kill injurious animals not as a punishment or penalty inflicted upon them, but to prevent them from doing harm. We cut down a dead tree not as a penalty inflicted upon it because one of its branches fell upon a child and killed it, but that we may prevent it from killing another person. Our correspondent, though a strong man, is peculiarly weak on this passage. The difficulty of explaining away this statute against murder is to him insuperable, and therefore his apparent perplexity and imbecility. He disdainfully calls the statute but "*half a verse;*" but it is longer than the sixth, seventh, and eighth commandment. "Thou shalt not kill" is just as good as a folio.

He proceeds to show from the context that it cannot be a law against murder. And what is the context? "God blessed Noah and gave him a right to kill and eat animals, excepting only the blood, promising to put the fear and dread of Noah and his posterity upon every beast of the field." He then adds—"Surely your blood of your lives will I require, at the hand of every beast will I require it." He then proceeds to quote authorities for the right to kill beasts, not only for food, but for injuries done to man. Henry, Scott, and Gill, are summoned. He might have quoted all the commentators in Christendom, and they would have proved the same; namely, that God allowed man to kill and eat certain animals; and that should any animal kill men, whether it might or might not be eaten, it should be killed; because not to kill it was to incur the risk of human life. But does any one of these three commentators say that Genesis ix. 6, is a statute only against injurious beasts? No, not one of them. On the contrary, they all, with a hundred others, affirm as strongly as I do, that the precept, Genesis vi. 19, is a statute against murder. If, then, they are good authority with my correspondent on the fifth verse, they are quite as good on the sixth verse. They agree with one consent with me on the fifth and sixth

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verse. Why, then, take one half of their testimony, and refuse the other?

But the whole fifth and sixth verses are not absorbed by this precept against furious beasts. There is another entirely distinct precept in the fifth verse—"At the hand of every man's brother will I require the life of man." The first precept in the fifth verse is, "At the hand of every beast will I require the blood of your life;" plainly intimating that he would require the life of every beast that killed a man. The second precept is, "At the hand of every man's brother will I require the life of man." Should any man kill his brother man, I will require his life for it. Then comes the third precept in verse sixth, repeating and developing this one, with a reason annexed. "Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made he man." Every canon of sound criticism and every commentator and critic of any reputation in Christendom agree in this view of the subject.

Even the gloss of Robert Rantoul, of Gloucester, though without any authority whatever, is against my correspondent and for my view of this subject. "*Whatsoever* sheddeth man's blood, by man shall its blood be shed:" for while *whosoever* contains only men, *whatsoever* includes both *man* and *beast*. But it is a mere figment of a Quaker, who would not kill a fly because the sixth commandment said, "*Thou shalt not kill.*" And, as Timothy Dwight argues, if there were no other statute on the subject of killing but the sixth commandment, man dare not to kill any living creature.

But the translation of Rantoul is presumptive in the superlative degree. I have just looked into the Hebrew, the Greek, and the Latin, as well as into several modern versions, and not one of them in any way justifies or authorizes such a rendering. *Adam* in Hebrew, *Anthropos* in Greek, *Homo* in Latin, and *Man* in English, is the subject of the verb, the antecedent to *whoso*. It is beyond a doubt, "the man that sheddeth man's blood, by *man* shall his blood be shed." No one of any pretensions to learning would presume to controvert this.

I know not, however, whether Rantoul's translation or my correspondent's paraphrase be the more preposterous. He makes the Lord say, "I will be *avenged of the beast* that sheds man's blood; for in the image of God made he man." When did God condescend to take *vengeance* on beasts!! None but the subjects of moral law can either sin or suffer vengeance. A. C.

It is without all controversy, that learning doth make the minds of men gentle, and pliant to government; whereas ignorance makes them churlish, thwarting, and mutinous; and the evidence of time doth clear this assertion, considering that the most barbarous, rude, and unlearned times, have been most subject to tumults, seditions, and changes.—*Lord Bacon.*

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STATE OF RELIGION AT THE NORTH.

A VERY remarkable declension, it seems, has of late marked the condition of the New England churches. Whole associations complain of not having received a *solitary accession* by baptism during the year! Very many associations have retrograded, in numbers, to a very great extent. All complain, more or less, of blight, decay, apathy, and death. So general and remarkable has this state of things become, that many are noting and lamenting its existence, while others are speculating on its causes.

Its causes, it seems to us, are sufficiently obvious, and are of such a nature as to demand the immediate attention of the parties concerned. They are clearly twofold:—The first is the prevalence of those silly and mischievous heresies, in various forms, which have swept over the land, beguiling ministers, dividing churches, and calling off the attention of the people from the great question of their own salvation. The second is the fact that both ministers and people, to a very great extent, instead of attending to their own concerns—to the healing of dissensions among their own members, and seeking the conversion of their own population, have been bestowing their chief attention on the concerns of their neighbours! Their ministers, instead of preaching the gospel to sinners, have been piping day and night, on the subject of *slavery*, and other kindred topics!

Facts such as these, are fully adequate to the production of the effects complained of. Indeed, these results might have been foreseen, and in truth they *were* foreseen, and predicted by many who were calm and unprejudiced observers of what was passing.

For the following extracts we are indebted to the *Alabama Baptist.*

The following extracts show the terms in which the letters from the churches, generally, speak of the absence of the spirit of revivals. The first relates to the Philadelphia Association, the oldest in the United States.

"The reading of the letters from the churches was completed.

"They generally tell the same tale that comes to us from most of the associations that we have heard from. A want of special interest and a state of lukewarmness characterizes the majority of them. Some few had a more cheerful account to give."

There is a loss of forty-five during the year.

ASSOCIATION IN VERMONT.—The letters which we read, brought us heart-breaking accounts from the churches. Apathy, declension, division, absence from the means of grace, neglect of church discipline, seemed to prevail. Religion is in a low state around us, but it seems to be a little lower in Addison county than in any one of the four associations which we have attended. *Not a solitary instance of baptism or conversion was reported.*

VERMONT STATE CONVENTION.—An account of the state of religion in the various associations composing the Convention, was given by pastors present. They furnished a most mournful and gloomy pic-

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ture of the religious condition of the churches. Very few revivals have been enjoyed during the year. There has been a great diminution of numbers in their membership; and of the once flourishing churches scattered up and down, along on Lake Champlain, in Addison county, scarcely any one of them possesses the least degree of efficiency. Millerism and Murrayism have swept over them like a blighting curse, and left them torn, and sundered, and withered.

HANCOCK ASSOCIATION, MAINE.—This body has thirty-two churches, eighteen ordained ministers, three licentiates, and two thousand two hundred and sixty-seven members. The minutes state that there has been a "decrease of one hundred and ninety since last year, the most of whom were reported in the letters from the churches, as dropped."

The clerk says, "No revival was reported in any of the letters, and but one individual baptized, while death and defection are thinning our ranks."

NEW HAVEN ASSOCIATION, CONNECTICUT.—The letters from the various churches breathed the spirit of piety and fraternal affection, but most of them told the mournful tale of continued spiritual dearth. A few have been blessed with revivals, and received accessions, particularly the first church at Middletown, and the church at Deep River.

SALEM ASSOCIATION, MASSACHUSETTS.—The reading of the letters occupied most of the afternoon; but, like those of the Boston and other Associations, detailed nothing that was especially fitted to animate or encourage.

PROVIDENCE ASSOCIATION, RHODE ISLAND.—In the afternoon of Wednesday the letters from the churches were read. These, with scarcely an exception, while lamenting the languishing state of religious feeling so widely prevalent, breathed a spirit of regret and dissatisfaction with their present condition, and an earnest desire for the outpourings of the Holy Spirit. Within the past year but twenty-three members have been added by baptism.

MEREDITH ASSOCIATION, NEW HAMPSHIRE.—The reports from the churches presented a very mournful picture. Not one solitary instance of immersion was announced. The loss exceeded the gain by eighty-four, while the loss last year also was eighty. Thus in two years the churches have diminished more than one-tenth! Nor has this been the result of disastrous attacks from without, nor of destructive heresies within, but of the silent and almost insensible working of that spiritual consumption, which is almost every where eating up the lifeblood of the churches. Well may we ask, with intense alarm, "What shall be the end of these things?" In the years 1831-1835, the churches gained four hundred and eighty-five members: in the years 1836-1840, they have gained three hundred and fifty-three: but during the years 1841-1846, they have lost four hundred and ninety-two! That is, instead of gaining five hundred members, as healthy progress would have required, they have lost nearly five hundred—making a difference of nearly a thousand!

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But we will make no further extracts. May the Holy Spirit again visit these churches with his quickening influences, that they may rejoice in the God of their salvation!

REMARKS BY A. CAMPBELL.

We copy the above from the *Biblical Record*, Raleigh, N. C., a well conducted Baptist journal. I do not alledge against its judicious editor, in this case, a *non causa pro causa*. I do not say that he has alledged a wrong reason for the state of religion in his own denomination at the north. Nor do I alledge that were such a condition of things to occur amongst us, it would not rather be ascribed to something radically defective in the cause we plead, than to any contingency of this sort. But I do alledge that the defence of slavery at the south might as logically be assigned for a similar apathy and decline in certain regions, as opposition to it at the north. We cannot speak advisedly on such matters. We do not always, nor often, know why God withholds his blessings from certain persons and communities at one time and bestows them upon the same persons and communities at another time. Cowper, in his poems, assigned to slavery in the British islands the tornadoes and pestilences that sometimes fell upon them. But has the climate changed since slavery was abolished! Upon the whole, there is more of resentment and passion than of wisdom and philosophy in the expression of such views.

But we have a better reason—because founded upon revelation—to assign for these dead calms and dull cold seasons of lamentable decline. There is an artificial and animal excitement occasionally got up. The blood is made to boil over by the fleshly appliances of popular revivalism—the greatest misfortune of the present generation—an expedient never recognized by any messenger of God, Jew or Christian. The Apostles relied upon truth, upon evidence, and upon the blessing of God. They had the Spirit of God, but never preached it to make converts. They preached Christ—and not the Holy Spirit. They spoke the gospel in simplicity, in love, and with great earnestness. They had wisdom and they had eloquence supernatural and divine. They had no fleshly wisdom—no fleshly appliances—no Methodism, Whitfieldite or Wesleyite. They neither preached Calvinism nor Arminianism. They preached a crucified Christ, and called sinners to repentance.

I am one of those who believe that the old way is the best, and that the Apostles are better models than Methodists, Baptists, or Presbyterians. We must have the true God, the true Lord, and the true gospel preached to make true Christians. Faith comes by

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hearing—not the opinions, the speculations, nor the inventions of men—but "by hearing the word of God." Every form of religion has it own abuses. Jews had their idol gods, and altars, and priests; and Christians have had their idol saviours, mediators, and gospels. Sectaries give to their theories and their new measures all the potency and charms which our less favoured ancestors gave to their new gods and new devotions. Our means of conversion and our conversions are not, therefore, just like those of the apostolic age.

Our most evangelical sectaries are neither evangelical in their theory nor in their practice. There is of the leaven of Gentilism or of Judaism in their hearts as well as in their heads. In the reports of the panic aboard the Great Western and Great Britain during the imminent perils through which they passed, what a display of superstition on the part of some of the members of the new Evangelical Alliance! More than sixty persons partook of the sacrament as a preparation for death, or as a quietus to their fears. Some, too, that had never tasted the mystic element before! A portion of the Episcopal service was also read, and the Lord's prayer repeated! What clearer indications of the darkness and confusion of mind incident to some of the most popular of the sectarian forms of modern Christianity! A large company of persons praying, "Give us this day our daily bread," when in the immediate prospect of death, because our Lord had, on another occasion, and before the Christian religion was instituted, given to the disciples a model of prayer suited to that particular crisis. They might as rationally have eaten "the last supper," because our Lord did so before he entered on his sufferings, as thus to have misapplied his form of prayer.

In one of my shipwrecks, when dashed upon the rocks on the Highlands of Scotland, I saw many such scenes transacted. We had a Roman priest aboard, who gave a wafer to babes in the bosom of their parents, with this injunction, "Put out your tongue, receive this wafer, swallow it whole—it is your Saviour's body—and thus prepare for death." In passing along amongst the berths, I descried two Presbyterians on their knees, with an inch of candle between them, and a Bible open somewhere, as I conceived in the Book of Kings, probably about the consecration of Solomon's temple. They had put on their aprons and all their Masonic symbols, and were in a very prayerful mood. This mystery I never had explained to me. My opinion was, that they dressed themselves for their burial, and hoped, if the wreck were blown ashore, they might find a sympathetic burial on the part of the "brethren of the mystic tie."

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Among other scenes was that of a good Romanist, with his lady, each with a child in their arms. He prayed with great vehemence, and with a most rapid utterance, as if eternal life depended upon saying so many prayers in a given time—"Holy Virgin, Mother of our Lord, St. Peter, St. Paul, St. Andrew, allay the winds and save our bodies from this cruel death!" In the midst of these repetitions one of his children was screaming as if in great agony; to which, with great animation and a little indignation, he very emphatically said, "You imp of the devil, hold your tongue!" adding with great haste, "Holy Virgin Mother of God, have mercy upon us!" Other scenes, as absurd as these, crowded upon my observation during twenty-four hours suspension upon the point of a rock, while the waves of a tumultuous sea passed over us, hourly threatening to break to pieces the already fractured hull of our vessel.

There is no hypocrisy in such scenes. Each character is true to itself. Hence the value of such a lesson. I have passed through two such scenes, and therefore have had two introductions to the cabinet of the human heart, which I hope never to forget, and for which I desire always to be thankful. Though long since passed away, they yet speak in my ears.

During the alarm in the Great Britain, we are assured by a good Baptist brother, Elder Church, of New York, that Dr. Cox and others "read the Scriptures, prayed and exhorted in the cabin." No other details are given as to what passed there.

The reading of the Scriptures amid such scenes as these, in the cabin of a sinking ship, is rather a mysterious employment. That the doctor could not confide in his memory, or the people in his testimony, I would rather suppose, than that there was in this affair a tincture of that same superstition already noted. Strange, indeed, that a minister of the gospel should, like the Phillipian jailor, have to "call for a light" to read for himself the gospel or any of its promises; and still more strange that his auditory should at such a crisis call for proof. Dare he not confide in his own memory, or were they unwilling to rely upon his quotations? These are anomalous circumstances which need a word of explanation. The times, indeed, are sadly out of joint, and few there are who comprehend them. The only improvement I could make of this inexplicable incident is to enjoin upon all, teachers and taught, the necessity of having so much of the Bible in their hearts and in their understanding as to furnish them with instruction and comfort on every emergency.

Of how little value organization, learning, theological schools, and a learned ministry, without the knowledge of the Sacred Scriptures,

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a full reliance upon them and the Spirit that inspired them, with all the means and ordinances of divine grace enacted in them for the edification and sanctification of Christians, and for the conversion of the world!

JACOB AND ESAU.

THE epistle to the Romans discusses subjects of the greatest importance to mankind, and therefore demands our most serious attention. It was written by the Apostle Paul, and addressed to the church at Rome, "beloved of God, called to be saints." Such was the commanding position which this congregation occupied, that her faith was spoken of throughout the whole world. What wisdom there was exhibited by Paul in sending her this large epistle, so full of argument, on subjects so grave and important to the Gentile world. Whatever question should be settled in this congregation, from its central and commanding situation would affect the condition of all the churches of the saints, not only among the Gentiles but also among the Jews. The pulsations felt in the church at Rome would reach every fibre of the body of Christ.

To correct the prevailing opinion, that the promise made to Abraham embraced only the fleshly descendants of the patriarch, and that no Gentile could be justified or received into favour unless circumcised, and who did not keep the law of Moses, this epistle appears to have been written.

The Apostle having intimated in the third chapter, that God would cast off the Jews from being his people, in consequence of their refusing to have Jesus as the promised Messiah, introduces a Jew presenting an objection. "That if his nation were rejected, it would destroy the faithfulness of God," in regard to the promise made to Abraham. The Apostle merely answers this objection by a single assertion: "By no means," and adds, "Let God be true though every man be a liar."

But as the matter was urged upon him as an objection at war with all his premises, he introduces it again in the ninth chapter and replies to it in full. And as it might be supposed that he felt alienated from his brethren in view of their unbelief, and the consequent calamities which were about to befall them, he deemed it necessary to correct this false opinion and thereby conciliate their prejudices. He then opens up the argument by saying, "I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost that I have great grief and unceasing anguish in my heart. For I myself could wish to be separated from Christ instead of my brethren, my kinsmen according to the flesh." (Macknight.) Having offered so many reasons why he regarded with so warm an affection his kinsmen "who are Israelites, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the worship, and the promises, whose are the fathers, and from whom the Messiah descended, who is over all God blessed for ever. Amen." He then introduces the grand point which he had kept so steadily before

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his mind, "that the promise of God to Abraham had not failed, not as though the word of God had taken no effect," or as more properly rendered, "now it is not possible that the promise of God has fallen," —this promise also he refers to in the ninth verse,—"for this is the word of promise. At this time will I come, and Sarah shall have a son." The promise referred to, will be found in Gen. xvii. 19. "And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his *seed* after him." Sarah at this time was ninety years old, and Abraham was ninety and nine. She had not as yet borne him any children. But Hagar, the handmaid of Sarah, when Abraham was fourscore and six years old, had borne him a son. "And Abraham called his son's name which Hagar bore, Ishmael." At the age of thirteen Ishmael is circumcised, but though he was the first-born of Abraham, he was rejected from being his heir, in favour of Isaac the child of promise. God did not fail however to bless Ishmael and make him fruitful by promising him to make him the father of twelve princes and the founder of a great nation. But with Isaac and his *seed* after him, was the everlasting covenant established. Isaac is born; "the child grew and was weaned." A great feast was made on the occasion. Hagar, the Egyptian, was observed by Sarah, mocking, probably at her for the awkward manner in which she, an inexperienced and ancient matron was fulfilling the duties of a mother; "wherefore she said unto Abraham, Cast out the bond woman and her son, for the son of the bond woman shall not be heir with my son, even Isaac." Abraham is grieved at the hard lot of Ishmael and his mother Hagar. But God reconciled him to the stern decree, by repeating the promise of making a nation of Ishmael, and enjoined upon him to hearken to her voice in all that Sarah had just now said, "For," he adds, "in Isaac shall thy *seed* be called," Gen. xxi. 13, the identical words, quoted by Paul, Rom. ix. 7, who adds by way of exposition, "*That is*—they which are the children of the flesh, these are not the children of God." Paul thus judged from the promise that "in Isaac shall thy seed be called," that the children of the flesh allegorised also, as the children of Hagar "who were born after the flesh," Gal. iv. 23, but in *fact* the children of Abraham, that these his fleshly posterity thus allegorised were not the children of God. Hagar then becomes the type of the covenant in the flesh—Ishmael, her son, and the twelve princes, types of the children of the flesh—the Jews, descendants of the twelve sons of Jacob. "Nevertheless," adds the Apostle, "what saith the *Scripture?*" Gen. xxi. 10—12. "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free," we are not of Ishmael, but of Isaac. Hagar is not the mother of Christians, but Sarah!

From these premises, then, it would appear, that *all* the descendants of Abraham are not the children of God, and that the promise had special and exclusive reference to *one* illustrious descendant of the

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patriarch, "not of *seeds*, as of many, but as of *one*—which," adds the Apostle, "is Christ." Gal. iii. 16.

Heirship and the high prerogative of children extends then only to those who are related in a religious sense to Christ, the promised *seed*. "For ye are all the children of God by faith in Jesus Christ; and if ye be Christ's, then are ye Abraham's *seed*, and *heirs according to the promise*." Gal. iii. 25, 29. But as the Jew might object that Ishmael was rejected only because he was the son of a handmaid; the Apostle calls up the case of Jacob and Esau, both the children of Isaac by Rebecca, and both the descendants of Abraham by Sarah. A stronger case could not be selected. And now to establish the fact that they are not all Israel which are of Israel: Rom. ix. 6; ii. 28, 29: nor all the children (in the true sense) of God who are the posterity of Abraham; Rom. iv. 13, he shows that Esau, the elder son of Isaac, as Ishmael, the elder son of Abraham, was rejected in favour of the younger, both children of Isaac, both descendants of Abraham, both allied to Sarah, and yet one is loved, the other hated; one chosen, the other not even called; and the reason assigned "that the purpose of God according to election might stand, not of works, but of him that calleth; *it was said* unto her, the elder shall serve the younger." Here, then, we have the *purpose* of God, or his determination fully made known, "that the elder shall serve the younger." This purpose was made known to Abraham in relation to the choice or election of Isaac, instead of Ishmael, not to eternal life; but as the progenitor of the Messiah, the promised *seed* in whom all the nations were to be blessed, and also made known to Isaac, that Jacob and not Esau—though the younger shall be chosen for the same object and according to the same purpose. This choice had no respect whatever to the character of either Isaac, Jacob, or Esau. It was made known before either of them was born, before any good or evil had been done by them, and consequently not on account of works or obedience, but simply because of the good pleasure of him that calleth. Thus Ishmael was rejected from being the progenitor of the Messiah, and also Esau, but neither of them from the divine favour, or the *means* at the altar, if they chose to make use of them for attaining eternal life. The election of Isaac and Jacob according to the divine purpose, had no direct reference to their personal, spiritual condition, nor in respect to Ishmael and Esau did it debar them from enjoying the benefits of the promised seed, inasmuch as all the families of the earth were to be interested in the Messiah—and as they and their descendants belonged to those families, they could participate in the promised good as well as any others. The fact of their being excluded from the honour of becoming the ancestors of the Messiah, presented no barrier to their enjoyment of a future salvation, any more than the choice of Isaac and Jacob afforded them any assurance that they should obtain salvation without obedience to God. As well might it be supposed, that among the three sons of Noah and their posterity, only Shem and his descendants were to be saved, for he only was

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the great ancestor of the Messiah,—Ham and Japeth in the same sense as Ishmael and Esau were rejected.

Some of the worst and some of the best men that ever lived were ancestors to the Messiah. In respect, then, to eternal life, ancestry profits nothing, or non-ancestry—but faith which works by love.

Bodily extraction then is not the ground of acceptance with God. Under the reign of the Messiah a higher and better principle than this obtains to admit men, whether Jew or Gentile, to the enjoyment of salvation. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. iv. 16.

John the Baptist taught this to the pharisees and sadducees who demanded baptism on the ground of their descent from Abraham. Matt. iii. 9. And a greater than John said to the Jews, "If ye were Abraham's children, ye would do the works of Abraham." John viii. 39.

The children of Abraham are those who have his faith and his obedience. They are born, as was Isaac, in an extraordinary manner. *Born of God*, who quickeneth the dead. Born according to promise —and not of blood, nor of the will of the flesh, nor of men—but of God.

Having now sufficiently cleared the way for the understanding of the argument of the Apostle, let us attentively consider the case of Jacob and Esau.

I would observe, then, that the incidents referred to by Paul, Rom. ix. 11, 13, did not relate to the individuals, Jacob and Esau, but to nations which should descend from them, as will appear by examining the history, as given in Gen. xxv. 23. "*Two nations* are in thy womb, and two manner of people shall be separated from thy bowels." In the judgment, then, of God, Jacob and Esau are two nations—two manner of people. This settles the question. Jehovah has so decreed it. "He is his own interpreter, and he has made it plain." This also is in accordance with what God said to Sarai. "And I will bless her. Yea, I will bless her, and give thee a son of her. Yea, I will bless her and she shall be a mother of *nations*." Sarai, then, in giving birth to Isaac, became a mother of nations. Jacob, then, was a nation; Esau was a nation; and Isaac was a congeries of nations. Truly was it said of God, "That he calls those things which be not as though they were." Rom. iv. 17. To Rebecca; and in the judgment of men she was giving birth only to two persons, Jacob and Esau—but to God, whose thoughts are not as our thoughts, in giving birth to these, she was giving birth to nations. Two manner of people were born on that day. With God there is no past and no future: he knows all things—the end, the middle, the beginning. It is God alone who doeth wondrous things, and blessed be his name for ever and ever. The relatives of the young, the beautiful Rebecca, the chosen bride of Isaac, as she turned away from the home of her childhood to unite her fortunes for life with the beloved of her heart, amidst the

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mingled tears and joys of that affecting scene, received the parting wish, the prophetic prayer, "Be thou the mother of thousands of millions." And in the births of Jacob and Esau that prayer was answered. But let us inquire yet farther into these strange proceedings. And Esau said to Jacob, feed me, I pray thee, with that same red pottage, for I am faint—therefore was his name called Edom"—or Red. Gen. xxv. 30. Esau is now a young man, and although a unit, he is not only a nation, but a nation, named. "Thus dwelt Esau in Mount Seir, Esau is Edom." Gen. xxxvi. 8. Read the whole chapter for the generations of Esau, the father of the Edomites, in Mount Seir.

For the change in the name of Jacob to Israel, see Gen. xxxii. 27, 28. "And the angel said unto him, what is thy name? And he said Jacob. And he said thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men and hast prevailed." Again. "God said unto him, thy name is Jacob, thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I am God Almighty: be faithful and multiply, a *nation*, and a company of nations shall be of thee, and kings shall come out of thy loins." Gen. xxxv, 10. These testimonies will serve to justify God in the reasons for denominating Jacob and Esau nations, for Esau is Edom and Jacob is Israel.

And now for their fortunes, "And the one people shall be stronger than the other people." For a short time the Edomites were stronger than the Israelites, but in the course of time, the Israelites became the stronger of the two.

And again, "The elder shall serve the younger." This language, as Paul observes, was said unto her, that is, unto Rebecca. If, then, two *nations* were in her womb, two manner of people should be separated from her, and one nation should be stronger than the other nation; then the elder *nation* should serve the younger nation; for God is not speaking of individuals, but of nations which should spring from them.

That this is the true and only meaning of these words is evident from these considerations:—

1. The grammatical construction of the language, as above, fully indicates it.

2. The personal history of the two brothers Jacob and Esau evinces it, as in person Esau never *served* Jacob, or became his servant; but the reverse of this was true; for Jacob was held in fear of Esau from the day he obtained his birth-right until the day of his death. He also paid him tribute on his return from Padan Aram —he calls him his lord, or master, and calls himself his servant. "Thus shall ye speak unto my *lord* Esau, thy *servant* Jacob saith thus:—Genesis xxxii. 4.

3. The history of the two nations which sprang from Jacob and Esau demonstrates the fact. "And David got unto himself a name when he returned from smiting the Syrians in the Valley of Salt, being eighteen thousand men, and he put garrisons in Edom, through-

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out *all* Edom put he garrisons; all they of Edom became David's servants," 2 Sam. viii. 13, 14. These events occurred seven hundred and eighteen years after the births of Jacob and Esau, and six hundred and forty-seven years after the death of the younger of the two. At this time David was king of Israel, and while pursuing his conquests over the enemies of his people, he subdued the Edomites, put garrisons throughout all their strongholds, and reduced them to a state of servitude. Thus, Esau, in the nation of the Edomites, served Jacob, in the nation of the Israelites, in accordance with the prophetic *purpose*, made known to Rebecca, Gen. xxv. 23. and is so understood and referred to by Paul, Rom. ix. 11, 12.

Thus the purpose of God has in the most exact and minute manner been accomplished, as it was said to Rebecca. The elder (nation) shall serve the younger (nation.) And this still further happened, not only as it was *said*, but as it was *written*. "Jacob have I loved and Esau have I hated." Observe the distinction which Paul makes between what was *said* and what was written. God did not say to Rebecca, "Jacob *have* I loved and Esau *have* I hated." For they were not yet born; besides it would have been unkind, and wholly unlike the Father of Mercies, to have either felt thus or spoken thus, on such an occasion. God always acts and speaks like himself; and he always has a reason for what he does and for what he says. He said to Rebecca, "The elder shall serve the younger." This was prophetic, and we have seen its fulfilment. But where do we find in the Old Scriptures, the words quoted by Paul? *They were written*, not spoken. "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord, yet I loved Jacob, and I hated Esau, and laid his mountain and his heritage waste for the dragons of the wilderness." Mal i, 1—3.

Thus the *purpose* of God, in relation to the fleshly descendants of Jacob, or Israel has been accomplished, *as* it was *said;* and the loving of Jacob and hating of Esau has taken effect, as it was *written*. The purpose took place, as it was said, and that which was said has taken place as it was written. And so have we seen, that one thousand four hundred and sixty-three years after the births of Jacob and Esau, this loving and hating became a matter of record. God loved Jacob or Israel, conferred upon them national privileges, redeemed them out of the house of bondage, divided the Red Sea for them, fed, and led them through the wilderness, subdued their enemies before them, gave them the land promised to their fathers, and constituted them his covenant people: but he hated, slighted, Esau, in all these respects, and for the wickedness and oppressions of the Edomites, he laid their mountains and heritage waste for the dragons, or hyenas, of the wilderness. The loving and hating did not refer to Jacob and Esau in person, but to their descendants, Israel and Edom.

The reasons for God's hatred of the Edomites may be seen in their cruelty towards Israel—their implacable hatred and continued hostilities.

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"And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us; How our fathers went down into Egypt, and we have dwelt in Egypt a long time, and the Egyptians vexed us and our fathers; and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border; Let us pass, I pray thee, through thy country: we will not pass through the fields, nor through the vineyards, neither will we drink of the water of the wells; we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders: and Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword: and the children of Israel said unto him, We will go by the highway; and if I and my cattle drink of thy water, then I will pay for it; I will only (without doing anything else) go through on my feet; And he said, thou shalt not go through. And Edom came out against him with much people, and with a strong hand." Numbers xx. 14—20.

"Thus saith the Lord God, because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; Therefore, thus the Lord God, I will also stretch forth mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword; And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger, and according to my fury; they shall know my vengeance, saith the Lord God." Ezek. xxv. 12—14.

"Thus saith the Lord, For three transgressions of Edom, and for four I will not turn away *the punishment* thereof: because he did pursue his brother with the sword, and cast off all pity, and his anger did tear perpetually; and he kept his wrath for ever." Amos i. 11.

"Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter; For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." Ob. i. 8, 10.

It will thus, from all these testimonies appear, that the purpose of God, his loving and hating, his determination before the children were born, or before they had done good or evil, had no reference whatever to the personal, present or eternal salvation of Jacob and Esau. The loving of Jacob neither made his condition better, or his hating of Esau, worse, so far as their persons were concerned.

And that the loving of Israel as a nation, which is the true meaning of what was *written*, did not effect or insure their present or eternal salvation: nor the hating of Esau or the Edomites, did not preclude them from these privileges. The elect Israel has become reprobate, they have been cast away in consequence of their rejection of the

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Messiah. The olive branches have been broken off in consequence of unbelief.

The condition of the Edomites is no worse than that of the Israelites, so far as their eternal salvation is concerned: they will stand as good an opportunity of salvation as that of their younger brother. And inasmuch as where much is given much is required, as Tyre and Sidon will fare better than Chorazin and Bethsaida, and Sodom better than Capernaum, Edom will have more lenity extended towards them than Israel, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Fathers, and from whom the Messiah descended, who is over all, God blessed for ever. Amen.

In conclusion then, we would add, in the language of Peter, "That God is no respector of persons, but in every nation, he that fears Him and works righteousness, is accepted with Him."

J. CHALLEN.

EVANGELICAL ALLIANCE.—No. I.

No one, I presume, rejoices more in the discussion of the great subject of "Christian Union," than does the writer of this essay. He, therefore, congratulates the age on the organization of the Evangelical Alliance. Not that he promises himself or the age so much from the action of the institution, from its projected operations and efforts, as from the mere origination of such an enterprize and the public mooting of the question. The scheme is full as rational and as well matured as could possibly, with any just regard to the attainments of the age, have been anticipated, and the meeting was conducted with as much piety and decorum as any ecclesiastical meeting for the last fifteen hundred years. But it was only an incipient meeting—a mere attempt to form such a system of ecclesiastic intercommunication as might introduce a more rational and scriptural scheme of Christian co-operation and communion.

The Bible Society and the Evangelical Alliance are great initiatory institutions. The last is, indeed, an offspring of the former. Together, however, they will work very great changes in all religious institutions in the present Christendom. The human mind never has taken two steps at once; and, indeed, always in advancing takes but one short step at a time. The British and Foreign Bible Society was a great and grand idea. The Evangelical Alliance is a greater and a still more sublime idea; but there is yet wanting the superlative degree—THE PROPER BASIS OF CHRIST'S OWN CHURCH.

The central idea of the Christian religion is the centralizing idea of Christian union and co-operation. Christ's church is not builded upon seven pillars, and Christian union, communion and co-operation cannot be founded upon any number of mental abstractions. All central ideas, like mundane centres, are both attractive and radiating. The centres of all the systems in the physical universe

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are *suns*. The centres of all moral and spiritual systems are also suns. They attract and they radiate all their dependencies.

The universe is but one great idea: God is the centre of it. The church is but one great idea: Christ is the centre of it. But as the material universe is a system of systems, the spiritual universe is also a system of systems. The human and the angelic orders are the only two systems at all known to us. They both radiate light, but they are both radiated upon from a centre that is itself the Light of Lights and the Light of Life. This is—

> "Nature's eternal and immortal Sun,
> Whose all-prolific beams have called us forth
> From teeming darkness—
> High to bear our heads, and drink the spirit
> Of the golden day, and triumph in existence;
> And could know no motive but our bliss."

The centre of the spiritual universe and the foundation of the Christian church are one and the same. "Other *foundation*." said Paul, "can no man lay than that which *is* laid"—viz. Jesus Christ himself. He is the chief corner stone of the Christian temple. But Jesus Christ must be contemplated in his *person*, in his *office*, and in his *character*. For it was upon a declaration of faith in his *divine person* and in his *divine mission* that Jesus said he would build his church. Peter first made that confession, and it was to him first that Jesus Christ said, he would build his church upon it.

The Evangelical Alliance, in the conception of these great truths, is in no respect advanced beyond the *doctrinal* scheme of union set forth by Thomas Campbell in 1809, while yet a Pedobaptist, and in connexion with Pedobaptists. The views set forth in his "Declaration and Address" are quite as philosophical, as evangelical, and full as practicable as those set forth in the basis assumed by the Evangelical Alliance. Neither his basis nor theirs is, indeed, to be despised. They are indications of a spirit at work in the conscience and in the affections of Christian men which will never rest till all impediments to one general union and communion in Christ's family shall have been removed out of the way—till all the obstructions of metaphysical theology shall have been interred in the sepulchre of Arius and Alexander, of Pelagius and Athanasius, of Calvin and Arminius.

We must not, indeed, and we do not, despise the day of small things. We thank God for the Evangelical Alliance, and we take courage from it. We have therefore published the best abstract we have seen of its proceedings. We have given it to our readers, and we shall now give them a few remarks upon it.

We shall, then, offer a few remarks upon the nature of the Alliance, and the *basis* for membership which it proposes.

And first, as to the *nature* of the Alliance. It is not that of a new ecclesiastic community, or a new church. It is not an amalgamation of a plurality of parties or denominations in one party as respects their tenets, their interests, or their efforts. It is simply an organization of members of different Protestant communities for

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a certain definite object. They agree to plead the cause of visible and real union of Christians, and to devise ways and means of accomplishing that great desideratum. The members of the Alliance, whether contemplated as churches, sects, or individuals, are still to retain all their former peculiarities of doctrine, discipline, and government. They are still to retain their former position and relations to party organizations; but in all matters of common interest they are to co-operate. In every thing purely Protestant they are to act in concert; but in matters not purely Protestant or Christian they may severally maintain their own peculiar views and tenets. Hence a Presbyterian member of the Alliance still continues to all intents and purposes a Presbyterian. He pledges himself to the Evangelical Alliance to plead the union and co-operation of all Protestants deemed evangelical according to a certain basis, so far as not to endanger the advancement of the special and peculiar interests of the Presbyterian church in any way whatever. So of all other denominational members of the Alliance.

The Protestant communities, in this affair, seem to contemplate themselves as so many parties composing one great Protestant nation. Each family as its own peculiar interests, as well as a common national interest. When these interests may, however, at any time happen to militate against each other, they are to maintain their own peculiar family interests at the expense of the national interests. They agree to build up the national interests only so far as they may promote their family interests, and no farther. So I understand the nature and extent of the Alliance. It is, therefore, properly an *alliance* of certain Protestant parties or persons, and not a ***union***. There are two great interests to be secured—the Protestant interests, and their respective party interests.

Now in schemes of worldly prudence and political organization or confederation, such alliance may not only be quite expedient, but often highly beneficial to all concerned in it. But this will not prove that a similar prudential arrangement is accordant to the genius of the gospel and the Christian religion. In Christianity there are paramount ideas and objects which cannot give place to any organization which has in it any of the leaven of mere human authority and human expediency.

What Christian communion, it will be asked, is there between Congregationalism and Diocesan Episcopacy? Those, indeed, who belong to these different institutions may have a common faith in the person and mission of the Messiah, in the meaning of his death and resurrection; they may also have a common faith in the person and mission of the Holy Spirit, and in the nature and necessity of his influence in conversion and sanctification; also, in all other matters purely evangelical, but differ entirely in the Christian organization of the family of God. Now the question is, Can they cordially co-operate in all that is common, and conscientiously abstain from any effort to enlighten one another in the points in which they differ through fear of offence? Or must they agree to keep silence on all points of difference, and not only keep silence, but agree to throw

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no obstacle, in thought, word, or deed, to the advancement and prosperity of that system of organization which they respectively, in relation to each other, judge to be human and not divine. Of course, I presume not to answer such questions as these. Every one must answer for himself.

But with regard to other matters still nearer to every man's personal and family duties, no doubt other questions will be asked, more difficult of solution than that which we have now propounded. For example, that between the Baptist and the Pedobaptist. How can they, for the sake of the strength, and honour, and glory of pure protestantism, agree to be silent and unobtrusive on the great matters of personal belief, repentance, and baptism, in order to admission into the church of Christ! These are matters, of course, of which we have no right to speak for any of them. They must speak for themselves. But in contemplating for ourselves, and in representing to our contemporaries the *nature* of the Evangelical Alliance, these difficulties naturally obtrude themselves upon our attention, and, may indeed, embarrass many others. It would be well, then, that the subject could be fully developed to the entire satisfaction, if not to all, to very many who would desire to co-operate in such a splendid looking enterprize. At present, our duty is, to develop merely the nature of the Alliance, and the objects which it proposes. In some of its acts and proceedings, it would appear as though it desired no farther intimacy than that of mere *alliance*, in support of protestantism against the infractions and advances of Romanism.—Perhaps, however, in the construction of the *basis* of the Alliance, we may be farther introduced into the nature of it. We shall, therefore, in our next, take a general view of its *basis*. A. C.

APOLOGIES FROM PREACHERS.

SMALL matters often are a better index to the character than those of more importance. A preacher or a congregation may frequently be better judged of by what many would consider facts too trivial to be noticed, than by the grave and more studied public actions, which every body is expected to observe. Indeed, a sagacious judge of human nature will often form his opinion, and, for the most part, correctly, of a man, upon those first little developments which show out on introduction. How important is this truth to preachers; and if Paul strove to become all things to all men, for the noble and benevolent purpose of recommending the gospel to his fellow-creatures, how worthy their imitation, is a like spirit. Perfection is not a natural gift. *Humanum est errare.* We are compelled to go on towards this moral height, and with much labor, and self-denial, and examination, to toil our way upward. We must drop in the arduous ascent, many a loved and cherished clog, as weights that have been found to hinder; and, induing ourselves with more spiritual vestments, run by the rules divinely prescribed.

Vanity is a failing often of great minds, and is by no means rare

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in preachers. It shows itself in a thousand forms, but in none more frequently than in the affectation of modesty. You shall seldom see a smart, pert young divine, that feels himself qualified to startle his hearers with the brilliancy of his fancy, or pierce through his opponents with the javelins of his logic, but he will begin with an apology and confess his inadequacy to the task. Indeed, his diffidence almost compels him to take his seat and put a seal of silence upon his lips; but the interest he feels in his hearers and the importance of the themes with which he is charged, encourage him to proceed. It is not necessary frequently to wait even till the apology is delivered, to discover that it is utterly wanting in sincerity, and that vanity is seeking, like the wolf in the fable, to clothe herself in the garb of modesty, and impose thus upon the unsuspecting and credulous. The profession of an utter want of preparation is generally the exordium to the most carefully and elaborately prepared discourse; and a sudden call or unexpected topic, the apology for long meditated, well arranged, and often preached sermons.

Now we have *three* objections to this very common habit; and as we have often thought upon it with interest and regret, we are candid enough to confess ourselves prepared to set them forth with a length of argument and variety of illustration far too great for our present limits. Still we can enumerate and state them. In the *first* place, then—Such apologies generally weaken the force of what is said. In every discourse much depends upon the confidence the audience may have in the correctness and accuracy of the speaker's statement; and as a confession of incompetency and the want of preparation, if believed by the hearers, must tend to destroy this confidence, so much of the general effect is of course lost. Our judgments, expressed after mature deliberation and a careful comparison and arrangement of arguments and facts, are of much more weight with a people than the off-hand suggestions of the moment; and it is far better to pay both our subject and the audience the compliment of a careful previous investigation than to trust to impromtu suggestions.

In the *second* place, they are unworthy of the office and occasion. A preacher is not called to originate a gospel, or strike out from his own brain a plan of salvation; but his business is to declare what God has revealed, and to act in the subordinate capacity of a minister under instructions. He is presumed to speak at all times in the fear and hearing of God, and with an eye single to his glory; and apologies, because of the presence of particular persons, or from a desire to anticipate public opinion concerning ourselves, always indicate not only a want of the solemn motives which should be supreme, but even worse, the presence of so much vanity and vain-glory, as to excite either the smile of ridicule or the frown of disgust. How often have we hung our heads for very shame, to hear a minister of the gospel, whose fear should be only of God, thus betraying it alone before men; and whose single aim, only the honour of his Master and the good of his hearers, thus catering to his own frisky ambition and spreading

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his sails but to catch some passing and idle breath of a thoughtless adulation. "Verily, he has his reward."

In the *third* place, they are generally insincere; and in such cases, highly immoral. We are as apt to adopt the rhetorical fashions of the day as any others, and thus it seems even preachers will sometimes stretch the truth to fit the skeleton model of an exordium which custom may have carved out as the *ton*. Still it is wrong. The minister should draw both his fashions and his morals from the precepts and examples of the scriptures, and feel his mission and his theme equally above the support of the little arts of the rhetorician. Falsehood is always the worse policy in the end, and the pleader of insincere apologies is sure to convince his hearers, before he has set down, that his modesty has been as well, or even better studied, than his subject; and the nutshell selfishness that can thus push out its little horns and feel for food whereon to fatten its vanity, when professedly acting as the missionary of the self-sacrificing and lowly Redeemer, is so contemptible and small, as to destroy all the moral weight that character gives to argument. But we have only room to state our objections. We cannot enforce them further than to urge, in all sincerity, upon our preachers, the utility of abandoning the fashion and adopting a more commendable, worthy, and sincere style in their public discourses. The matter seems trivial, yet it has more influence upon the minds, especially of the better informed and more judicious portion of the community, than might at first sight be imagined—for it is a law of mind to yield only to that which it approves and admires; and when the beauty of the gospel is associated with the vanity of the preacher, even its comeliness may seem so ugly and its loveliness so unlovely as to repel rather than to attract the heart of the impenitent. TIMOTHY WEST.

Queries and Replies.

QUERY.—What is necessary to constitute a true baptism into Christ? This query has been suggested to my mind on beholding the strife and confusion which now exists in the world respecting the subject, action, and design of Christian baptism. Most parties seem to agree that baptism by the application of water, in some form or other, is appointed by God, and therefore ought with promptitude to be obeyed. An answer will oblige, INQUIRER.

ANSWER.—[A partial one.]—So long as any inquirer after truth keeps his mind fixed on the opinions of uninspired men, be they ever so great and good, so long will he be perplexed to discriminate between truth and error, on this or any other religious subject. Let it be a first and a fixed principle, that all divine ideas given for our religious belief and practice, are to be found in the Bible and nowhere else. Infallibility is not an inherent principle in man; nor are there any inspired men now in the world. The Bible stands to us in the place of Prophets and Apostles. All that was given to the world

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through them, and confirmed by the marvellous evidence which they presented,—first, for the conversion of sinners, and second, for the practice of saints,—is obligatory on us. Therefore whatever was deemed by the Apostles as *pre-requisite* for Christian baptism, in any of those who confessed that Jesus was the Christ, is equally necessary in the present day. You will bear in mind that we are not now to speak of the *action* or the *design* of baptism, nor indeed of the *subject*, only so far as is needful for illustration. One single testimony of the Spirit of God, will be sufficient to point out the subject. "But when they BELIEVED the things spoken concerning the kingdom of God, and the name (authority, or divinity,) of Jesus Christ, they were baptized both men and women." It was with the heart they believed unto justification, and with the mouth confession was made unto salvation. All were voluntary in their confession and obedience, and responsible only to the Lord to whom they professed to be converted. It was not only possible, but quite probable, that many, even in the apostolic age, would be self-deceived on this important matter. Nay, it is quite certain that all who heard the preaching of the Apostles and evangelists, and who were baptized into the Father, Son, and Holy Spirit, had not all the *pre-requisites* for being engrafted into Christ. We will take an example. The heart of Simon Magus, though an immersed believer, was not right in the sight of God. He was in the gall of bitterness and in the bond of iniquity. The fact is, he brought both too much and too little to the bath of regeneration. He brought too much of his own—that which he evidently desired to retain after he was baptized, but which in its own nature was earthly, sensual, and devilish—altogether incompatible with the laws, institutions, and spirit of the kingdom of Jesus. "If any man," said Jesus, "will come under my guidance, let him renounce himself," &c. But we said he brought too little to the bath of regeneration:—too little of that which is heavenly and divine in its origin. So that like many others he mistook his own character and motives. All the *pre-requisites* for a true baptism were not in him, consequently he soon developed his real condition before God. But be it remembered, the Apostles were not responsible for this. They declared the whole plan of salvation, and could say in the presence of their Lord and King, "We are pure from the blood of all men." How important then is the question you have propounded. To be deceived by others is bad; but to be self-deceived, while in the possession of the true gospel, is awful. Hence the importance of turning our attention exclusively to the Bible, from which pure scource we are warranted in saying, no sincere, conscientious, obedient person, either can or will be deceived. But more in our next—ED.

QUERY.—Was baptism preached to the Gentiles for the remission of sins?

ANSWER.—Baptism was preached to the Jews for the remission of sins, and Peter says, "God put no difference between Jews and Gentiles." From which I would infer that this act was for remission even to the Gentiles.

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QUERY.—What is the difference between remission of sins and conversion?

ANSWER.—Peter said to the Jews, Acts iii. 19, "Repent, and be converted, that your sins may be blotted out." From which I should draw the conclusion, that conversion was a condition of remission.

QUERY.—Ought the members of a congregation of disciples of Christ, who are poor and in affliction, to receive parochial relief: and ought those members who are not so poor, to sell what little they have to relieve the necessities of their brethren?

ANSWER.—The poor as well as the rich pay, directly or indirectly, for the maintenance of the poor; and, therefore, should any of them, whether disciples or not, through affliction or otherwise, be reduced to the last stages of poverty, we have never thought it to be degrading for them to receive from others that which they have been compelled by law to pay. An additional assistance from brethren may always be added to the small pittance rendered by parochial authority. As to the brethren all making themselves equal in the world, the idea is both absurd and wicked.—ED.

QUERY.—"It is said 'that Christ should suffer, and that he should be the first that should rise from the dead.' Did not Elijah the Tishbite, raise the son of the Shunamite? And did not Jesus himself raise Lazarus and the widow's son at Nain, before his own resurrection? How can it be said, then, that Christ should be the first that should rise from the dead?"

ANSWER.—The difficulties of reconciling these scriptures are by no means augmented, by the fact, that 'the son of the Shunamite,' 'Lazarus,' and 'the widow's son at Nain,' were, to all intents and purposes, dead. To indulge any other presumption would be to impugn the sincerity and veracity of the Holy Spirit. Nor would it be less than trifling with the Sacred Oracles to say, that this declaration of Paul, being made after the miracles spoken of in the query refer to a point of time subsequent to the last of them, from which point of time, Christ was the first that arose from the dead. For the text most clearly teaches, that Christ was to open up a new way through the grave, and to be the first one, in all time, past and future, to tread therein. The difficulty in the case, in my judgment, arises from an imperfect apprehension of the scriptural doctrine of the resurrection. It must not be supposed by this, that we are to understand, a mere resuscitation of our present life—a renewal of the deadened functions of the body. In the cases put, this resuscitation was all that was effected: which is not the resurrection. In a sense, it is truly a resurrection. But not the resurrection spoken of by Paul, in the text alluded to in the question, also in 1 Cor. 15: 35, and to the end of the chapter. In which two cases, the same resurrection was spoken of. "How are the dead raised up? and with what body do they come?" We learn, that we shall not arise with the same body, any more than a stalk of wheat is the same body, as the grain from which it sprang. That there is a natural body, and

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there is a spiritual body. That as we have borne the image of the earthly, we shall also bear the image of the heavenly. This corruptible body must put on incorruption; and this mortal body must put on immortality. By the resurrection, then, a change shall be effected in the nature and essence of our bodies. From being natural, they become spiritual. From being corruptible, they become incorruptible. From bearing the image of the earthly, they bear the glorious image of the heavenly. From being mortal, they become immortal bodies. Such is the change through which all the faithful in Christ must pass, in the way first trod by our Saviour, at the resurection, including those whose functions of life were recuscitated on earth. Such a change did not pass over "the son of the Shunamite," "Lazarus," nor "the widow's son at Nain," when they were raised from the dead;—and will not until it pass over all.

QUERY.—Will you explain Isaiah xlv. 7? "I form the light and create darkness; I make peace and create evil. I the Lord do all these things."

ANSWER.—I presume the difficulty is in reference to the Lord's creating *evil*. In Hebrew, the words *good* and *evil*, are opposites, and do not imply positive qualities; but more generally a capability of doing right and wrong. For instance: After creation, God saw that all his works were good:—but nothing more than a freedom from evil and capacity for good were intended. There is a vast difference between *sin* and *evil*, in most applications. Sin implies actual transgression of law, while evil may be applied to the power of performing. The partaking of the fruit, in Eve's case, was sin; but the power to do so might be designated the *evil* with which God had endowed her for her trial. Capacity, then, to do wrong may be termed evil: but when we reflect that God is the author of this capacity, we see great wisdom in thus placing us on a trial of our behaviour, particularly when we reflect, that were it not for the powers within us to sin, we should not be accountable. The whole secret of virtue consists in overcoming our evil passions,—(God is their creator,)—and resisting all temptations.

CIRCULAR.

TO THE CONGREGATIONS OF THE DISCIPLES OF JESUS CHRIST IN THE REFORMATION IN SCOTLAND.

The Congregations of the Disciples of Jesus Christ, in the County of Fife and Neighbourhood, sendeth greeting: Favour, mercy, and peace, be multiplied to you from God our Father, and from the Lord Jesus Christ.

BELOVED BRETHREN.—The kingdom of God, the reign of Messiah, is a subject which excited the wondering anxiety and expectation of ancient patriarchs. The poets and prophets of the Jewish age, who, wondering, spoke of the sufferings of Christ and the glories following these.

Surely, then, the affairs of that kingdom are matters of the highest importance to the children of God, who are the subjects of Messiah's reign.

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The success of the gospel, the extension of the reign of Jesus in the earth, by the subjection of our fellowmen to the authority of him, who is set as King on God's holy hill of Zion; and are delivered from the power of darkness; and are translated into the kingdom of God's beloved Son, are subjects which call forth expressions of the purest feeling of the most extatic joy among saints on earth, and the angelic hosts that surround the throne of God. But when the contrary is the case, when the progress of the truth is hindered, when rebellion against the lawgiver is manifested, and, an apostacy, from the simplicity that is due to Christ is the result; it is calculated to fill every faithful, every right-hearted one, with sorrow and sadness.

Well then, brethren, the state which matters have assumed in various congregations in the country of late years, has been such as to call forth feelings of unmingled sorrow and regret. Instead of the "*one body*," we have division; in place of the unity of the Spirit being kept in the bond of peace, that unity for which Jesus prayed, when about to suffer; we have confusion, disorder, and every evil work. The worst passions of the human mind excited, alienation and estrangement of feeling, envy, hatred, and evil speakings, with a host of other evils, induced.

Such a state of matters presented to the view, as would make angels weep, and demons rejoice; the infidel and scoffer to laugh; and christians to mourn and lament. The result of all this has been, the tongue of the sectarian has been let loose, and the question put, What do these more than others? The mouth of the proclaimer has been stopped. The gospel has been hindered; one grand evidence of the truth that Jesus is the Messiah is destroyed. The extension of the reign of Jesus in the earth impeded, and its ultimate triumph prevented! Sectarianism is rampant, while primitive Christianity is wounded in the house of its friends!

We think you will now be ready to ask, Is there not a remedy? We reply, there is a remedy. The word of God, the teaching of the Apostles, prescribe one. (*For a statement of what we conceive to be the Scripture rule in relation to these matters, we refer you to the accompanying document, which we have agreed to lay before you, which has received our most mature deliberation, prayerful consideration, revision and discussion*). In laying these matters before you, brethren, we have no desire to lord it over the conscience of any; we seek not to coerce the opinions of any one; we want *no new tribunal*, no lawgiver but Jesus and his Apostles. Our desire is to know what saith the Scripture, and to be bound by that rule. Our only object we have in view, is the glory of God, the peace of the congregations, and the salvation of sinners.

Thus, brethren, we have stated our views concerning these things with all plainness and without reserve. Soliciting your candid perusal and revision; and if we have erred, show us our error plainly and explicitly.

And we would further suggest, that in the event of a visit in the ensuing summer, from our justly esteemed and beloved brother Campbell of America, that a meeting of messengers from the various congregations in Scotland be held in such central locality as may be agreed upon, for the purpose of arriving at some better organization and plan of co-operation than that hitherto in existence; when we may have the counsel and advice of our beloved brother, whose christian learning, experience, and attainments, so well qualify him to impart.

That so the congregation may fulfil her high office, as the "*Light of the world*," "*The pillar and support of the truth.*" And in her glory, "That she may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." And hasten on the glorious day when all shall speak a pure language, and serve the Lord with one consent; when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. And the Lord shall be King over all the earth, and in that day there shall be one Lord, and his name one.

In name and by appointment of the congregations,

JOHN DRON,
DAVID LAWSON,
ARCHIBALD DOWIE,
GEORGE DRON,
ANDREW FORSYTH,
GEORGE MITCHELL.

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THE DOCUMENT AGREED TO.

The 24th of March, 1847, the day appointed by royal authority for a national fast, was taken advafftage of by brethren in the district of Fife and neighbourhood, for holding a meeting in Auchtermuchty, with a view to promote union and co-operation among the congregations in general. There were present individuals from Perth, Dundee, Cupar, Newburgh, Leslie, and Kirkaldy. The number composing the congregations in these places, in the aggregate, was found to be about two hundred and eighty-five. Harmony and good feeling prevailed in the deliberations of the day. All present seemed to be impressed with the importance of the object of the meeting.

And how should it be otherwise? Union is essential to the enjoying the gracious presence of God with us, essential to our individual and social happiness and progress,—essential to all co-operative effort and evangelical success. Consequently, we must have Christians and Christian congregations united, and a pure speech restored before we can see Christianity triumphant: in other words, we must have the prayer of our Lord fulfilled, (John xvii,) "That they all may be one" before we can realize the happy issue, "That the world may believe that thou hast sent me."

After prayer and singing a hymn, and taking note of the parties present from different places. The resolutions agreed on at last meeting, March, 1846, were then all read over, one by one, and specifically canvassed. The following exhibits their altered and amended form.

1. Every congregation united "upon the faith of Jesus," and walking in subjection to his will, is to be acknowledged of scriptural and legitimate standing, by every other congregation, by whatever agency they may have been brought into this position.

2. Christian congregations should co-operate in all things right, which they cannot so well accomplish by their individual enterprise. As the author of the Christian institution intends his congregation to be "The light of the world," and serve as "The pillar and support of the truth." It becomes the congregations respectively to consider their high office, and first, as members in their individual capacity to exhibit in all their behaviour, "goodness, righteousness, and truth." And then, in combination to attempt the extension of the kingdom by the proclamation of the word wherever a door opens.

3. To do this successfully, congregations in given local districts ought occasionally to meet together, *(if not in whole)*, by messengers appointed by these, to represent them; and consult together for the better performance of their duties.

4. Care therefore should be taken by all the congregations, to cultivate for each other, the same kind, Christian affection and confidence, as are necessary to the cordial fellowship of members of single congregations. To this end, under this head, the following items of order were considered necessary to be particularly attended to:—1. The acts of one congregation, in all ordinary cases, particularly with respect to the receiving or the putting away of members, should be *held in respect* by every other congregation, in confidence that they have done right, without making it their business to inquire into this or that, presuming that those on the spot must have a more perfect knowledge of all cases and events occurring in their own locality. 2. No one who may have been separated from one congregation, and still standing in that separated position, ought to be received by any other without making reparation to, and obtaining the acquital of the congregation that put them away. 3. In like manner, no one who may have voluntarily separated themselves, or who have stood aloof from the congregation in any one place, *(constituted as before stated)* implying disrespect and want of confidence, ought to be received by any other, without the concurrence asked and obtained of the said dishonoured congregation. 4. In all removals, casual or permanent, of members of congregations from one place to another, letters of introduction from the places left to the places visited, should be obtained and presented. And membership in one congregation should be held as a valid reason for receiving them by every other..

5. If disagreement arise in any congregation, (as such things have been and may be again), it is lawful and right for other congregations to endeavour by

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counsel and advice, to bring about unity and peace, not by virtue of any authority that one congregation has over another, but in virtue of the relation in which all stand to each; as being of the "One body of Christ," and members one of another; and because of the duties all owe to each other, standing in such relation, expressed by the Spirit in such exhortations as the following; Phil. ii. 4, "Not aiming every one at his own interests, but every one at the interests of the others." "Earnestly endeavouring to preserve the unity of the Spirit by the bond of peace. There is one body," &c., Eph. iv. 3, 4. "Carefully observing lest any one come short of the favour of God, lest some bitter root springing up trouble you, and by it may be polluted." Heb. xii. 15. "Now I beseech you, brethren, mark them who make separations, and occasions of falling, contrary to the doctrine which you have learned, and avoid them." Rom. xvi. 17. And should disagreement not be healed, but issue in actual and open schism; it becomes the duty of neighbouring congregations to inquire and ascertain who is in fault: and if the parties cannot be reconciled, to ascertain with whom (*if any*) the congregations in general can have fellowship, and who they are to regard as schismatics.

6. A report of non-success by those who have been chosen to inquire into the merits of such a case, should, in the event of failure, be immediately made out, and circulated for the guidance of others. And the congregations in general ought to receive and act upon such report as being the most trustworthy evidence that can be procured. And unitedly, avoid having any fellowship with the party guilty of schism, till such time as they see their error, and humble themselves, to make confession, and return to the bosom of the congregation.

OBJECTIONS ANSWERED.

Since the meeting which took place here in March, 1846, and its resolutions were known, some objections have been stated to the thing altogether. These may be briefly alluded to, if not answered. The three following may comprise the whole.—

Ob. 1. What need have we for any other rules than those already written in the Book? And why be brought into bondage to such?

In reply to this specious looking objection, be it observed that the institution under which we are placed is not an institution of letter but of Spirit; not of rules or precepts, but of great principles; and the resolutions or rules, if so they may be called, are to be understood in no other light, than as the application and carrying out of these great principles. "There is one body," saith the Spirit. "This is my commandment," saith the Saviour, "that ye love one another." Now, here we have a great principle of action stated; and a rallying point of union and co-operation. And if the foregoing resolutions can be shown to be any other than the manner of carrying into practice these great principles, in the intercommunity of Christian congregations, let them be discarded and a more excellent way exhibited. For it must be acknowledged by all, that much disturbance and alienation has arisen among the congregations, from inattention to the practical application and carrying out of these mighty principles.

Ob. 2. Are not the congregations of the Reformation established on a principle of independency? and, why should one control another?

In reply. The term, independency, is not found in Scripture in reference to the congregations of the saints. Neither is it compatible in letter or spirit, to the unity and dependance of the body of Christ. "There is one body" of which Christ is the head; and as the head in the natural body, is the seat of government and authority, so is Christ to his body—the congregation. All the members that compose the body, act by the direction and control of the head. Independency of action among the members of the body, would immediately introduce anarchy and confusion. In nature, this arrangement cannot be violated; the dependance of all the parts on the head, is so entire for life and motion, that the separate and opposing actings of individual parts, would involve inevitable dismemberment and death.

Equally inviolable, is the arrangement of life and motion in the body of Christ. Further, as in the natural system, the whole body is pervaded by nerves of sensation, receiving impressions, conveying and returning feelings of pleasure, or of pain to and from the *Sensorium*—the head. Even so is it, and

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ought to be in Christ's body. Surrounding congregations, to the unhappy one, where contentions and heresies exist, to stand aloof and coolly look on, till those engaged in the unhallowed strife of biting and devouring one another, should be consumed one of another; and the component parts of what was once a congregation of the Lord, be again resolved into their original elements, would be as gross a violation of the law of Christ, which is the law of sympathy, and love, as it would be of natural and physical law, were a boil breaking out on any part of the body, the other members and parts should evince no feeling, take no pains to apply a cure, and not care to have the place bound up and healed.

Ob. 3. Must we have another tribunal?"

In meeting this objection, let it be observed: By acting upon the foregoing resolutions, is not to go out of the kingdom for another tribunal, like the Corinthians who had taken a cause before the heathen rulers, which ought to have been confined to the congregation; and for which they are sharply reproved by the Apostle. No; it is only going upon the indubitable maxim, that the congregation of God is sufficient for every case of difficulty and dispute that can arise within itself. The same argument that the Apostle adduced in reproof of such conduct in Corinth, is applicable here: "Dare any of you having a matter against another be judged by the unrighteous, and not by the saints? Do you not know that the saints are to judge the world? And if the world is to be judged by you, are you unworthy to decide your petty causes? Do you not know that we are to judge angels? Why not then things that pertain to this life? If then you have cognizance of such matters," &c. Here is a tribunal acknowledged, by the Apostle of the Lord, to have an existence in the congregation, or which may be called into being and action on any emergency requiring it, sufficient for its own affairs. The saints, then, according to the doctrine here stated, have cognizance of all matters that can arise within their own commonwealth; and if one congregation cannot agree on a matter of difference, and come to a decision, they can call another to help them, as the disciples in Antioch, when they could not agree, after much disputation, on the matter of the circumcision of the gentiles, determined that a deputation of them should go up to Jerusalem to the Apostles and Elders about the question. So let the congregations still act. It would, indeed, be a reproach to the Christian institution were it defective in this respect, it would be equivalent to having the elements of dissolution in its own constitution. But the reverse of this is the case. "The kingdom which the God of heaven has set up shall never be destroyed, *nor given to another people.*" Its glorious Author has given to it a conservative principle for its own preservation and propagation to the end of time. In all things *(in government and judicature too)* Christians are *complete* in Christ.

A FEW WORDS ON THE ABOVE.

THE foregoing circular on union and co-operation has been issued, principally for the use of the brethren in Scotland, and the disciples of Jesus Christ in the county of Fife and neigbourhood. Although not sent for publication in the *Messenger*, yet we thought it desirable to give it a place in our pages, simply as item of news for the brethren in England.

The desirableness, the value, and the vast importance of Christian union and co-operation amongst the disciples of Christ must be acknowledged by all, and therefore, with the main principles of the circular, we could most cordially unite. Still we do not at present see evidence for the truth and expediency of all that is apparently advocated by these much esteemed brethren in the Lord.

When any particular congregation has been established with her overseers and deacons, who are appointed by the head of the body to rule, govern, and direct all her affairs, any authoritative interference in cases of discipline or settling of opinions by neighbouring congregations (if this is what is meant) appears to us, to be altogether inexpedient and out of the limit of the Book.

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Every congregation now possesses the Bible, which we are assured contains all things necessary for life and godliness; and therefore, one congregation of disciples is as much a New Jerusalem church as another, and is just as infallible as any other in the world; and could she be prevailed upon to abide by what is written, all would go on right. This was not the case with the church at Antioch at the time the brethren were deputed to visit and consult the original or mother congregation respecting the law of circumcision. It is true the Apostles Paul and Barnabas were then at Antioch, yet it was needful that all the Apostles, those sent to the circumcision, and those sent to the uncircumcision, should teach the same things, both to Jew and Gentile. This question, as well as that of abstaining from things strangled, and from blood, had not been settled, either by the Elders, the Apostles, or by the Holy Spirit; therefore a consultation was deemed necessary, that there might be a united testimony in the body of Christ. Hence the whole congregation with the Apostles and Elders assembled with one accord at Jerusalem. They had not the New Testament to consult. The Holy Spirit was in them to dictate and to guide them into all the truth, which truth has been handed down to us in a printed form. They could infallibly say, after much consultation, "It seemeth good to the Holy Spirit and to us," &c. This was a new discovery, settled by the Holy Spirit, through the instrumentality of those who were to teach the disciples all things whatsoever Jesus commanded.

How we, who are in possession of the revealed will of our exalted Head, can plead this as an example for us, when attending to any cases of discipline, we have not at present been able to discern. We are therefore disposed to conclude, that each congregation, even when in a state of dispute and strife, having obtained all the counsel and advice within her reach, must settle her own affairs, without any authoritative influence from other congregations. As to brethren going to law with each other before unbelievers, it is out of the question with all who have any reverence for the authority of Jesus our King.

When all cases of discipline, of whatsoever kind they may be, are understood and conducted agreeably to the oracles of God, there will be no schismatics who will either obtain letters of recommendation, or commence a new organization, whereby other congregations can be deceived, or be in any way at a loss to know who those are, who are holding fast the truth as it is in Jesus. This at least is our present conviction. Let no person be excluded from the church on earth, except for crimes that would exclude them from the kingdom of glory. It is by our works and by our words, and not by our opinions or motives, that we are to be judged by the Lord.

It is said, the term *independency* is not in the Bible. This is true. Nor is the principle in creation, except in the Creator alone. Still there is a voluntary self-government given to every person, especially to a disciple of Christ, with which no one may with impunity interfere. The same may be said of every scripturally organized church and family on earth. Ungovernable passions require to be *curbed* by the iron arm of power; unruly wills require the influence of wisdom and authority to *control* them. This controlling power is, first, in the exalted head; secondly, in his truth and institutions; and thirdly, in the understanding and affections of all his children, "I will put my law in their hearts," &c. Scripturally qualified officers are commanded to be ordained in every church. These, as we have stated, are to *teach, rule, direct, and control* the ignorant, unruly, and self-willed of their number. This is the extent of their power—this is the extent of their responsibility. And here we must leave it for the present. J. W.

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A LETTER OF COMMENDATION.

[No disciple of Christ ought to remove from one part of the world to another without a letter of recommendation, and no one ought to expect such a testimonial whose behaviour is not in all things as becometh the gospel. The following is inserted as expressive of our views of such documents.—ED.]

Nottingham, April 13th, 1847.

To the disciples of the Lord Jesus Christ assembling for worship in any part of the United States of America.

BELOVED BRETHREN.—As in the providence of God, our sister C**** L**** who is an immersed believer into the Father, Son, and Holy Spirit, is about to emigrate to the United States, we, the undersigned officers of a congregation of disciples regularly assembling for worship every first day of the week, according to divine appointment, feel great pleasure in bearing our testimony to the uprightness, regularity, and Christian deportment of our beloved sister, and recommend her to the fellowship of all who hold the faith, and practise the commandments of Jesus our Lord and King.

JAMES WALLIS, THOMAS WALLIS, JONATHAN HINE, WILLIAM POWERS, WILLIAM MARRIOTT, HENRY MEEKLY, } Officers of the Church.

"THE LAVER OF THE ATONEMENT."

THERE seems to be great anxiety in the minds of some of our readers to alter the construction of John iii. 5; Eph. v. 26; and Titus iii. 5. To the one received last month, two others of a similar character have come to hand. But we have not room for their insertion at present.

The parties contend that neither of the passages above quoted refer to baptism in water!! John iii. 5, ought to read. "Except a man be born of the LAVER OF THE ATONEMENT, and of the Holy Spirit, he cannot enter into the kingdom of heaven." So also Eph. v. 26, Titus iii. 5, refer to the laver of the atonement!

Now without stopping to refer to the character and respectability of king James's translators, and a host of Biblical commentators, Greek scholars, and learned theologians of every name under heaven, we shall simply ask, What could Nicodemus understand BY the laver of atonement? The atonement by Christ had not then been made. There was nothing in the Old Testament Scriptures by which he could be instructed into such an idea. It is certain that the stern and heroic John, who came proclaiming by the authority of God the Father, the baptism of repentance for the remission of sins, to prepare a people for the coming of the Lord, had not imparted such an idea. THE LAVER OF ATONEMENT! What can it mean? And how must a guilty sinner be washed in the blood of Christ except figuratively through water? Is he washed by faith alone? This never can be, seeing the gospel was committed to the Apostles for the obedience of faith among all nations. But we pause for *more light* on the subject.—ED.

JEWISH CUSTOMS.

THE COVERING OF THE HEAD.—The covering of the head in the worship of God, was by the Jews regarded as a token of reverence and humility. Thus, on the divine appearance to Moses in the bush, "he hid his face, for he was afraid to look upon God," and on the extraordinary manifestation of the Divine presence to Elijah, "he wrapped his face in his mantle." Probably for the same reason, the angels were represented in vision to Isaiah as covering their faces with their wings in the presence of Jehovah. Exodus iii. 6; 1st Kings xix. 13; Isaiah vi. 2.

PROSTRATION OF THE BODY.—Prostration was a form assumed by the Jews in prayer, when in circumstances of peculiar mental suffering and perplexity.

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Thus David, when pleading for the restoration of his child, prostrated himself on the earth. And the blessed Saviour of the world, when his "soul was exceeding sorrowful, even with a deadly sorrow," in anticipation of the suffering and ignominy he was about to endure for man, "fell on his face and prayed, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." 2 Samuel xii. 16; Matthew xxvi. 30.

THE LIFTING UP OF THE HANDS.—The lifting up of the hands was a gesture commonly used by the Jews in prayer, and was indicative of dependance on, and confidence in Jehovah. Thus when the hands of Moses were lifted up "Israel prevailed," and when he let down his hands "Amalek prevailed," David says, "Hear my supplications when I lift up my hands toward thy holy oracle." Paul desires that "men pray everywhere, lifting up holy hands, without wrath or doubting." Exodus xvii. 11; Psalm xxviii. 2; 1 Timothy ii. 8.

PUTTING THE HAND ON THE HEAD.—When one person prayed for another who was present, it was customary with the Jews, to put the hand on the head of the person prayed for: and it was also their practice to bring their children to venerable individuals celebrated for their piety, to be thus prayed for or blessed by them. Thus, Joseph brought his sons Ephraim and Manasseh to his father Israel, and parents their children to the Redeemer of mankind. Genesis xlviii. 14; Matthew xix. 13.

Monthly Record.

THE GOVERNMENT SCHEME OF EDUCATION.—It may be fairly stated, that during the last month, the whole country, for, and against, the government measure, has been in a state of agitation. Hundreds of petitions have been sent from all classes of society. From the 12th to the 16th a succession of meetings were held in London, composed of delegates from almost every part of the country. But, notwithstanding the most vigourous efforts were put forth against the measure, when the House of Commons divided on the question on Thursday the 22nd ult., there was a majority for it, 325, minority against it, 41.

PERSECUTION IN FRANCE.—A long article extracted from correspondence, sent from *Douai* under date of April 8th, 1847, has been sent for insertion in the *Messenger*. These extracts refer to the *persecutions* inflicted on three Baptist brethren, one of whom is an American missionary. Their sufferings and privations appear to be great, and they are justly entitled to a share in the sympathy, prayers, and liberality of their brethren. The following short extract is all that we can give: "You would be delighted by the spirits and disposition manifested by these our brethren. You have rarely, if ever, witnessed such self devotion; they are ready and willing to do or to suffer, to be imprisoned or vilified, anything, if the cause may be benefitted, in accordance with the divine will. Nor is this devotedness without effect, never were our brethren so prosperous in their work as now."—ED.

THE MIGHTY ANGEL'S MIDNIGHT ROAR.—Some months ago, a pamphlet bearing the above title was issued from the press. It contended the "*Midnight Cry*" would commence on the thirty-first of March, 1847, and the final conclusion of this world would take place, March, 1848. The author, who of course, has many followers, now expresses himself in the following manner, "Owing to our disappointment, we most sedulously investigated its cause, and hasten to announce its discovery.—Daniel's vision in chap. viii. was for two thousand three hundred years, TO THE END OF WHICH the "little horn" was to practise and prosper (see ver. 12), after which comes the year of God's wrath which was erroneously included in the two thousand three hundred, and thus the MIDNIGHT CRY, will be a year later than stated; our reasoning and deductions are not otherwise in the slightest degree affected.—THE AUTHORS." It is uniformly the case with some religionists, that their reasons and deductions, as they call them, are never affected let what will come to pass.

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RELIGIOUS FREEDOM IN FRANCE.—The Royal Court of Amiens sat on the 25 ult., to hear an appeal brought by three members of the Evangelical Baptist Society, against a judgment of the tribunal of Laon, by which they were condemned to pay a fine for associating with others, more than twenty in number, for religious purposes, contrary to the 294th article of the penal code. The court decided that the sect of Baptists was beyond the pale of the religions authorized by law, and was, consequently, an illicit association. The judgment of the tribunal of Laon was then confirmed.

A WORD FROM IRELAND.—This unhappy country is still the scene of superstition, misery, starvation, and premature death. We give the following:—

INDIAN MEAL.—There is in Dundalk and at Philipstown Mills an unprecedented demand for Indian meal. The dealers declare that it has nearly superseded oatmeal.—*Newry Examiner.*

SPREAD OF FEVER.—Fever is rapidly on the increase, and the disease is now turning out to be of a very malignant character. A new fever hospital was established in this town within the last fortnight, capable of holding 96 patients; it was filled in three days. In the country districts typhus fever is raging to a fearful extent. There is not a village in the country free of it.—*Sligo Champion.*

LOAN OF A COFFIN.—Feeling seems to have left the people. A man died on one of the roads here lately, and his wife managed to procure a coffin, but a relation of her own died in the meantime, she lent it for his use, and her husband lay unburied for a fortnight.—*Cork Constitution.*

EXTERMINATION AGAIN.—A correspondent, writing from Cappoquin, gives us a heart-rending account of two exterminations which lately took place in his neighbourhood. We do not like to mention names, as both cases are now irremediable; but this we may say, that a mean advantage was taken of the absence of the poor creatures from their cabins, during which time they were levelled to the ground! Is there no hope for the people?—*Waterford Chronicle.*

EMIGRATION!—Our quays are still crowded with poor people, from all quarters of the country, in search of foreign-going ships. "To America, to America," is the cry, fearful though it be. On Monday, the *Medina* sailed for New Orleans, with a full human cargo, and there are several large ships now fitting out for other quarters of the great republic.—*Waterford Chronicle.*

THE ONLY SOIL TURNED UP.—Notwithstanding the reduction which has taken place in the price of Indian corn, our agricultural labourers are still enduring the most dreadful sufferings; the accounts we are daily receiving from distant parts of the country represent the state of the people as truly deplorable. The deaths from starvation are multiplying every hour, and notwithstanding all that has been done by the government, and the generous people of the great British nation, thousands upon thousands will be swept away by absolute hunger during the present spring and the ensuing summer. The people, as we have said on a former occasion, have given themselves up to despair; in the remote districts there is nothing whatever doing; the only soil turned up by the spade is the rank earth of the grave yards. There is not a burial place in the county that is not overstocked with dead; and we do really believe that the mortality is greater now than it was when the cholera raged.—*Sligo Champion.*

Howden, North Shields, April 20th, 1847.

IT is with great pleasure that I sit down to inform you of the labours of our dear brother MacDougle, who has been called out to proclaim the gospel in this district. He has been labouring in North Shields for the last fortnight, and the minds of all the brethren have been much edified and built up in the faith and hope of the gospel.

We cannot but thank God for stirring up the mind, and qualifying at least now and then one for so important a work. Our prayer is, that in the providence of God, their number may be greatly increased, and this brother may be permitted to labour long and successfully in the work of the Lord.

W. RAMSHAW.

H. HUDSTON, PRINTER, BOROUGH OFFICES, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. VI. JUNE, 1847. Vol. III.

EVANGELICAL ALLIANCE.—No. II.

The *basis* of the Evangelical Alliance is the subject of our present consideration. Some months ago we rather demurred at some of the propositions presented, not because we dissented from the views sought to be expressed in those propositions, but because of the scriptural impropriety of the style. With all due deference to the very eminent and distinguished men that composed that august assembly, some of whom have been long and favourably known to me in their literary and Christian labours, and for whom I cherish a very high respect and esteem, I will proceed to state and endeavour to sustain my objections to some of them.

The first proposition is,—"*The divine inspiration, authority, and sufficiency of the Holy Scriptures.*"

To this proposition I cordially assent, because it expresses a biblical truth in definite, clear, and appropriate terms. Indeed it is, in fact, identical with the proposition, "*The Bible contains a revelation from God, of his will concerning man:*" for it is essential to a revelation from God to man that it be adapted to man as he is; and must, therefore, be inspired, authoritative, and alone sufficient.

The second proposition is—"*The unity of the Godhead,* and the trinity of persons therein.*"

* The term *Godhead* is rather unintelligible and unscientific. Manhood primarily means human nature; but manhead is unintelligible, if not absurd. Now Godhood might mean divine nature, and would be even better than Godhead. Still we have it three times in the common version. But every time we have *Godhead* in the common version, we have a different word in the original Greek. Once we have the adjective *theion*, Acts xvii. 29. We have also the noun *theiotees*, Rom. i. 20; and we have the word *theotees*, Col. ii. 9. These, in the common version, are rendered by one and the same word, Godhead. Still we would not hypercritically repudiate the word *Godhead*, nor the proposition, on account of it. Augustine distinguished between *theotees* and *theiotees*, main-

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To this proposition I cannot conscientiously assent, because it is unscriptural and unintelligible. It is rather a compound than a single proposition. It contains two propositions: The first, *The Godhead is one:* The second, *The persons in it are triune.*

The first of these propositions we can assent to, although neither happily nor appositely expressed. It cannot be regarded as scriptural, at least in style. It has been propounded that the Holy Scriptures are inspired and sufficient. Why not, then, prefer the inspired to the uninspired style? Why not say that "the Lord our God is one Lord?" or, as may be more exactly translated, "Jehovah our Elohim is one Jehovah?" or, "There is but one God?" Any of these is not only more scriptural, but more intelligible, than "the Godhead is one." Still I philosophically and metaphysically assent to the proposition affirming the unity of the divinity or of the *Godhead.* I believe, too, if I may so speak, in the unity of humanity, and in the unity of each and every abstract nature in the universe. There is but one divine nature, there is but one human nature, and there is but one angelic nature, are propositions equally true and rational.

But "*the unity of the Godhead,*" is asserted for the sake of adding "*and the trinity of persons therein.*" This, we presume to say, no member of the Evangelical Alliance believes according to the meaning of its terms. Had it read, "*The unity of the Godhead and the plurality of persons therein,*" the language would have been correct and intelligible. Whether scriptural or not men would have understood it, and could have said that they assented to it. This, at least, they could have done without detriment to the character of their understanding. But this is not the proposition. It is, "*The trinity of persons therein.*" These propositions, then, fully expressed, are—The Godhead is one, and the persons in it are *triune.* Trinity is, then, affirmed of the *persons* and not of the *nature* of the Godhead or Divinity! Now it is not two persons, nor three persons—neither duality nor plurality, but trinity of persons. It is a three-oneness that is predicated of the persons in the Godhead. I appeal to the laws of the English language, and will abide by their decision. Who, I ask, believes in the affirmation that each of the persons in the Godhead is three? If each of them is not three, then I ask, what comes of "the trinity of persons?" Does not the word *trinity* imply tri-unity, or three-oneness? It is a three-oneness of persons that is affirmed, and that is equivalent in our language to *three persons in one person!!* I submit to the intelligent and candid whether I have offered any violence to the language of the *Evangelical Alliance?* If not, I ask then, Can any one either scripturally or rationally say, We believe in "the unity of the Godhead and the trinity of persons therein?" (!!) I presume the Convention intended to say that they believed in the unity of the Divine Nature, and in a plurality of three persons severally and jointly partaking of it.

taining that the first signified *deity* or divine nature; the latter, divinity or divine majesty and glory. Modern translators sometimes translate these words by *deity* and *divinity.*

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But as they have not said this, I would neither affirm nor deny their orthodoxy in this point. For my part, I believe that the Father is a person—that the Son is a person—and that the Holy Spirit is a person: but I do not believe that these three persons are one person. But that they all partake of one divine nature, is just as evident to me as that Jesus is the Son of God, or that the Holy Spirit was sent down from heaven after the Messiah's ascension, and therefore HE is the *Advocate* of Christ's cause, and the *Sanctifier* and *Comforter* of his people. Therefore, I baptize into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.

The third proposition of the Evangelical Alliance is expressed in the following words: "*The utter depravity of human nature in consequence of the Fall.*"

They have not said "the uttermost depravity of human nature;" and, therefore, the Alliance believes that sinners may grow worse and become more depraved. I presume that, although I am sorry to say, I cannot approve the technical and metaphysical style of these great and good men, I agree with them that man by his fall lost his pure and holy nature as well as his delightful abode and familarity with God—that he is now, by his ignorance and unbelief, alienated from God, impaired in all his spiritual capacities, dead in sin, and unless made alive to God and renewed in the inner man by the truth and the *Spirit* of the truth, he cannot enjoy God or his great salvation.

The fourth proposition of the Evangelical basis is thus expressed: "*The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.*"

This is a large proposition, and pregnant with great and sublime elementary truths. I believe with all my heart in the incarnation of "The WORD that was in the beginning with God, and that was God;" and in his work of atonement, in his blood as a sin-offering for the sins of the world, or for sinners of mankind; and also I rejoice in his mediatorial intercession and reign as the Son of God and High Priest of our religion.

But I regret again to be constrained to advert to the unscriptural style of the Evangelical Alliance. Why say that the Son of God became incarnate, when it was the WORD *made flesh* that constituted the Son of God? "For," said the angel, "the Holy Spirit shall come upon thee," [Mary,] "and the power of the highest shall overshadow thee: THEREFORE, that holy offspring shall be *called* the SON OF GOD." It was not Jesus Christ, or the SON OF GOD, that became incarnate; but the Word that became Jesus Christ, and the Son of God. The Christian faith is, that *Jesus is the Christ, the Son of God.* Now, that Jesus became flesh is not more preposterous than that the Son of God became flesh. Jesus Christ and the Son of God are, in the great proposition, *co-evals—contemporaries.* The one could not be before the other. There was no Jesus Christ till there was a Son of God, and no Son of God till there was a Jesus Christ. Hence it is never said in Holy Scripture that the Son of

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God became either flesh or Jesus Christ, nor that Jesus Christ became flesh or the Son of God.

The pre-existent relation between God and the Author of our salvation was not that of *Father and Son*, but that of God and the WORD OF GOD. The pre-existent state of the Holy Guest, or Comforter and Advocate, was not of God and the Holy Ghost, but that of God and the Spirit of God. So I am taught by my teachers the Prophets and the Apostles. There is no speculation in this. Indeed, there are no metaphysics in the gospel—no eternal generation—no everlasting filiation—no unoriginated procession. In creation it was simply GOD, the WORD of God, the SPIRIT of God. In providence and moral government it is the *Lord God*, the *Word*, and the *Holy Spirit*. In the gospel it is the Father, and the Son, and the Holy Guest. No one, then, speaking by the Holy Spirit, hath said, or can say, that the Son of God became incarnate. Why, then, make the recognition of such an antiquated speculation or term, or a part of a term, of co-operation with the Evangelical Alliance!

Still we rejoice in the simple overture for an evangelical alliance, and shall in another essay take notes of the remaining five propositions constituting the *basis*. We are happy to see them aiming at the maintenance of the great truths for which we have been always zealous. We have no objection to the great principles which they have promulged in their three times three foundations of evangelical co-operation against Roman Catholic aggression. They are *not*, I presume, disposed to cry out heterodoxy against us; and, sure we are, they cannot, in a single point, show that we are one iota behind them in devotion to the great truths at which they look through a somewhat hazy atmosphere. They have not been accustomed to read the Scriptures for a lifetime without spectacles; and, therefore, we can well bear with their infirmities, and hope they will kindly and with much longsuffering bear with us, in presuming to suggest to them the superlative necessity of acquiring a purer speech than the dialect of that confederacy against which they are now preparing to wage a bold and decided warfare. They need not fear our orthodoxy if we do not object to theirs. No portion of Protestant Christendom is more Protestant than we are and desire to be. And as for the supreme majesty and divine grandeur of our Redeemer, and the necessity of his interposition as a Prophet, a Priest, and a King—in one word, as a Divine Mediator—no people in Christendom have said more, or are disposed to say more, than we. We speak with a confidence that will never make us ashamed on this subject. We are for union in truth, and for co-operation in the work of faith, in the labour of love, and in the patience of hope. We have devoted a life to this great cause, and hope to contend earnestly to the last breath for the cause of our Divine Redeemer—his atoning sacrifice, his meritorious intercession for us—the teaching and regeneration and sanctification of his Holy Spirit, and all the righteousness and holiness of our most holy faith. We court not alliances with the great. We desire the commendation and

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concurrence of all our Father's children; but we will not go out of our path to sue for their favour, nor will we compromise one item of his holy institution for all the smiles of their favour, or for all the compliments they can bestow. We desire to lift up an independent voice wherever it can be heard; and wherever the Lord opens a door we will speak and not be silent; but we will not, for the sake of temporal or worldly respectability, force our persons nor our labours on any people who think they can confer upon us any personal favour. We seek the good of the Lord's people, the peace of Zion, the prosperity of Jerusalem, the conversion of the world; but will form no entangling alliances, nor sue for any favour but that which comes from God alone. "As many as be thus minded, peace be on them and mercy, and upon the Israel of God."

A. CAMPBELL.

FAMILY EDUCATION.

THE NURSERY.

"THE man Elkanah, and all his house, went up to offer to the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said to her husband, I will not go up till the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. So the woman abode and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, and brought him to the house of the Lord in Shiloh; and the child was young. And the child did minister to the Lord before Eli the priest. And the child Samuel grew before the Lord." 1 Sam. i. 21—24; ii. 11, 21.

"To Timothy, dearly beloved son; without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee,—when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.—And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus;—thoroughly furnished to all good works." 2 Tim. i. 2—5, and iii. 15, 17. See also Eph. vi. 4.

THOUGH the pages of this periodical have furnished its readers with many useful suggestions upon the all-important subject of family education, especially in the "Conversations of the Carlton Family;" yet the particular duties of the primary department—that of the nursery,—do not appear to have been distinctly considered. Now it is in the plastic subjects of this department, that the formative impressions of human character are inlaid. The infant sees, feels, and retains the impressions thus made upon its perceptions, long before it can think for itself; yea, indeed, these constitute the very elements of its thoughts and desires; or of its aversions. It should then be handled and treated; dressed, fed, and amused, with all that propriety and sobriety of treatment, which is naturally calculated to make just impressions of what is comely, decent, and proper, in the elementary contour of human character; being entirely unaccustomed to anything foolish, whimsical, or ridiculous, but to the very contrary. And why should not this be universally the case? Is not every mother's son naturally the same with Samuel and Timothy, and equally near and dear to its mother?—a sensitive,

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rational creature, destined for eternity?—capable of being trained up in the nurture and admonition of the Lord?—of being thus prepared for the high destiny of eternally glorifying and enjoying its almighty Creator? Why, then, not receive and treat this highly privileged creature, as Hannah and Eunice did their sons? who, as far as mother's interest and agency could go, devoted them to the Lord; always considering and treating them accordingly;—and thus training them up for God.

In the course of some twelve or sixteen months, the beloved little creatures not only understand looks and gestures, but begin also to understand words. The endearing epithets of father and mother soon convey to the infant mind the most pleasing impressions and recollections. It also gets early acquainted with the common literal acceptation of the terms good and bad, pretty and ugly, love and hate, sweet and bitter, make, break, &c., &c.; and thus soon becomes the capable subject of oral instructions. Now as soon as this capability becomes sufficiently evident by being exercised for some time upon common sensible objects, its attention should be interestingly and incessantly called to a realizing grateful acknowledgement of its Creator. This, we presume, may be successfully attempted in the following manner:—

Mother. My dear child, where is your father?—He is ploughing the corn to make cakes for you.—Do you not love your father for that? Who bought you this pretty coat, my dear?—Do you not know it was father? Do you not love father for buying you this pretty coat to keep you warm? Do you know who made it, my dear? It was mother made it. Do you not love me for making you this pretty coat? Give me a kiss, if you love me;—my sweet son.—Do you know who made you, my dear?—It was heavenly Father.—Do you not know, my dear son, that you have a heavenly Father, who lives away up in heaven, above the sun, moon, and stars; who made you, and me, and your father; and gave you to us, to be our son? Do you not love heavenly Father, my dear, for making you, and me, and your father; and for giving you to us to be our son? 'Tis heavenly Father that keeps us 'alive, and takes care of us;—that makes all the good things grow in the fields, in the garden, and in the orchard;—all the good berries, and apples, and fruits of every kind, that we eat; and all the beautiful buds, and blossoms, and flowers, that smell so sweet. Do you not love heavenly Father, my dear, for making you all these good things? &c., &c., &c.

Thus most infants, from twelve to eighteen months old, are capable of being instructed; so that at the age of two years, they would mostly be able to connect the idea of the heavenly Father, with every object of delight and enjoyment; and, thus, not only become duly acquainted with the divine existence, but also with the delightful attributes of his nature—his power, wisdom, goodness, and love.

To accomplish this blissful attainment would, however, in the mean time, reqnire the incessant attention of the parents; especially

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of the mother, whose special province it is to form the infant mind. It would have to be the constant business of every day, as far as opportunity would permit. Yes, indeed, suitable opportunities should be sought for presenting to the child's consideration the various objects, both terrestrial and celestial, with which Heaven has graciously favoured us, for the blissful purpose of acquiring and communicating the knowledge of our bountiful Creator.—Thus, by the time the child had completed its third year, it would have become a practical deist or theist; it would recognize God in every thing; and every thing in its relation to God, as his creature; and so be prepared, in due time, for the enjoyment of our holy religion; which is founded upon a realizing persuasion of the being and perfections of our heavenly Father.

Moreover, while the child is thus training, in the arms, and under the tender care of its maternal guardian, it should be kept out of the way of corrupting examples, as much as possible. Its associates, if it have any, should be pupils of the same school, that have received the same maternal training. "For evil communications corrupt good manners:" especially in infancy and early youth; for, at this period, "custom becomes, indeed, a second nature." Nor will it unfrequently happen, that, after all the care that can be taken to train the infant mind, and to preserve it from the contagion of bad example, there will still be need for coercive measures; for—"Folly is bound up in the heart of a child; but the rod of correction will drive it far from him." Prov. xxii. 15. "Withhold not correction from thy child; for if thou beatest him with the rod he shall not die. Thou shall beat him with the rod, and shalt deliver his soul from hell." Prov. xxiii. 13, 14. Hence it necessarily follows, that—"He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Prov. xiii. 24. However, we should not correct to gratify passion; nor should we ever threaten or inflict chastisement, till it appear indispensably necessary; and then it should be done, not in wrath, lest we provoke our children to wrathful resentment, and they be discouraged; but in the name of the Lord; that is, upon principle of obedience. See Eph. vi. 4, and Col. iii. 17, 21.—"Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him." And—"Whether you eat, or drink, or whatever you do, do all to the glory of God." 1 Cor. x. 31. Wherefore, upon the whole, it should be done with prayers; if it be done to "save a soul from hell—to the glory of God:" "For salvation is of the Lord." And this way of administering correction is divinely calculated to have the proper effect, both upon the parent and upon the child.—Upon the latter, as expressive of the henious nature, ruinous effects, and terrible consequences of sin; for a child ought not to be seriously corrected, till it can be made sensible of the evil of disobedience; which, for the most part, it may be, if duly instructed, by the time it is three years old; for, by that time, it may be made equally acquainted with its obligations both to its heavenly and earthly father; for it has its parents' word alike for both; and, beyond that, for the

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first five or six years, it can know nothing of either. This solemn prayerful way of correcting is also equally calculated to have the proper effect upon the mind of the parent, by filling it with deep impressions of its sacred responsibilities both to God and the child, and also with the blissful assurance that the chastisement, thus administered, shall not be in vain in the Lord; for it is written, "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. xxii. 6. But the training here intended is not confined to correction for incidental faults; it covers the whole area of a Christian education, both with respect to sentiment, speech, and behaviour—to food, raiment, and exercise. Hence the necessity of first commencing with the mind, in the nursery; next, of adverting to the use made of speech, when the child has acquired it; and lastly to its actions, when it understands right and wrong.

Also, its food and raiment should be plain, simple, and suitable; to answer the natural and necessary purposes of health and convenience;—not for pampering appetite, luxury, and pride. All its promised rewards—gratifications and indulgences for good behaviour—should be of a pious and virtuous character and tendency; such as visiting and relieving the poor—the sick; and contributing to the instruction of the ignorant, by supplying them with books and teachers, &c.; and that by so doing, they might have the gratification of pleasing their heavenly Father, and of doing good to their fellow-creatures; and thus become pious, sympathizing, and fruitful in good works. And, would all this be any thing more than training them up in the nurture and admonition of the Lord; by thus teaching them, from early infancy, his gracious character, as their heavenly Father; and thus inducing them to make it their continual and delightful study—in all things to please *him*, who made *them*;—and *all things* for *their* gratification and delight? And can any thing, short of this, rationally and scripturally answer this high and blissful purpose? Let parents consider this. But, alas! How seldom do we see children thus treated—thus educated? Rather, do we not generally see them treated as puppets—toys—mere play things? As dolls and dandies—epicures and gluttons—mere sensualists—without any principles superior to other animals. Yes, indeed, many parents, (I had almost said *most*) take more care in training the inferior animals—such as favourite birds, dogs, horses, and oxen, than they do in the moral and religious culture of their children; at least for the first three, four, or five years: by which time, for the most part, not only the radical principles, but even the prominent outline of their character is formed: for, by this time, all their faculties, sensitive and intellectual, are wholly occupied with sensible customs and objects; which, of course, must occupy their whole attention, having no conception of any thing else. And who knows not? that moral and religious ideas, (which are sometimes called spiritual,) are the most difficult both to ob-tain and re-tain. Wherefore they should be exhibited as early as possible to the plastic mind; and impressed upon it while disengaged;—whilst of all impressions it is alike susceptible. A tailor's child of eighteen months old, being duly taught as above,

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would acknowledge, with the same easy confidence, that its heavenly Father *made it;* as it would that its earthly father *made its coat;* and express, with the same apparent gratitude, its love to both: the reality of which, if any one should doubt it, could be very easily tested. Upon the whole;—these things being evidently so, there must be pious spiritually-minded Christian parents, before there can be pious obedient children;—pious families. The old saying, "Can any good thing come out of Nazareth:" is full of meaning. Man, especially during his childhood, is a creature of circumstances. He must necessarily receive his impressions from what he daily sees and hears. If these be altogether, or for the most part, about what we shall eat, and what we shall drink, and wherewithal we shall be clothed:—if the conversation and objects constantly presented to the infant mind, be addressed to our sensual appetites—to the gratification of "the lust of the flesh, the lust of the eyes, and the pride of life;" what can a creature of such circumstances be, but a mere sensualist, absorbed in the desire and pursuit of such things? Hence appears most demonstrably the indispensable necessity of family reformation *towards* God; in order to family education *for* God. "Who can bring a clean thing out of an unclean? Not one." It required a *Hannah* to train a Samuel;—a *Eunice* to train a Timothy.

May the good Lord hasten family reformation! For till that take place, "Zion must remain a wilderness; Jerusalem a desolation."

THOMAS CAMPBELL.

CAPITAL PUNISHMENT.—No. II.

OUR correspondent, in his argument against capital punishment, so far as published in our last article, makes his most vigourous attack on the argument alleged from Genesis ix. 6—"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

He, and the minority of the last legislature of Pennsylvania, in their report about capital punishment, make their great effort to nullify this clear, express, and authoritative statute of the Creator and Lawgiver of man. Every word in this precept has been put to torture, and, on peril of excommunication, made to give some other meaning than its most natural and obvious import.

We shall not now further expose the cruelty and sophistry of such criticism. We have a more plain, obvious, common sense refutation of every such futile and fallacious effort. We have facts, antecedent and consequent, throwing their concentrated light upon this institution, which, like a bench of infallible Judges, give an authoritative interpretation of this offensive statute.

Before the deluge, and as the great cause of it, we are informed that the Lord said, "The earth is *filled with violence;* therefore, behold I will destroy man with the earth." Need I prove that the earth could not be filled with violence unless it had been filled with

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murder? Need I say that the earth was cursed because it drank the blood of a murdered man? This would be to suppose the reader ignorant of the fact that Cain "was cursed from the earth that drunk his brother's blood," and that the reason given to Noah why the earth should be destroyed, was, that it was filled with rapine and blood.

If, then, murder was the great cause of the deluge, of which no man can reasonably doubt, who knows either the sacred or the common use of the word *violence*—what could have been more reasonable, or more just, than that God, in addressing the settlers of the lately deluged earth, should, at the very commencement of a new society, enact a statute against it? What more necessary, from the retrospect of the past, than to ordain and enforce the duty of putting a murderer to death? The antecedent enactment against murder, in the case of Cain—the drowning of the old world, because of violence, in one common flood—furnish an infallible index to the true meaning of the first statute of the new government divinely established in the second family of man.

To set this in a clearer light, we shall now inquire how this statute was explained and understood by the Patriarchs themselves who succeeded Noah. Our correspondent has very correctly affirmed that this is the only verse, or "half verse," found upon the subject from the deluge to the law of Moses, a period of eight hundred and fifty-seven years. We shall, therefore, select an authority in this case against whom there is no rising up. I presume it will be admitted that Abraham was a well informed Patriarch—a man of good sense, as well as of the most illustrious faith and piety. This man, strange to tell, in a very important crisis, assumed the sword of justice and placed himself at the head of an army. The case was a strong one. His nephew Lot was taken prisoner and pillaged of his property by Chedorlaomer and his confederate kings. Abraham, informed of this fact, immediately forms a confederacy with his friend Mamre the Amorite, and his two brothers Eshcol and Aner, and prepares for battle. He had a well disciplined or "trained band" of his own servants, three hundred and eighteen in number. Here, then, is a confederacy against a confederacy.

General Chedorlaomer and General Abraham are the two commanders-in-chief of their allied armies. The battle is engaged, and Abraham and his army gain the day. He killed four kings, as well as smote and destroyed their armies. Such are the indisputable facts of this case as reported in Genesis, fourteenth chapter, which occurred some three or four years after God Almighty had appeared to Abraham and blessed him.

But lest it should be said that Abraham had acted wrongfully in this case, and would not have been blessed after this deed, we are informed that immediately after the slaughter of the kings he was saluted by Melchisedec, priest of the Most High God, and received from him not only bread and wine, but also a sacerdotal, and consequently in this case, a divine benediction, in the words following, to wit:—"Blessed be Abraham of the MOST HIGH GOD, possessor of

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heaven and earth; and blessed be the MOST HIGH GOD who has delivered thine enemies into thine hand!" And to make this case still more striking, as Abraham had imperilled his life to rescue his friend Lot, and as he fought not for booty, for territory, or the spoils of war, but for the life of his nephew, the Lord himself very remarkably said to him, "Fear not, Abraham, I am thy shield and thy exceeding great reward." These words, being dislocated by a new chapter, are not always understood. They need the preceding battle to explain them. They are to this effect:—Abraham, you have made yourself enemies in avenging your nephew Lot; but fear not: "I AM THY SHIELD." You have taken no booty, but "I AM THY GREAT REWARD." Who now, so enamoured with this theory of morbid philanthropy, asks for a refutation of the unwarrantable assumption that there was no patriarchal ordinance authorizing any man to take away the life of man before the law of Moses? Could men be induced rather to read their Bibles more, than to speculate in an "empty and deceitful philosophy," they would not thus expose themselves to such aberrations from sober reason and irrefragable fact.

Dare any one assume that a man may, with the divine approbation and with the divine benediction, engage in war, have trained and disciplined armies, like those of Abraham, at his command, without any license to take away the life of man in any case whatever? If there be any one so infatuated with a false theory, we have to ask a full statement and clear development of his reasons.

We may, indeed, rationally and safely argue that a community may have the right to take away the life of a murderer, when they may not have the right to wage a general war and inflict indiscriminate slaughter upon whomsoever may fall in their way; but unquestionably evident it is, that if, as in the case of Prince Abraham, any people of God can, with his approbation, wage such a war as that between Abraham and his allies against Chedorlaomer and his allies, that community can lawfully take away the life of a murderer. Now that the Patriarch Abraham did wage such a war, with the approbation and according to the existing law of God declared to Noah, is demonstrably evident; therefore, there was a law then existing, that, in the judgment of Abraham and God, did authorize Abraham to kill the four confederate kings. Now until some one show another law so ordaining and authorizing him, we must use that which God himself promulged to Noah.

Now, as admitted by my correspondent and others,—I may say all others,—that capital punishment was allowed under the Jewish institution, and having shown that it was commanded and practised with divine approbation under the patriarchal, I shall next inquire whether it is authorized or allowed the civil magistrate under the Christian institution. In doing this, I will finish the review of my esteemed correspondent. A. C.

[WE shall feel great pleasure in laying before our readers the next Essay on Capital Punishment. The subject, as far as it has been discussed, must be settled with all the candid. "Facts are stubborn things." They are not to be dispensed with or overturned on any topic.—ED.]

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THE TRIAL OF ABRAHAM.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promise, offered up his only begotten son, of whom it is said, That in Isaac shall thy seed be called: accounting that God was able to raise him up from the dead; from whence also he received him in a figure." Heb. xi. 17.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James i. 12.

ABRAHAM is surprised, as it seems, by a commandment from God to sacrifice his only son. A combat we may suppose to have ensued between faith and parental affection, and we may rationally conceive him to have communed with himself thus:—What! could this possibly be the voice of God which I heard? or rather has not some strange delusion possessed my fancy? Yea, thy voice it was my God—it was thy voice. How can thy humble servant deny it? Hast thou not seven times descended from the throne of thy glory and vouchsafed to commune with me when thou didst first call me out of the darkness of my father's house into thy saving light; when thou didst often cherish and encourage me in the steps of my pilgrimage; when thou didst furnish me with plenty and crown me with victory in a strange land; when, lastly, thou didst overlade my feeble age with joy in a rightful heir of my own body? Was I forward at all these times to acknowledge thee the God of my support and comfort? And shall I now question thy voice, when thou demandest but a part of thine own benefits? No, my dear Isaac, although the heavens know how much I love thee, yet if thou wert or could be millions of times more precious in the eyes of thy trembling father, I would summon together all the strength of my aged limbs to render thee unto that gracious God from whom I had thee. But stay. Did he not heavily punish Cain even at the beginning of the first world, for killing but a brother; and can I slay my own child, and imbrue my hands in my own bowels without offence of his divine majesty? Why not? The act of Cain was the act of his own sinful malice, but I have received an immediate command from God himself? A command! Why? Is his command against his law? Shall the fountain of all truth be blamed with contradictions? Did not the same God, straight after the universal deluge, denounce this judgment, "that whoso sheddeth man's blood, his blood shall be shed?" How then can I herein obey my God? But I must with all disobey him! O, my weak soul, what poor arguments dost thou hunt up to cover thine own rebellious affections? Is there any warrant higher than his will? or is there any better interpreter of his will than himself? If the rulers of this world can alter their edicts at pleasure, shall not he have leave to dispense with his own prohibition? Yes, surely. But how shall the blessing that my good God has determined upon my seed, and upon this very child, be accomplished, if I destroy the root? O Lord, was not thy divine goodness pleased in the depths of thy mercy to accept my belief for righteousness, and shall I now frustrate thy promise with my obedience? But what, am I again fallen into a new reluctance?

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Have I before contested with thy justice, and shall I now dispute thy power? Didst thou not create the light before the sun, and the effect before the cause? And shall I doubt thy power to raise up innumerable nations out of the ashes of my poor Isaac? Nay, did I not receive him at the first, in a manner from a dead womb? And are you not still the same almighty and everlasting God? O my God, pardon my delays; I am now going to perform thy good pleasure. And yet there is remaining one humble suit. Take my child and all that is mine; I have resigned him into thy will with my whole heart. He is thine and mine no longer, and I glory that he shall die upon thy holy altar. But yet I fear that these my shaking hands and fainting limbs will be seized with horror. Be not, therefore, great Lord, displeased if I use my servants in the execution of thy will. How now, my soul, dost thou shrink in the last act of thy loyalty? Can I yet walk up and down and attend to my ordinary business, and when my God is to be served do my joints and members fail me? Have I humbled myself to his desires—to his will? And shall I deny him the choice of his own instruments? Or if his indulgent mercy would permit it, shall I suffer another to anticipate the cheerfulness of my obedience? O, thou great God of life and death, whose will is the first of causes, and whose glory is the last of ends, direct my feet to the place which thou hast appointed, and strengthen there these poor hands to accomplish thy pleasure, and let heaven and earth obey thee.

It was noon—
And Abraham on Moriah bowed himself,
And buried up his face, and prayed for strength.
He could not look upon his son and pray;
But with his hands upon the clustering curls
Of the fair, kneeling boy, he prayed that God
Would nerve him for that hour. Oh, man was made
For the stern conflict. In a mother's love
There is more tenderness; the thousand cords
Woven with every fibre of her heart,
Complain, like delicate harpstrings, at a breath,
But love in man is one deep principle,
Which like a root grown in a rifted rock
Abides the tempest. He rose up and laid
The wood upon the altar. All was done—
He stood a moment, and a deep quick flush
Passed over his countenance; and then he nerves
His spirit with a bitter strength, and spoke—
"Isaac! my only son!" The boy looked up,
And Abraham turned away his face and wept.
"Where is the lamb, my father?" Oh, the tones,
The sweet, the thrilling music of a child,
How it doth agonize at such an hour;
It was the last deep struggle—Abraham held
His loved, his beautiful, his only son,
And lifted up his arm and called on God—
And lo! God's angel stayed him—and he fell
Upon his face and wept.

J. A. S.

MEN judge of our hearts by our words and works; and God judgeth in the same way, and will do so for ever. Rom. ii. 6.

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PRACTICAL THOUGHTS ON THE SUBJECT OF PRAYER.

CHRISTIAN reader, attend! Come, accompany me, and together let us study the doctrine of prayer and its influences. Oh! while a giddy world is in chase of shadows—is devising and putting into requisition the means of securing the pleasures, the riches, and honours, of this poor, passing, changing state—be it ours, to retire from this heartless, hopeless chase; and in the light of heaven, ascertain and put in requisition the means of obtaining divine pleasures, the honours that come from God, and that inheritance incorruptible, undefiled, and unfading. Oh! this is an enterprize worthy of immortals—an enterprize to which God has called us. And what means can be better adapted to this high end, than prayer, in its various bearings and influences? None, certainly. A prayerless Christian! What a contradiction!! It is equivalent to a sober drunkard, an honest thief, a holy sinner. As readily may we conceive of natural life without the circulation of the blood through our veins, as of spiritual life without prayer. The poet has strongly and justly expressed this thought, thus:—

> "Prayer is appointed to convey
> The blessings heaven designs to give;
> Long as they live, should Christians pray,
> For only while they pray, they live."

But the truth of this sentiment will appear most manifestly, as we proceed. Oh Lord! do thou help us to approach this subject with a clear head, and a pure heart! Oh! open our eyes, that we may behold wondrous things out of thy law. "May the words of our mouth, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength and our redeemer!"

Let us consider prayer:—

In the first place, in reference to its object. Who is the object of the Christian's prayer? Jehovah; the Great, Eternal One; the God and Father of our Lord Jesus Christ; the Father of mercies. "After this manner, therefore, pray ye: Our Father who art in heaven, Hallowed be thy name." "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" But why multiply quotations upon a subject so plain and about which Christians have but one sentiment? The Great Eternal, then, is the object of our prayers. He who stretched out the north over the empty place, and hung the earth upon nothing; who bindeth up the waters in his thick clouds; at whose reproof the pillars of heaven tremble and are astonished; who garnished the heavens by his Spirit; who measures the waters in the hollow of his hand; who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; who weighs the mountains in scales and the hills

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in a balance, and who taketh up the isles as a very little thing; who shutteth up the sea with doors when it break forth, and broke up for it the decreed place, and set bars and doors, and said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be staid.—Lo! these are parts of his ways—but how little is heard of him. But the thunder of his power, who can understand! But the object of our prayers is not only infinite in power, but also in goodness. "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights." "He is the Lord, the Lord God, merciful and gracious, longsuffering, abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." "Thou Lord, art good, and ready to forgive, and plenteous in mercy to all that call upon thee." "Thou hast not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "Thy tender mercies are over all thy works." "Thou openest thy hand, and satisfieth the wants of every living thing." "In thee we live, and move, and have our being." "Thou hast so loved the world, as to give thy only begotten Son, that whosoever believeth on him, should not perish, but have eternal life." "Behold! what manner of love the Father has bestowed upon us, that we should be called the sons of God." "His eyes are over the righteous, and his ears are open to their prayers." "He who keeps Israel, neither slumbers nor sleeps." "He will keep those in perfect peace whose minds and hearts are staid upon him. He will be with them in six troubles and in seven, no evil shall come nigh them —for like as a father pitieth his children, so the Lord pitieth them that fear him; he remembereth our frame, he knoweth that we are dust." Oh, Christians! this is our God: this the object of our adoration and our prayers. Oh! what a thought is here. And are we permitted to entertain this thought? And entertaining it, can we be otherwise than happy? Surely, we may adopt the language of the sweet singer of Israel, "Happy is that people whose God is the Lord." "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

And are we indeed permitted to claim Him who is infinite in power, wisdom, benevolence, and faithfulness, as our God and Father? Oh, the endearing relations of father and child. How secure do children feel, when under the care of a kind father. And if danger threaten, if they can but get near their father, how do their little hearts beat with joy. But, poor things! how often are they mistaken. The danger which threatens them, may tear their father from them for ever. Not so, however, with the children of God.

They may not only *feel secure*, but under the divine protection *they are absolutely safe*. If a God of infinite perfection can make them secure, they must be secure. He is eternal and unchangeable, wholly independent of all created influences, infinite in all his perfections and resources. Oh, Christians! how suited to our circumstances is such a God and Father.

I look around me, and what do I see? Endless changes and fluctuations. Nothing permanent. Nothing secure. All the sources

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of our earthly bliss, the springs of our earthly pleasure, must sooner or later be dried up for ever. Our friends, our children, our bosom companions, the dearest objects of our heart's love, to whom we are bound by ties sweeter than life and stronger than death, are often torn from us, and we are left to mourn losses that can never be restored. No matter upon what object we fix our affections, or which way we look, disappointments and sorrows meet us at every turn. Surely, all is vanity and vexation of spirit. "All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth and the flower thereof falleth away." And so fade, and wither, and die, man and all his earthly bliss.

"War, famine, pest, volcano, storm and fire,
Intestine broils, oppression, with her heart
Wrapt up in triple brass, besiege mankind.
God's image disinherited of day,
Here plunged in mines, forgets a sun was made;
There, beings, deathless as their haughty lord,
Are hammered to the galling oar for life;
And plough the winter's wave, and reap despair."

"Here teems with revolutions every hour,
And rarely for the better, or the best;
More mortal than the common births of fate.
Each moment has his sickle, emulous
Of time's enormous scythe, whose ample sweep
Strikes empires from the root; each moment plies
His little weapon in the narrower sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss."

In the midst, then, of a world of such changes and afflictions, involving the loss of all we hold dear upon earth, how grateful to the mind the thought, that we have a Father in heaven, who lives for ever. Who, lifted above the influence of all that afflicts us here, looks down upon us, struggling with the difficulties of our state; and in all the tenderness and compassion of a father, says, "Be of good cheer; I will never leave you, nor forsake you. I am a sun and shield; I will give grace and glory; and no good thing will I withhold from them that walk uprightly. When you go through the deep waters, they shall not overflow you: through the fire, it shall not consume you. The place of your defence shall be the munition of rocks; your bread shall be given and your waters shall be sure." Even your very afflictions, persecutions, trials, bereavements, all, all things work together for good to them that love me; all are to be regarded as a sort of fatherly chastisement; intended, in love, to wean you from the world, and make you partakers of my holiness. "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you." "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's." "I will guide you by my counsel through life, and afterwards receive you to glory, to bask in the sunshine of my favour, and dwell with me for ever." "I will wipe away all tears

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from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

And is this the language of the Great Eternal—of my Father in heaven? And may I, as a Christian, appropriate it? Then how happy and blessed am I. And my happiness is independent of the universe. It springs from a source that never can fail. In the midst of all the fluctuations, changes, sorrows, afflictions, and bereavements of this life, what a happiness to know, I have an Almighty Friend, who overrules all things for his glory, and my happiness—a friend, into whose ear I may pour my complaints, and upon whose bosom I may rest my weary head—who numbers my very hairs. Oh! who would not be the worshipper of such a God and Father? Surely he is a fool, who saith in his heart "There is no God." No God! Whence, then, this universe? Whence, then, am I? And whither am I bound? Alas, the light of the universe is put out, and all is gross darkness; I am turned adrift in a frail bark upon a shoreless and fathomless ocean, to be wrecked and lost for ever! But there is a God of infinite perfection. And in this truth I find an adequate cause of all that is: I find here a resting place for my mind, and a source of happiness, commensurate with the boundless desires implanted within me. Here, then, I can "rejoice evermore, pray without ceasing, and in every thing give thanks, assured that this is the will of God, in Christ Jesus, concerning me." J. R.

IMMENSITY OF CREATION.

Some astronomers have computed that there are not less than 75,000,000 of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies is in diameter 3,600 millions of miles, and that which it controls much greater. The sun which is nearest neighbour to ours is called Sirius, distant from our sun 852,000,000 of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the seventy-five millions of suns, what imagination can grasp the immensity of creation! Who can survey a plantation containing seventy-five millions of circular fields, each ten millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand;—meted out heaven with a span;—comprehended the dust in a measure;—and weighed the mountains in scales, and the hills in a balance. He who "sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in." Nations to him are as a drop of a bucket, and are counted as the small dust of the balance;" and yet, overwhelming thought! he says, "Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, and trembles at my word."

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THE NATURE OF THE APOSTOLIC OFFICE.

THE Apostles may be considered in a twofold view: either in their general character as the first pastors of the church and the teachers of the Christian faith, or in what is implied in their special character of Apostles of Jesus Christ. In the first general view they are, doubtless, the predecessors of all those who, to the end of the world, shall preach the same gospel, and administer the same sacraments, by whatever name we distinguish them—bishops, priests, or deacons, overseers, elders, or ministers. But the question still recurs, whether, agreeably to the primitive institution, their successors, in respect to the more common character of teachers and directors of the churches, should be divided into three orders, or only into two? To presume, without evidence, that the first, and not the second, was the fact, is merely what logicians call a *petitio principii*, taking that for granted which is the very point in debate. But if it be alleged, that not in the general character of teachers, but in their special function as apostles, the bishops are their proper successors, the presbyters and deacons being only the successors of those who were in the beginning ordained by the Apostles, this point will require a separate discussion. And for this purpose your attention is entreated to the following remarks:—

I. The indispensable requisites in an Apostle sufficiently demonstrate that the office could be but temporary. It was necessary that he should be one who had seen Jesus Christ in the flesh, after his resurrection. Accordingly they were all specially destined to serve as eye-witnesses to the world of this great event, the hinge on which the truth of Christianity depended. The character of Apostle is briefly described by Peter, who was himself the first of the apostolical college, as one ordained to be a witness of Christ's resurrection, Acts i. 22; a circumstance of which he often makes mention in his speeches both to the rulers and to the people. See Acts ii. 32; iii. 15; v. 32; x. 41; xiii. 31. And if so, the office, from its nature and design, could not have an existence after the extinction of that generation.

II. The Apostles were distinguished by prerogatives which did not descend to any after them. Of this kind was, first, their receiving their mission immediately from the Lord Jesus Christ, not immediately through any human ordination or appointment; of this kind also was, secondly, the power of conferring, by imposition of hands, the miraculous gifts of the Spirit on whomsoever they would; and, thirdly, the knowledge they had, by inspiration of the whole doctrine of Christ. It was for this reason they were commanded to wait the fulfilment of the promise which their Master had given them, that they should be baptized with the Holy Ghost. What pains does not Paul take to show, that the above-mentioned marks of an Apostle belonged to him as well as to any of them? That he had seen Christ after his resurrection, and was consequently qualified, as an eye-witness, to attest that memorable event, he observes, 1 Cor. ix. 1; xv. 8: that his commission came directly from Jesus Christ and

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God the Father, without the intervention of any human creature, he acquaints us, Gal. i. 1; ii. 6. To his conferring miraculous powers as the signs of an Apostle, he alludes, 2 Cor. xii. 12; and that he received the knowledge of the gospel not from any other Apostle, but by immediate inspiration, Gal. i. 11, &c.

III. Their mission was of quite a different kind from that of any ordinary pastor. It was to propogate the gospel throughout the world, both among Jews and Pagans, and not to take the charge of a particular flock. The terms of their commission are, "Go and teach all nations." Again, "Go ye into all the world, and preach the gospel to every creature." No doubt they may be styled bishops or overseers, but in a sense very different from that in which it is applied to the inspector over the inhabitants of a particular district. They were universally bishops; the whole church, or rather, the whole earth was their charge, and they were all colleagues, one of another. Or to give the same sentiment in the words of Chrysostom, "The Apostles were constituted of God, rulers, not each over a separate nation or city, but all were entrusted with the world in common." If so, to have limited themselves to any thing less, would have been disobedience to the express command they had received from their Master, to go into all nations, and to preach the gospel to every creature. If in the latter part of the lives of any of them, they were, through age and infirmities, confined to one place, that place would naturally fall under the immediate inspection of such. And this, if even so much as this, is all that has given rise to the tradition, (for their is nothing like historical evidence in the case) that any of them were bishops or pastors of particular churches. Nay, in some instances, it is plain, that the tradition has originated from this single circumstance, that the first pastors, in such a church, were appointed by such an Apostle. Hence it has arisen, that the bishops of different churches have claimed, (and, probably, with equal truth) to be the successors of the same Apostle.

IV. As a full proof that the matter was thus universally understood, both in their own age, and in the times immediately succeeding, no one, on the death of an Apostle, was ever substituted in his room, and when that original sacred college was extinct, the title became extinct with it. The election of Matthias by the Apostles, in the room of Judas, is no exception, as it was previous to their entering on their charge. They knew it was their Master's intention, that twelve missionaries, from among those who had attended his ministry on the earth, should be employed as ocular witnesses to attest his resurrection, on which the divinity of his religion depended. The words of Peter on this occasion are an ample confirmation of all that has been said, both in regard to the end of the office, and the qualifications requisite in the person who fills it, at the same time that they afford a demonstration of the absurdity as well as arrogance of modern pretenders. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one

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be ordained to be a witness with us of his resurrection." But afterwards, when the Apostle James, the brother of John, was put to death by Herod, as recorded in the Acts of the Apostles, we find no mention made of a successor. Nor did the subsequent admission of Paul and Barnabas to the apostleship form any exception from what has been advanced; for they came not as successors to any one, but were specially called by the Holy Spirit as Apostles, particularly to the Gentiles; and in them were also found the qualifications requisite for the testimony, which, as Apostles, they were to give.—*Geo. Campbell, D.D.*

SCRIPTURAL VIEW OF CHRISTIAN CHARACTER AND PRIVILEGE.

SECTION 1. "Blessed are the poor in spirit; for their's is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God.—Ye are the salt of the earth.—Ye are the light of the world."*

SECTION 2. "He (Christ) came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.†—And, Except a man be born of water and Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.‡—If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new: and all things of God.‖—Of his own will begat he us by the word of truth, that we should be a kind of firstfruits of his creatures.§—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.¶—For, in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.**—If any one will come after me, let him deny himself, and take up his cross daily, and follow me.††—If any one come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whoever doth not bear his cross, and come after me, cannot be my disciple.—Whoever he be of you, that forsaketh not all that he hath, he cannot be my disciple."‡‡

SECTION. 3. "We walk by faith, not by sight. For the love of

* Matt. v. 3—9, 13, 14. † John i. 11—13. ‡ John iii. 5.
‖ 2 Cor. v. 17. § Jas. i. 18. ¶ 1 Pet. i. 23. ** Gal. vi. 15.
†† Luke ix. 23. ‡‡ Luke xiv. 26, 27, and 33.

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Christ constraineth us; because we thus judge, that if one died for all, then were all dead:—and that he died for all, that they who live, should not henceforth live to themselves, but to him who died for them and rose again.—Wherefore we labour, that, whether present or absent, we may be accepted by him.*—For in Christ Jesus neither circumcision, nor uncircumcision availeth any thing; but faith which worketh by love.†—Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly; seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth, or covereth, all things; believeth all things; hopeth all things; endureth all things; love never faileth, &c. &c. Now abides faith, hope, love, these three: but the greatest of these is love.||—Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us; and his love is perfected in us.—And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us."§

Section 4. "Lay not up for yourselves treasures on earth, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal: for where your treasure is, there will your heart be also.—No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore, I say to you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?—But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you.‡"

* 2 Cor. v. 7, 9, 14, 15. † Gal. v. 6. || 1 Cor. xiii. 1—8, 13.
§ 1 John iv. 7—12, 16—19. ‡ Matt. vi. 19—21, 24, 25, 33.

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SECTION 5. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God."*—Whether ye eat, or drink, or whatever you do, do all to the glory of God."†—Whatever you do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him."‡

SECTION 6. "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. Having, then, food and raiment, let us be therewith content. For they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life.||—For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we shold live soberly, righteously, and godly, in this present world; looking forward for that blessed hope [of eternal life; see chap. iii. 7] and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."§

SECTION 7. "Wherefore, beloved, seeing that you look for such things, be diligent, that you may be found of him in peace, without spot and blameless.¶—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust therefore; but he that doeth the will of God abideth for ever.**—Wherefore, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."††

SECTION 8. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.‡‡—Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me meat; I was

* Rom. xii. 1, 2. † 1 Cor. x. 31. ‡ Col. iii. 17. || 1 Tim. vi. 6—12.
§ Titus ii. 11—14. ¶ 2 Pet. iii. 14. ** 1 John ii. 15—17.
†† Jude 20, 21. ‡‡ Rev. iii. 21, 22; and xxi. 7; and xxii. 14.

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thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.*—He that hath an ear, let him hear what the Spirit saith to the churches."†

The all-important intention of the above collection of Scripture testimony, for the development of Christian character, has been occasioned by a deep and painful conviction of the sad and almost universal deficiency, in this respect, every where manifestly evident, though apparently little noticed. When we consider the peculiar distinguishing attributes of Christian character;—the heavenly origin and high destiny of Christians;—the indispensable necessity of the most unlimited self-denial, even in order to the commencement of the Christian course;—the formative principles of Christianity; namely, the faith and the love above described; also, the laws by which the Christian must be guided;—we are ready to exclaim, What is become of Christianity!!! Where is the Christian to be found!!! But we are anticipated in relation to this dismal state of things. It was foreseen and predicted from the beginning—that "in the last days, perilous times should come:"—that professors "should be self-lovers, money-lovers, &c. &c.—lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Having thus lost the real living exhibition of Christianity, we have infinite reason to bless God for the genuine, lively, authentic description, with which he has favoured and furnished us; by the due consideration of which, we may attain to a certain and satisfactory apprehension of genuine Christianity—of true Christian character. And, we humbly presume, we may find in the above extracts, the grand comprehensive items of such a character. For this purpose, though they are so mixed as not to admit of a logical division, yet for convenience we have divided them into eight sections, as above.

Now, in section 1st, we have seven distinct attributes of personal character, and two of a relative nature. Of the former, the first is "poor in spirit;" not outwardly, in their external condition; but inwardly, in the state of their minds:—that is, humble, lowly, not aspiring, not puffed up, proud, self-conceited. The second is, "they that mourn;" not at their temporal lot—but on account of sin: see Ezck. ix. 4, 6. The third is, "the meek." The fourth is, "they that hunger and thirst after righteousness." The fifth is, "the merciful." The sixth is, "the pure in heart;" that is—hate all manner of sin. The seventh is, "the peacemakers."—Now the perfection and utility of those personal attributes are eminently displayed in the preservative and splendid utility of their relative

* Matt. xxv. 34—36. † Rev. iii. 22.

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epithets:—"The salt of the earth;" "The light of the world." Alas! what a dreary loathsome world would this be, without light and salt!!

But here a question of radical importance occurs. Who are these that shine so bright, and smell so sweet? and whence came they? Surely, not of this dark loathsome world,—for they light and preserve it. No! They are from above—born of God. Of his own will begat he them by the word of truth, that they might be a kind of firstfruits of his creatures. THOMAS CAMPBELL.

(To be continued.)

TYNDALE'S TRANSLATION AND BAPTISM.

EVERY translator of the Bible, or parts of it, into the English language, has been a reformer: and every successful reformer has been a translator. Every reformation of abuses in the Christian profession, on radical principles, has been signalized by a new translation. All this, while it evinces the love of the translators for the Word of God, shows equally, that the naked Word of God is the great instrument of spiritual enlightenment, and the unfailing subverter of false religion:—that religion—the Bible is its own defence. If other proof of this truth were wanting, one fact sustains it:—no persecutions conducted by the Papists have been more virulent, than those of which translators have been the subjects. They have always hated the Bible in the vernacular of the people, with the same deadly hate with which they have regarded the most monstrous errors. David praised the unglossed testimonies of God, and they have been the meat and the drink of every pious reformer. But the parties in power, sated with corruption, have always nauseated at the truth.

Tyndale gave, generally, an unvarnished rendering of the original; but his copyists, the King's translators, fettered by the royal prejudices, have put their corn measure over much of his light, as will be seen by a perusal of the subjoined extracts. True, Tyndale himself led the way, by disguising the vital institution of Christianity, in the adoption of the Greek word instead of translating it. His "baptim" is as unintelligible to the illiterate, as the Greek *baptisma*. But he, just emerging from the smoke of Babylonish corruption, could not discern at once, all of the beautiful system which he attempted to rescue from the pollutions of antichrist; or perhaps he feared to make too direct an attack upon the ecclesiastical customs of the dominant church. In many places, his translation shows that he understood, that baptism was believer's immersion, designed for the formal conveyance of spiritual benefit. These must have been his sentiments, or, what is more confirmatory of the truth, his translation compels him reluctantly, though candidly, into their illustration and defence.

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"Mark xvi. 16.—Whosoever beleveth, and is baptised, shall be safe."

"Acts iii.—Repent ye therefore and turne that youre synnes may be done awaye.

"Eph. v. 25, 26.—Christ loved the congregacion, and gave himsilfe for it to sanctifie it, and clensed it in the fountayne of water thoroue the word, ete.

"Titus iii. 5—.....he saved vs by the fountayne of the newe birth, and the renewynge of the Holy goost.

"1 Pet. iii. 20, 21.—Whill the arcke was a preparynge, wherein feawe (that is viii.) souls were saved by water, which signfieth baptim, that nowe saveth vs, not the puttynge awaye of the filth of the flesshe, but in that a good conscience consenteth to God, by the ressureccion of Jesu Christ."

These selections are enough to show that if our views of the gospel of Christ are singular to this generation of professors, it is not because we have departed from the Scriptures in the original and in all translations, nor from the early reformers, the glory of the church. D. S. Burnet.

CONVERSION OF THE EUNUCH.*

The Ethiopian was one of that class of men which is usually about the persons of the great, under eastern despotisms. He was in high consideration with the queen of a venerable and powerful kingdom. He also occupied a very important and responsible office. But what was more interesting than either of these facts, he was a pious man. Having by some means, become acquainted with the Jewish religion, he had traversed an immense tract of country, and a distance of two thousand miles, to worship in the temple of Jehovah at Jerusalem.

Nothing is ever lost by being in the path of duty. The Eunuch knew the will of God imperfectly, but he practiced what he knew, and our heavenly Father gave him to know more. He enjoyed a special visit from an inspired teacher, who communicated to him the saving truth. The singular favour bestowed upon him and upon the centurion, (Acts x.) is an eternal reproof to the immoral opinion, that it matters not whether men do well or ill, while they are unconverted or before they know the whole truth. This man knew in part, and thirsted to know more; and God graciously gave him the privilege. How different the case of the Jewish priests and rulers! They, the keepers and doctors of knowledge, lived and died in ignorance of the saving truth. What Paul said of the Gentiles was true of them. "When they knew God, they glorified him not as God, but their foolish heart was darkened."

But we must use some discrimination here. While sincere error is preferable to unimproved knowledge—our remarks must not be construed into a license to contentment with limited information concerning the truth. The Eunuch earnestly sought to know more. He was *reading*, when Philip met him. He was *inquiring* and *searching*.

* This article will form the subject of "Tracts for the People," No. I.

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"Of whom speaketh the Prophet this?" He was inquiring in a *right spirit*, for as soon as the question of knowledge was satisfactorily resolved, he proposed the question of duty, "What hindereth me?" &c. He was morally honest. Honest in practicing what he knew and in striving to know more, that he might have more to practice.

GOD PROPOSES THE EUNUCH'S CONVERSION.

Jehovah seeks the salvation of all who may be made to hear the Gospel, as may be ascertained by reading John iii. 16; Rom. i. 5; 1 Tim. i. 15; ii. 1—8, &c. Having sent the Gospel with the Holy Spirit down from heaven; having commissioned Apostles to bear it to all nations; having given it in charge with the church for safe keeping and universal dissemination; God has given the highest possible guaranty that it is the primary intention of Christianity TO SAVE EVERY MAN. Paul says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily." Col. i. 28, 29. But this "general provision," and these "general invitations," (for so these explicit and special Scriptures are sometimes called,) are too indefinite for some, who must have a direct act of God, as palpable as the hand which guides my pen, to make a conversion canonical. The history of the Eunuch furnishes one instance against which the most scrupulous partialist cannot object. God proposed the conversion, and expressly instituted every measure accessory to the result. Some have thought that Philip was sent to evangelize the Eunuch, because the latter was himself in turn to become the honoured agent of casting the light of God upon darkened Ethiopia; and it is generally said, that he converted Candace and founded the Abyssinian church, which, to this day, is the established religion of a large empire south of Egypt. Whatever was done in this way by the Eunuch, it is certain that more was accomplished during the fourth century than had been effected before. But it is interesting to inquire how this special conversion was conducted. An angel was employed.

THE WORK OF THE ANGEL.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship," verse 26, 27. The angel spoke to Philip. And suffer me to inquire why he did not speak to the Eunuch? The answer is upon the face of the passage:—He intended that Philip should do that, and therefore he told him to do it. The Saviour himself refused to answer the first question of the convicted sinner, when proposed by Saul of Tarsus. "Go," said the Divine Redeemer, "into the city, and it shall be told thee what thou must do!" I repeat it. The Son of God, who came from heaven to make Saul an Apostle, would not preach to him the remission of

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sins, because it was not his province. His charge was to govern the universe and convert the world by the system of means,—which he instituted when he said to his disciples, "Go into all the world and preach," &c. He would not be the first to infract this fundamental law of the kingdom, that men should preach to men. The angel knew too well his duty to interfere with the prerogative of the earth-born sons of God. Angels are sent forth to be servants of those who shall be heirs of salvation, and not officers in the kingdom. See Heb. i. 14.

Paul says that God's policy, upon setting up the Christian Institution, was to employ reconciled sinners as apostles. Nay, more. He distinctly states that none were apostles whom GOD had not reconciled to himself by Jesus Christ in person. Read 2 Cor. v. 18. This cuts off all the pretensions of either the successors, or semi-successors, of the Apostles. But it is, farther, to our purpose at present, as it furnishes a satisfactory reason for the selection of human agency in the dissemination of Christianity. "Who knoweth the things of a man save the spirit of a man that is in him?" Paul gave as a reason for his conversion—"For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. i. 16. The highest expression of this Divine philosophy is in the fact, that God's crowning revelation to man, was "God *manifest* in the flesh." Why so? Because the agent and the subject must be homogeneous. Never was the Divine compassion fully appreciated by man, until it was shed in the tears of the man Christ Jesus, over the sins and miseries of man. Glory to God in the highest for his unspeakable gift!!

But are none of my readers waiting for an angel's visit? Many persons are. The Gospel has no power to them, unless impelled by a dream, a vision, or an apparition. Some sight or unusual noise must awaken the dormant energies of the soul. The speech of the Bible, the "unerring word, which, like a lamp, shines in a dark place," is equivocal, but the voice of the modern miracle cannot be misunderstood. "Oh faithless generation!" Hear it, sinner, and tremble. The angel was sent to the preacher and not to the hearer! Therefore, his conversion, however effected, was not wrought by the angel, farther than his mere visit to Philip contributed to it.

But in this short narrative it is said the Spirit spake. It may be interesting to inquire how far it warrants us to believe the Spirit's personal agency was employed in the chief treasurer's conversion.

THE SPIRIT'S AGENCY IN THE AFFAIR.

The history proceeds. The Eunuch "was returning; and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto him, Go near and join thyself to this chariot. And Philip ran thither," &c. The Spirit is not again mentioned, except in the 39th verse, where it is said that "the Spirit of the Lord caught away Philip," &c. So then the historian only says that the Spirit "spake" to the *preacher*, and "caught away" the preacher, and not the hearer! So it seems.

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But let me inquire why the Spirit did not speak to the Eunuch, instead of Philip? An induction from all the Scriptures of both Testaments, authorizes me to affirm, that there are no special revelations mentioned in the Sacred Oracles for individual benefit, but that they are for the preparation of public men, for purposes of general utility. It agrees neither with the wisdom nor dignity of Divinity to multiply miracles needlessly. Various special revelations *had* to be made to the church, therefore they were confined to its members and officers. The Spirit always spoke to the world by a human mouth. Therefore it said to the preacher, "Go and join *thyself* to this chariot." And, therefore, when the Eunuch was asked, "Understandest thou what thou readest?" he answered interrogatively, "How can I, except some *man* should guide me?" To this agrees the whole structure of the kingdom of heaven. When Jesus committed his cause to the world, he appointed all his Apostles and the Holy Spirit to be his witnesses. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." John xv. 26, 27. The Apostles to testify and the Spirit to direct them as to the points to be sustained, and to manage their testimony for the eviction of truth, as the holy Advocate, which the name *Paracletos* (rendered in the common version, Comforter,) signifies. Therefore when the Spirit descended, it came to *them* according to promise. See John xiv. 16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you, and shall be in you." —xvi. 7: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—Acts ii. 1—4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

But the inquirer asks, Had the Spirit nothing to do with the Eunuch's conversion? Yes; for as we have just read, he directed the preacher; and, I may add, he inspired the Prophet. But the record speaks not a word of any farther "personal and direct" spiritual agency, if we except the rejoicing predicated of the Eunuch after his baptism. All the Scriptures warrant us in attributing this to the Spirit of grace. Gal. v. 22, 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance." Again: All the Scriptures and the words of inspired men are the voice of the Spirit. Therefore the "Spirit of truth" was the author of all that was said by or spoken to the Eunuch on this occasion. The Spirit spake to him by Isaiah and

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Philip, before he obeyed; and comforted him by its personal presence in promoting its joy, afterwards. But as all this is as sober as reason, and as natural as truth, as well as perfectly conformable to the inspired history, it does not satisfy the enthusiastic. Well, we cannot help it. "Thus it is written."

THE CONVERSION ITSELF.

The *means* were reading and preaching. The Eunuch read: Philip preached. He preached Jesus. This preaching was altogether conversational, as it was addressed to one auditor, and evidently consisted, for the most part, of a comparison of the facts of Jesus's history with the thrilling fifty-third chapter of Isaiah. The prophecy and accomplishment compared, but little comment was needed; but the preacher felt compelled to urge upon his hearer's consideration, the nature and objects of the church of God, and its ordinances; for the Eunuch seemed familiar with the design of baptism upon approaching the first stream of water.

ANALYSIS OF THE CONVERSION.

The elementary feelings and acts of the conversion, which constituted the experience of the Eunuch, may be learned from the context. The interesting conversation continued unbroken, until the progress of the chariot was probably arrested by a stream or some other body of water. The Eunuch, before pious, was now receiving a new impulse, and one of a higher order than any under which he had ever before acted. His sympathy for the man of sorrows of Isaiah, had given place to the most exalted admiration of the risen, and ascended, and reigning Son of God. His heart was conquered by Almighty love! His profound respect for the Word of the Lord, and his ardent affection for the Saviour, led him, like every other believing penitent, to pant for conformity to God. "What hindereth *me* to be baptized?" Conscious integrity on the one hand, and his sincere approbation of the truth on the other, placed him in the singular attitude of asking a participation in the blessings of the Gospel, even before they were offered. He knew that he needed Christianity, and he doubted not his sincerity in desiring it. He had never been taught to make a merit of doubts and hesitations; and it was in the fervour, and honesty, and simplicity of his heart, that upon the first sight of the water, he cried out, "See water, what doth hinder me to be baptized?" This is a literal translation.

We have now arrived at a most interesting crisis in the history of of this dark-skinned son of Ethiopia. He has propounded an honest and soul-thrilling interrogatory to his inspired teacher. What shall he hear in reply? Shall it be any of the following?—

If thou hast been converted, thou mayest.—If thou hast been a penitent for months, thou mayest.—If thou hast sometimes believed and sometimes doubted, thou mayest.—If thou hast dreamed a dream or seen a vision, thou mayest.—If thou hast heard a voice or seen a light, thou mayest.—If thou hast obtained a hope, thou mayest.—If thou hast as good an experience as Philip has, thou mayest.—If

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thou hast been to the anxious seat, thou mayest.—If thou hast told thy experience before the church, thou mayest.—If thou hast had thy baptism voted for by all the church, senior and minor, thou mayest.—If thou hast had thy sins pardoned, thou mayest.—If thou hast received the Holy Ghost, thou mayest.—If thou hast not been christened in infancy, thou mayest—&c. &c.

No. None of these! None! No, gentle reader, these answers have all been "gotten up." They are none of them in the Christian's guide book. And here I would not deceive you by verbiage. I affirm, that neither they nor their equivalents are there. What, then, does Philip answer this honest inquirer? "IF THOU BELIEVEST WITH ALL THY HEART, THOU MAYEST." And that there was no peculiar sense attached to these words, is obvious from the reply of the Eunuch: "I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD."

Here observe,—

I. That some may not be baptized.

II. That some others may.

III. That those who "BELIEVE WITH ALL THE HEART," *and those only*, may.

IV. If it is the duty of the unbeliever not to be baptized, it is equally the duty of the believer to be baptized.

V. If the unbeliever should *not* be baptized *now*, the believer *should* be baptized *now*—FORTHWITH.

But what means Philip by the condition, "BELIEVE WITH ALL THY HEART?" Certainly nothing more nor less than believe *heartily*. A hearty faith and a cordial confession. The whole injunction, then, is in amount, Believe, Repent, &c.: and the Eunuch's obedience stands thus, in items and in order:—

1. Faith.
2. Repentance.
3. Baptism.

"If thou believest" what? the curious might ask, and ask with propriety,—for it is a question equally noted for its importance, and for the ignorance of the people concerning it. I might answer it with a catalogue of *credenda*, as multitudinous as the list of replies which are given in another page. But it must suffice, to say that the Eunuch was required to believe, not Calvinism, Universalism, Arminianism, nor any other *ism*, nor the peculiar features of any, but that JESUS CHRIST IS THE SON OF GOD. Reader, how many modern preachers have you heard tell weeping or anxious inquiries to believe this? Very few, I fear.

In the Scriptures there is "FAITH IN GOD," and "FAITH IN CHRIST," but *no faith in self;* no looking into the dark soul, into one's own bosom, to change the heart. The line of spiritual sight is in a different direction. "While we look into the unveiled face of Jesus, we are changed from glory to glory, even as by the Spirit of our God." Christ is the object of faith and not the human heart, nor a chilling speculative dogma. It is the contemplation of the divine compassion and holiness, in the light of the promises, that we

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partake of the Divine nature. 2 Pet. i. 4. Indeed, it would be difficult to conceive how we could ever see God in the direction of our own imperfections and corruptions, but noways difficult to conceive of an opposite result when our faith terminates upon God. It may be safely affirmed that no one ever saw himself aright, until he first saw God as disclosed in the Bible history of redemption. A sinner will never see himself until he sees Jesus crucified for the sins of man. It was when Isaiah saw the Lord, that he put his hand upon his mouth, and his mouth in the dust, and cried, Unclean. Isa. vi.

BUT WAS THE EUNUCH IMMERSED?

Let us read verses 38 and 39: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing."

The evidences which prove the immersion of the Eunuch are numerous. The Greek word employed by the Scriptures, never means any other action in, or with water: the descent of the parties from the chariot is not favourable to the notion that he was sprinkled, for that action could have been performed in the vehicle as well as out of it: the going of both of them "down into the water," was still more unnecessary, if he was not immersed. All Christians being said to be "buried with Christ in baptism," while it implies immersion, as necessarily excludes any other action, &c.

But an objector says, "I have been told that the Greek word *eis*, translated *into*, in verse 38, may mean at, or near to." This cavil will not answer here, however well it may serve a bad cause, in relation to some other passages. Here, *eis* cannot but mean *into*. The whole passage shows it. For,

1st. Why did the historian mention that they "*both*" went down into the water? This is not all. No legal exactness could be more minute than the description of this circumstance. The "*both*" is repeated, and the parties are nominally and pronominally represented. "THEY WENT BOTH DOWN INTO THE WATER, BOTH PHILIP AND THE EUNUCH." There is hardly a parallel to this passage in history. The reason of this exactness appears to be this. As every town, prison, and wealthy family, had its bath or baths, in those eastern countries, it was, at this date of the evangelical history, an unusual circumstance for both parties to descend into the water. This mere incident serves to establish this important question, for where would be the point in saying, "They went *both* down close to the water, *both* Philip and the Eunuch, for this was necessary in order that he should sprinkle him?" There would be no such necessity in the case, because the chariot, or the bank of the stream, was a place as convenient as the water's edge for this purpose.

But there is another way of putting this matter to rest. In the 36th verse the historian remarks, "They came unto a certain water." Now what does *unto* mean but "at," "to?" &c. Indeed, it is the

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intensive of to, and consequently signifies a nearer relation of contiguity than to. The chariot then stood in or at the edge of the stream. After that, it is added, verse 38, "They went, both, *down*," where? Not *to* the water! for they were to it, and unto it, already —but "INTO" it. Could language be more explicit? As it is not my purpose to argue this point at length here, this must suffice.

The last element of this conversion, or rather, result of it, is the Eunuch's joy. "He went on his way rejoicing." When did he rejoice? before or after he was baptized? Not before, because he had not time nor reason. His time was employed in learning and doing, believing and obeying. Before his baptism, he had reason for the joy of anticipation, but not for the joy of possession. As soon as he believed, his concern was to know and to do his duty. Faith in Christ, knowledge of his will, and the performance of it, was the order of his obedience; and they all preceded his joy. But when he had begun thus to rejoice so rationally and religiously, he did not cease. He complied with the letter and spirit of an apostolic injunction afterwards given—"rejoice evermore;"—"HE WENT ON HIS WAY REJOICING." And his way was a tedious one of two thousand miles, by private conveyance.

But why did he rejoice? Doubtless because he was pardoned: because he enjoyed the Holy Spirit: because he was joined to "the people saved of the Lord:" because he, himself, bore to millions the "*glad tidings of great joy:*" and he rejoiced in "*hope* that maketh not ashamed." This was the "anchor of his soul both sure and steadfast," while his frail bark was tossed, by the tempest of sorrow, on the billows of mortality.

When shall the time arrive for the resuscitation of the Gospel before the eyes of all people? Reader, begin with thyself. If thou hast not obeyed as the Eunuch did, give thyself rest neither day nor night, until thou dost. If thou hast been numbered with those who have sought the primitive model for the structure of their spiritual fortune, Go, like the Eunuch, on thy way, to the Ethiopia of thy own dwelling-place, and enlighten those upon whom the glory of the Sun of Righteousness has never yet arisen. The Lord bless thee, and crown thy labours with success. Amen!

THE SCRIPTURES.

THE Scriptures deal but little in abstractions. They are the record of facts and laws, promises and threats. They do not even contain learned and recondite disquisitions upon the Divine nature. They make God known by showing what he has done, and what he has said. "In the beginning God created the heavens and the earth," is the most sensible and truly learned period ever penned upon the subject of cosmogony. So we get the law of Moses only when the historian has conducted us through all the route from Egypt to the rocky peak of Sinai. It comes not in a statute book: it is a part of history. This was for a sufficient reason. The law was only embodied authority, commanding certain duties growing out of facts in

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the history of the people governed; therefore the law is as much history as the facts themselves. It is the history of human and national relations.

These remarks are equally true of the gospel. Though a moral system of the most exquisite structure, disclosing all the height and depth of infinite wisdom and boundless sympathy and eternal love, it comes not to us in the form of a treatise;—it too is a part of history. As a remedial system, it has its origin in the disease of humanity, a fact in the history of man; and it is itself one grand chapter, and the best, in that history. The annals of man cannot be written exclusive of the gospel. The laws of nature as they are called, are not abstractions, but tendencies and mighty forces, and the gospel is an operative power (written out only for convenience,) which began to act whenever society was mature for it, and since it has been inseparable from civilization.

The gospel was not issued from heaven for the conversion of man until the known world was subjected to the rule of one nation—until all men rejoiced in the glory and acknowledged the sway of the Cæsars. Then its chief organ, the Apostle Paul, a Roman citizen, honoured with the liberty of speech in the audience of all the world, sheltered by the wings of this colossal heathen power, carrieth it almost to the farthest abode of man. It soon became inoculated on the Roman empire, and when that fell before the hardy northren tribes, it conquered the conquerors; and since then it has been the religion of civilization,—it is soon destined to be the religion of the world. Thus a mighty empire was founded, rose, and fell, that by its successive stages it should push forward the conquests of the gospel.

It is in vain, then, to attempt a portraiture of the gospel in articles and chapters. One page of history that shows its operation and its power, will make it stand out in the fore-front in more life and vigour, than a thousand musty volumes of theology ever did or ever could. "What has been, may be again;" and this message of heaven, that subverted kingdoms and saved souls, may do the like in these latter days. But the dreams of fanatics, and enthusiasts, and recluses, may never be realized. Then give us the Bible history of redemption—instances of the living power of the gospel in action.

THE PALACE OF HEROD.

THE palace stands on a table of land, on the summit of the hill, overlooking every part of the surrounding country; and such was the exceeding softness and beauty of the scene, even under the wilderness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered with a rich carpet of grass sprinkled like an open book before me, a boundary of fruitful mountains, the vine and the olives rising in terraces to their very summits: there, day after day, the haughty Herod had sat in his palace, and looking out upon all these beauties, his heart had become hardened with prosperity; here, among those still towering columns,

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the proud monarch had made a supper for "his lords and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud king promised, with an oath, to give her whatsoever she asked, even to half of his kingdom." And while the feast and dance went on, the "head of John the Baptist was brought in a charger, and given to the damsel." And Herod has gone, and Herodias, Herod's brother's wife has gone, and "the lords and the high captains, and the chief estates of Galilee," are gone,—but the ruins of the palace in which they feasted, are still here; the mountains and the valleys which beheld their revels are here: and, oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his plough around one of the columns! I was sitting on a broken capital, under a fig-tree, by its side, and I asked him what were the ruins that we saw? While his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a king, he believed, of the Christians: and while pilgrims from every quarter of the world turn aside from their path to do homage to the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest, upon my ramble among those ruins, talking with the Arab ploughman of the king who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolations and ruin, upon the most beautiful country in the Holy Land.—*Incidents of Travel, by G. Stephens.*

EXTRACTS FROM JOHN WESLEY'S NOTES ON THE NEW TESTAMENT.

"WOULD to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot; and that we might all agree to sit down together, as humble loving disciples, at the feet of our common Master, to hear his Word, imbibe his Spirit, and to transcribe his life in our own."—*Preface.*

"The division of the New Testament into chapters having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those which are entirely distinct from each other."—*Ibid.*

"'*And Jesus being baptized.*' Matt. iii. 16. Let our Lord's submitting to baptism teach us an holy exactness in the observance of those institutions which owe their obligations merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness."

"Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments."

"'*Thou shalt not tempt the Lord thy God.*' Matt. iv. 7. By requiring further evidence of what he hath already made sufficiently plain."

"'*Preaching the baptism of repentance.*' Mark i. 4. That is, preaching repentance, and baptizing as a sign and means of it."

"'*Except a man be born of water and of the Spirit.*' John iii. 5. Except he experience that great inward change by the Spirit, and be baptized, (whenever baptism can be had,) as the outward signs and means of it."

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"'*He went and washed, and came seeing.*' John ix. 7. He believed and obeyed, and found a blessing. Had he been wise in his own eyes, and reasoned like Naaman,* on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace! May we leave thee to choose how thou wilt bestow favours, which it is our highest interest to receive on any terms!"

"'*If ye keep my commandments, ye shall abide in my love.*' John xv. 10. On these terms, and no other, ye shall remain the objects of my special affection."

"'*Ye are my friends, if ye do whatsoever I command you.*' John xv. 14. On this condition, not otherwise."

"'*The church.*' Acts v. 10. This is the first time it is mentioned: and here is a native specimen of a New Testament church; which is, a company of men, called by the gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship, and disciplined by the death of Ananias and Sapphira."

"'*Be baptized, and wash away thy sins.*' Acts xxii. 16. Baptism, administered to a real penitent, is both a means and seal of pardon. Nor did God ordinarily in the primitive church, bestow this on any, unless through this means."†

"'*As many as have been baptized into Jesus Christ, have been baptized into his death.*' Rom. vi. 3. In baptism we, through faith, are engrafted into Christ, and we draw new spiritual life from this new root, through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection."

"'*We are buried with him.*' Rom. vi. 4. Alluding to the ancient manner of baptizing by immersion."

"'*For by.*' 1 Cor. xii. 13. For by that Spirit which we receive in baptism,‡ we are all united in one body, whether Jews or Gentiles."

"'*But faith.*' That is, the gospel dispensatien, being come, we are no longer under that schoolmaster, the Mosaic dispensation."

"'*For as many of you as have been baptized into Christ, have put on Christ.*' Gal. iii. 25—27. For as many of you as have testified your faith, by being baptized in the name of Christ, have put on Christ—have received him as your righteousness, and are therefore sons of God through him."

"'*That he might sanctify it through the word.*' Eph. v. 26. The ordinary channel of all blessings."

"'*Having cleansed it.*' From the guilt and power of sin."

"'*By the washing of water.*' In baptism if with the 'outward and visible sign,' we receive the inward and spiritual grace."

"'*The antitype whereof.*" 1 Pet. iii. 21. The thing typified by the ark, even baptism, now saveth us. That is through the water of baptism we are saved from the sin which overwhelms the world as a flood; not indeed the bare outward sign, but the inward grace; a divine consciousness, that both our persons and our actions are acceptable, through him who died and rose again for us.

"Multitudes are no mark
That you will right be found;
A few were saved in the ark,
For many millions drowned.

"Obey the gospel call,
And enter while you may:
Christ's flock have long been small,
Yet none are safe but they."

* Would Naaman ever been cleansed, or the blind man received sight, if they had not believed the WORD and obeyed it?
See Luke vi. 46—49. Acts v. 29, 22.
— 2 Thess. i. 8. Mark xvi. 16, Heb. v. 9.
— John xiv. 15, 21. Rom. vi. 17.

† If the "means and seal of pardon" has been changed or altered since the days of the primitive church, who was it done by?

‡ If "by baptism," then it is not by faith "ALONE!"

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Monthly Record.

FRANCE.—Provisions, in general, we are informed, are considerably higher in France than in England. Many of the working classes are moving off to Canada, and still more to the United States.

PRUSSIA.—Riots, caused by the dearness of provisions, broke out at Posen, April 29. Several drinking-houses, warehouses, and shops, were entered by the populace and plundered, and the mob gave themselves up to the wildest extremes.

GERMANY.—Food riots have taken place in several parts of Bohemia, Egar, and Leitmeritz.

IRELAND—FAMINE AND PESTILENCE.—The people in the vicinity of Waterville are purchasing the damaged meal from the wreck of the schooner, reported in the last *Tralee Chronicle*, at a very high price. Their anxiety to get anything in the shape of food is very great. A horse belonging to a farmer in that neighbourhood, after taking a load of meal, died of fever. There was a dreadful fight for the carcase. It was cut to pieces, carried home and salted. * * I can assure you, had it not been for the wreck, hundreds must have perished with famine before the end of the month. * * * * * The pestilence is raging the provinces. No district is altogether free from the contagion; and the mortality extends to all classes, both rich and poor.

ENGLAND.—A thick dark cloud seems to hang over all nations. England will not escape. The price of provisions is almost daily on the increase. Employment for the industrious poor becoming more scarce. Poors' rates increasing. While a general stagnation of trade and commerce is threatening all classes of the community. Riots in several districts have already occurred, though nothing of a very serious kind has at present taken place. The nations have yet to learn that "*Jesus, the Nazarene*," is King over the universe—and by their perverse and rebellious conduct toward him and his laws, he will accomplish his own most gracious and glorious purposes towards future generations. We would rather have been associated with Noah, than the drowned of the old world; with Lot, than the burned of Sodom and Gomorroh; with Jesus and his despised few, than the devoted city and her millions. The Lord still knows how to deliver the godly out of trial, and to reserve the wicked for the day of destruction.—ED.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.—A very spirited conference of this society has been held in London during the last month. Delegates from all parts of the country were in early attendance. A masterly report was presented to the meeting. The following is all we can give:—"Gentlemen,—The Executive Committee invite your solemn consideration to the fact that church pretensions are becoming every day more preposterous, church power, every day more formidable, in the empire. Cabinet-ministers, senators, and even judges, designedly or from the unconscious bias of prejudice, are giving a practical, institutional, and legal interpre-

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tation to the demands of State ecclesiasticism. There would seem to be a determination amongst the ruling classes, to link all our secular interests, if so it may be, with clerical ascendancy. The spirit of the Establishment is gradually permeating and assimilating all the means of intercourse and impression between mind and mind. It is stealthily creeping into our private seminaries. It is obtaining sway in our schools for the labouring poor. It claims legal exemption from the comments of a free press. It gives its tone to much of our literature. It exercises a powerful influence over our organs of political opinion. There is nothing too high for it, nothing too low. It overlooks the throne itself, and it stands a sentinel of exclusion at the door of our workhouses. It has not only revived assumptions which, a century back, were thought to be exploded, but it has resuscitated many of those terms of contempt which it was wont, in the days of Laud, to heap upon Nonconformity. Their intense activity, this universal presence, this untiring, unremitting persistency, worthy of a nobler cause, met by no correspondent effort on the part of Dissenters, are strangely telling upon the public mind. It is vain to conceal from ourselves what the smallest observation will suffice to make evident, that, in England, the influence of the state-church "has increased, is increasing, and must" if we would save the civil and religious freedom of our country, "be dismissed." * * * * * * * * *

To these grave, and, in some aspects, melancholy facts, the Executive Committee have thought it fitting to point your notice, with a view of deepening your sense of obligation to bestir yourselves for the emancipation of divine truth, and promptly, heartily, unanimously, to throw your energies into an association, which aims by moral agency to counteract and finally abolish a system bearing so abundantly its noxious fruits. The contest which has been begun, cannot, must not, be given over. The vows to which we are pledged, must, at all hazards, be redeemed. We have put our hand to the plough, and, for us, there must be no looking back. The enterprise before us, gentlemen, is unquestionably an arduous one, but the encouragements which cheer us on to the prosecution of it, are neither few nor small. * * * * There are indications of no common significance, which give high probability to the prevailing opinion, that it is the manifest design of Providence, in this our own age, to bring the question of state-establishments of religion to an ultimate issue. The very fact that such an opinion should have so widely obtained, is ominous. The "coming event casts its shadow before." It would seem as if, to every eye, the vague and undefined outline of this great change loomed through the haze. It is assuming the character of a national presentiment. It is as though society had been visited by the spirit of prophecy, and compelled to take up its parable against state-churchism in all its forms. But this is not all. Public attention never was so completely disengaged from other matters of immediate and distracting interest. The mountains are all levelled, the valleys all filled up, to prepare a highway for the onward march of this question. No coyness, no un-

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faithfulness of ours, no mutual understandings, no party compromises, can retard the discussion of it. It comes up in forms never yet dreamt of. We are driven across it by the most unsuspected causes, and at the most unexpected moments. Statesmen, the more eagerly they fly from it, the more certain they appear to be of meeting it. By the force of some law, potential as the law of gravitation, it is uppermost in the affairs of the three kingdoms, England, Scotland, and Ireland."

Ocean Penny Postage.—We may find, in the constitution of the English race, the first element of the argument, by which it was proposed to prove, that upon England alone devolves the duty of giving the world an Ocean Penny Postage. The English race is the result of a remarkable combination of three remarkable elements, on a remarkable theatre of amalgamation, and at a remarkable time in the world's history; and for the purpose, it would appear, of making, in a new sense, of one blood, and of one language, all nations of men. These elements are the Celtic, Saxon, and Scandinavian, combined on the island of Great Britain, just before the discovery of the New World. Each of these is as essential to the integrity and vital energy of the English race, as any other of the three. Its emigration had commenced to the Western or Eastern World, before this combination, or from either of these elementary races, the condition and prospects of mankind would have differed seriously from those that distinguish the present day. What would a colony of pure Celts, or Saxons, or Danes, have done on the American continent? Would the Celts have launched forth into commercial and manufacturing enterprise, and have set the streams of the new world to the music of machinery? Would not the Saxons have followed their own predilections, and have settled down upon the fertile lands, as mere agriculturists, and left the rivers and intervening ocean scarcely whitened by a yard of canvass, as they did in England, when the Danes surrounded the island with nearly a thousand of her little ships? And would not the Danes have overrun the new continent, as they were wont to overrun the seas; without ever stopping to settle, or tarry longer than to gratify their reckless spirit of adventure, by playing the Nimrod in the wilderness, or by waging perpetual war with the Indians? An answer to these questions may be found in the experience of every elementary race, that has sought to colonise itself on the American continent, or any other foreign land. The French is essentially an elementary race; and it had the first and best chance of colonisation in North America; and this it attempted in the choicest localities on the continent. Some of the best families of France settled on the St. Lawrence, Ohio, and Mississippi. But what has been the result? The *Canadian French*, may be a fair answer. So with regard to Spain. She colonised her best blood in Mexico and Peru; and what came of it, but a listless race, without energy or enterprise? Such, probably, would have been essentially the experience of each of the elements of the English race, had it attempted the colonisation of America. But, combined, they have given to the world a race, not

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only distinguished by the Celtic faculty of cohesion and endurance; by the Saxon faculty of conformity to all climes and conditions of life, and by the hardy Scandinavian or Yankee spirit of adventure and migration, and also by a prodigious faculty of self-propagation, unknown to any other portion of the human family. In evidence of this latter equality, the French savans themselves assert that the population of the United States doubles itself once in twenty-five years; of Great Britain, in forty-four years; of Germany, in seventy-six years; of Holland, in one hundred and six; of Italy, in one hundred and thirty-five; of France, in one hundred and thirty-eight; of Switzerland, in two hundred and twenty-seven; of Portugal, in two hundred and thirty-eight; and of Turkey, in five hundred and fifty-five years. The statistics of population in Asiatic and African countries are too lame to allow a trusty basis of calculation. But we know that there are many nations of men that do not increase at all in population; that there are others gradually wasting, like morning dew, before the rising sun of civilisation. And perhaps we may safely assume, that the aggregate population of all the other nations besides those mentioned above, doubles itself in one thousand years. Then, taking the average increase of all these nations, the population of the globe, exclusive of the English race, would double itself in three hundred and ten years; and if now seven hundred and fifty millions, would be in the year 2157, if the world endures so long, 1,500,000,000. But the English race doubles itself in thirty-five years; and, putting it now at the very low estimate of fifty millions, if it should increase as it has done, it would amount to 21,940,000,000 in 2157; or more than twenty-seven times the present number of the inhabitants of the globe! and more than fourteen times the number of all the rest of the human family three hundred and ten years hence! Can there exist a reasonable doubt, then, of the ultimate prevalence of one blood and one language over the earth? Is it not inevitable, that these sluggish streams and stagnant pools of human vitality, must be absorbed into that gulf-stream of population, which takes its head and impetus in England?

Great Britain is not only the heart in which the blood of this wonderful race is elaborated, but the heart that propels it, by organic pulsations, to the world's extremes. During the ten years ending with 1846, under the pressure of a common necessity, she propelled 745,309 of her children across the Atlantic, to seek a field of labour and life in North America alone;—and 125,778 of these during the last year. And this is only one direction in which she has propelled the blood of the English race, to propagate its kind among the distant tribes of men. America, with its twenty-five millions, of English lineage, language and genius, is but a senior plantation. The whole globe is already sown with the like in kind; and each an evidence of the prodigious fecundity of the stock. Sail the wide oceans over, and you will find one of these plantations striking its vigorous roots deep and broad into the soil, whereon the aborigines are melting away like unsuited exotics. The island-heart of Britain beats on; and its blood acclimates itself to every clime and condition

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of vitality. And now its pulsations are quickened and strengthened by the pressure of a new necessity, which has long been gathering force. Her sea-girt home is too contracted for her landless millions, who are annually increasing in number, and in the relentless importunity for bread, and freer life and labour. And she must let her people go—go by hundreds, where they have before gone by scores—go to all lands, where labour can meet the exigencies of human life. During the last year, the official register numbers 129,851 emigrants, who went out from her on this mission of existence. But what is this number compared with the host that will leave the United Kingdom the present year! If nearly a million have gone to distant lands during the last ten, will not a million more follow them in the next five years? And these will go as their predecessors went, with as strong home affections and love of kindred as ever bound human hearts and habitations together. If any one doubt this, let him stand by and witness the scene that is enacted when an emigrant ship unmoors for the Western World; or let him go to America and try the strength of the home feeling with which the emigrant clings to the remembrance of his native land, and of those he has left behind.

Now, then, it is with these millions of emigrants, and with the millions of their poor kindred left behind, that we have to do, in asking England to give the world an OCEAN PENNY POSTAGE. We will say nothing now of the convenience of Commerce. The merchant can pay a shilling for the business letter he sends or receives across the ocean. But there are millions in the United Kingdom who cannot do this, without pinching their means of subsistence. And there are a million abroad, born in these two islands,—and soon there will be millions of them,—scattered far from the Atlantic sea-board, who can write home scarcely once a-year, at the present rate of postage. Why should England expatriate these necessitous myriads of her children, and then cut them off from all communion with their old homes and their kindred? Why, setting aside the humanity and justice of the measure, the home affections of these millions of emigrants might be a source of revenue to England, with an OCEAN PENNY POSTAGE. But we reserve this department of the subject for future consideration.

Let England apprehend her destiny and duty now, when world-wide measures are requisite for the well-being of mankind. Unless some great physical revolution supervene, to arrest or check the propagation of the English race, in one hundred and forty-five years it must number 800,000,000 souls; outnumbering the present population of the globe! Shall England be the centre, the soul, and seat of moral and commercial legislation of this mighty race, at such an epoch of its history? Then let her establish an OCEAN PENNY POSTAGE *now*. Rowland Hill has stated publicly, that nearly half of the correspondence of the United Kingdom passes through the city of London. Let him expand the Penny Post to the compass of the Ocean, and he may live to say, that half of the entire correspondence of the world passes through England and England's ships

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to all the sea-divided habitations of men. Let the testimonial of England's debt to his beneficent genius be deferred, until the people of every clime, colour, and country, beyond the sea, and the inhabitants of the far off ocean islands, may add a world's tribute of gratitude for an OCEAN PENNY POSTAGE.

London, May 6th, 1847. ELIHU BURRIT.

ECCLESIASTICAL ORGANIZATION.

SEVERAL letters, during the last month, have been received from brethren both in England and Scotland, in reference to the circular from the county of Fife, inserted in our last number. Angry controversy, dogmatical assertions, opprobrious names, such as "popes," "inquisition," &c., when applied to brethren in the Lord, will not be admitted into our pages. Indeed, we feel ashamed of them, come from whom they may. At the same time we shall not object to publish the best articles sent to us on the subject of scriptural organization. The decision as to which should appear, must of course be left to our own judgment.

One brother says, "I was sorry to see that bungling circular in the *Messenger*. I am not aware that the Scripture authorities, the Apostles, warrant any authoritative interference of one church with another." No; nor are we aware of anything of the kind. If, however, the subject is to be discussed, we hope it will be done with candour—not in a partisan spirit, but with a desire to *know the truth*. The Apostles were Christ's lawgivers; if not to the nations, yet to the disciples,—to the church of the living God,—the body of Christ. That they established a tribunal of arbitrators, either for temporal or spiritual things, in this body, we have yet to learn. Such a course must inevitably cause grief and alienation of heart either on one side or the other, and this is not provided for by the Holy Spirit—which Spirit ought and must animate the whole body, before it can arrive to that elevation of principle and character provided for in the gospel, and by which alone it can answer the design for which it has been established in the world.

We conclude, then, that nothing but the pure elevating principles of *love*, of *self-government*, of *self-denial*, and of *self-subjugation*, can ever govern in the body of Christ. The righteousness of the law (perfect love to God and man) is to be fulfilled in us, who walk not after the flesh but after the Spirit. These principles cannot be *coerced;* they cannot be *arbitrated* upon. Neither can their opposites. How, then, is the church to be governed? "By their fruits ye shall know them." How, or by what spirit was Christ and his Apostles governed? The spirit of love; which never at any time

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altered with the circumstances by which they were surrounded. And if any one have not the Spirit of Christ he is none of His. Let us then hold fast the laws and the institutions as so many channels to conduct us into the Spirit.

The following extract, quoted from the *Protestant Unionist*, is worthy of notice:—

"If there be any organization, any tribunal beyond that of a single congregation, in the Christian institution, it is very desirable that we should know as soon as possible, what it is, how it is formed, and what its constitution and laws, that as a people we may adopt it, and without further delay, establish it. If there is any thing in the Apostolic model, which we as a body have heretofore overlooked and neglected; if it be true that we are not yet organized according to that model, it is high time that we were perfecting our organization —our conformity to the standard which we have adopted. But if confederations of congregations for governmental purposes, whether in matters of expediency, faith, or manners, are unauthorized by the New Testament, then we should steadfastly oppose and avoid all such confederations, and all approaches to them. The first question to be settled is, What organisations are commanded or warranted by the Word of the Lord? Without that high authority it is vain that any individuals plead considerations of expediency in favour of their schemes: all such arguments are utterly irrelevant until a "Thus saith the Lord" be produced. The advocates of every scheme of ecclesiastical usurpation, from the papacy down, offer the most plausible arguments from apparent expediency in its favour: but those who are governed by the *Bible alone*, cannot be subject to the jurisdiction of any tribunal, of any counsel, however constituted, until it can produce its authority from God's Word."—Ed.

News from the Churches.

FOREIGN NEWS.

Salem, Marshall county, Mississippi.

Our brethren are on the increase in this part of the world, though we have to encounter almost unexampled persecution. In Tippah county we have six churches, some four or five teachers, and about two hundred and seventy-five members. In Marshall county we have three churches, and about one hundred and fifty members. In Pesoto county, two churches, and about one hundred members; and several churches in Jishamingo county. I would suppose that, in the counties of Lafayette, Ponola, Pontoloe, Itawamby, Chiakasaw, Talahatchy, Choctaw, and Yelobushy, there are about five hundred members.

In Lowndes, Monroe, and Carroll, our cause is prospering. We have there able defenders; and nothing else is wanting in this part of the country, to exhibit a complete triumph for the gospel over the religions of men. J. W. M.

Georgetown, Ky., December 21.

Within the last seventeen days, at the urgent appeal of the brethren, I have been making an effort at Lexington, where we gained, up to last night, thirty-

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one additions—a few of them by letter. It was a most glorious time. The brethren were in good earnest, and made great sacrifices. The inclemency of the weather did not damp their ardour or zeal. They stood up to the work. Brother Church, of Missouri, aged about twenty-four, was with me part of the time, and laboured most successfully. He is worthy of imitation, in every way, by every young preacher in the land. There is no affectation or pride about him, while he is one of the most argumentative and eloquent young men I have ever heard. May the Lord spare and bless him many years to come! Brother Curtis J. Smith assisted us most successfully a part of the time. You know him, and his rare powers in presenting the gospel.

Our aged and venerable brother Creath fell in with us last night, and assisted in some of his thundering and stirring appeals. We gained four, and this morning I came home. The prospects were so fine that brother Creath was induced to remain and preach to-day and at night, and, if consistent with my engagements, to-morrow I shall be with them again. The generosity of the brethren towards me can never be forgotten.

Our friend and valued brother, John Curd, has removed to South Elkhorn, and taken his membership up there. This church, by his instrumentality, aided by his brethren, is becoming a model for the churches around. They have in hand to raise one hundred dollars or more per year, for the purpose of spreading the gospel in destitute places. I pray the Lord that their example may be like fire in stubble among the churches. And, by the way, if you go to England in the spring, would it not be noble in the brethren of the Old Dominion to raise a fund and send brother Henshall with you? May the Lord grant it!

J. T. JOHNSON.

Columbia, Mo., December 31st.

MY evangelical labours, for the year 1846, have just closed. Since the first of January last I have preached in the counties of Marion, Monroe, Warren, Callaway, Boone, Howard, Chariton, Carrol, Jackson, Lafayette, Pettis, and Cooper, Mo.; and Clark, Scott, and Lafayette, Ky. At many of the above places we co-operated with able and distinguished brethren. At many others laboured alone. The result has been the enlistment of one hundred and sixty noble volunteers in the triumphant and rapidly increasing army of the Great King. To God, and not unto men, be all the praise!

S. S. CHURCH.

Marion, Alabama, January 21st.

IN the last ten or twelve weeks brother Graham has had the aid, in preaching and proclaiming of the gospel, of brethren T. Fanning, B. F. Hall, D. G. Ligon, and others. The result of their continued labours was the addition of about twenty persons to the cause of the Ancient Gospel in this town and county.

JOHN R. M'CALL.

New Albany, Ia., January 21st.

SINCE I have been converted from the Roman Catholic church, I have baptized about five hundred persons—twenty-three of that number were convicts in the Indiana Penitentiary at the time they were converted to the Lord. Last week I held a protracted meeting in Louisville, and eight noble souls made the good confession, and five of them were baptized during the meeting. Three are to be baptized Lord's day week. The week before I held a protracted meeting in Moresville, Ia., constituted a church with sixteen members, and since then increased that number to forty-four. Some were added by letter. I had the assistance of brother Navell at the close of the meeting at Moresville.

JOHN E. NOYES.

Mobile, January 15th.

ON Monday, the 11th inst, I immersed an intelligent man, (Dr. Goodlow,) in Marion, Ala. Many fine accessions have been made in Marion recently, through the labours of brethren Fanning, Ligon, and others. W. H. H.

Paris, Mo., December 16th.

Since my last we have had several additions—eight baptized in this church a few days since.

H. THOMAS.

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Oshawa, C. W. December 13th.

We have had some ingathering to the churches within a few miles of this place. The church at Pickering has received some eight or nine, I think, by immersion; and in this place two by immersion, and some five or six by the right hand of fellowship, previously immersed; that in Darlington, some fifteen by immersion, and five or six who had previously been immersed and been members of the Christian Connexion, so called. Among the new converts are some of splendid talents, and they are all of the more intelligent thinking class. I may be permitted to name one or two: In Bomanville (Darlington) there is received among the immersed, brother J. Simpson, a man of great influence, magistrate, &c., and endowed with fine talents, which he is already improving in the best of causes. We reckon much on his zeal, piety, and talents as a public speaker. Another brother, C. Lister, a young man of great promise, is commencing also to occupy a public station. We count the acquisition of these two of great service to the cause. Prospects in all the above-named places are still very flattering for more converts. We do not count by the hundred or thousand, as you do down South or up West, but all the ground we get we keep. The brethren in Darlington receive a powerful (if low slang is powerful) opposition from the Congregational minister at Bowmanville, and the result is, he has lost several of his best members, who have been immersed, and almost totally broken up his flock. Brother Lister was one of his deacons. J. Ash.

Mount Eden, Ky., January 8th.

In company with brethren W. G. Sweeney and P. H. Morse, we added one hundred and thirty-five to the army of the faithful, in the counties of Anderson, Mercer, Washington, Boyle, Marion, and Green, last year. L. Marrett.

Boon County, Missouri, December 16th.

* * * * * * * * * I also spoke to an attentive audience in the Methodist meeting-house in Brunswick. On the last day of November I closed a very interesting meeting in Fayette, where I had been labouring for several days. There were five additions. One Methodist sister went into the water singing, and came out rejoicing. One other who was immersed was an intelligent sister from Virginia. Brother Allen Wright had added seven others to the congregation a short time previous. A short time since we had two additions in Columbia. T. M. Allen.

Martinsburgh, Knox county, Ohio, December, 26th.

At a meeting held in the Denis Church, near Bladensburgh, seven persons came forward, confessed their faith in a crucified Saviour, and were immersed into his name. N. Ross.

Centreville, Ky., November 17th.

We have closed a five day's meeting at Republican, near Lexington. Nineteen confessed the Lord and Saviour in order to baptism for remission of sins. The Lord be praise! In the four weeks past, I have witnessed the confession of one hundred and three persons. J. A. Gano.

Hamersville, November 15th.

I have just returned from Felicity, where we had an interesting meeting. I had the pleasure of immersing three individuals into the death of the Lord Jesus. Two of them were students of sister Goodrich's school. W. S. P.

HOME NEWS.

Auckland, New Zealand, November 30th.

Beloved brother Wallis.—Favour and peace be to you from God our Father and the Lord Jesus Christ. Although a stranger to you in the flesh, yet having been born into the same kingdom with you, and holding the one Lord, one faith, and one baptism, I feel assured you will be glad to hear of the

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extension of the Lord's kingdom. Since brother Jackson wrote last, we have had two added to the church on making the good confession and yielding to the Lord's commands. We are yet but few in number, but are determined to persevere in the strength of the Lord. "The truth is mighty and will prevail."

In the bright hope of the Gospel, J. BARTON.

[Brother George Taylor, late of Halifax, has removed to Auckland, and is now a store or shopkeeper, in this metroplis.—ED.]

West Caulder, May 17th, 1847.

THERE is a small congregation of disciples who, for two years past, have met in this place reguarly every first day of the week, to observe the positive institutions of the Lord. We have unitedly sent our mite towards paying the expenses of brother Campbell's visit to this country. A. MUIR.

DURING the last month, one has been immersed into Jesus at Huddersfield; one at Brighton; one at Bulwell; three at Nottingham; and two Baptists have joined the brethren at Carlton.—ED.

SOME of our brethren desire clearly to understand, whether the fund raised, or now raising, by individuals and congregations, for defraying the expenses of brother Campbell and his associates' visit to England, is to embrace the local as well as the general expenses. That is to say, Would the expense of taking a room, advertising, &c., &c., for lectures and proclamations of the gospel in any given place, have to be paid by the congregation in that place, or would they be defrayed from the general fund?

The contributions already made, are understood by the donors to be appropriated to defray the expense of the passage across the Atlantic—travelling in England—hiring rooms in large towns where there is at present no congregation to do it—or where they are so poor that it is impossible for them to do it either for themselves or the public. Also, proper maintenance, and all other comforts necessary for the health and well-being of our brethren, while they are amongst us, will be paid for out of this fund. Let all remember that the strong in the kingdom of Christ are to help the weak, and it is immutably fixed that they who sow sparingly shall reap sparingly, both in this world and the next.—ED.

Poetry.

THE LAW OF LOVE.

POUR forth the oil—pour boldly forth;
It will not fail *until*
Thou failest vessels to provide,
Which it may largely fill.

But, soon as such are found no more,
Though flowing broad and free
Till then, and nourished from on high,
It straightway staunched will be.

Dig channels for the streams of love,
Where they may broadly run;
For LOVE has ever-flowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very founts of love for thee
Will soon be parch'd and dried.

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For we must share if we would keep
That good thing from above—
Ceasing to give we cease to have:
Such is the law of love.

*** The above beautiful and descriptive lines, very forcibly illustrate a principle which lies at the very foundation of that religion which our Lord exemplified in his conduct and enforced by his precepts when he was upon the earth, and which will always continue to be a true characteristic of Christianity under whatever name it may be exhibited.

The reader will not fail to be reminded of the beautiful but simple record of the miracle of the widow and her cruse of oil—2 Kings iv. 6: "And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel; and he said unto her, There is not a vessel more. And the oil was stayed."

The way to receive a blessing must be in keeping the hand open.

THE THREE ANGELS.—A VISION.

BY J. C. PRINCE.

In the shadow of slumber as dreaming I lay,
While the skies kindled up at the coming of day,
Three Angels, with pinions of splendour unfurled,
Came down with the softness of light on the world.
Grace, glory, and gentleness compass'd them round,
And their voices came forth with mellifluous sound
As they uttered sweet words, heard and echoed above,
And departed on God-given missions of love.
From nation to nation one wandered afar,
And the tumult, the broil, the delirium of War,
The music that mocked the last struggle of life,
The trumpet that wailed through the pauses of strife,
The sod-staining revel, the cloud-cleaving roar,
Were awed into silence to waken no more;—
The death-dealing bolts of the cannon was stayed,
The soldier flung from him the blood-reeking blade,
The plume was uncared for, the helmet unworn,
The laurel was withered, the banner was torn,
The gorgeous delusion of warfare was past,
And the spirit of brotherhood triumphed at last!
Then Science arose from his thraldom, and stole
From the keeping of nature new gifts for the soul;
Then valorous Enterprise waved his proud hand,
And might and magnificence covered the land;
Then Commerce, from bonds of oppression set free,
Linked country to country, and sea unto sea;
Then Art, with a dream-like devotion, refined
Into beauty and purity, matter and mind;
Then Knowledge let loose all her treasures, and found
Goodly seed springing up in the stoniest ground;
Power, Plenty, Intelligence, prospered amain,
Secure of a placid and permanent reign;
While the Poet, a prophet, a teacher in song,
Sang hymns of rejoicing to gladden the throng;—
And well might such multiform blessings have birth,
For the angel of peace had re-hallowed the earth!
Another dear visitant, sweetly sublime,
Went forth as a pleader for error and crime;
In the palace she tempered the soul of the king,
While his heart opened out at touch of her wing;
In the senate she governed with eloquent awe,—

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She swayed in the council, she lived in the law ;
In the prison, mid apathy, terror, and gloom,
To the wretch who lay waiting the word of his doom
She whispered of hope, breathed a calm o'er his fears,
Till his eyes overflowed with the blessing of tears,—
Till his spirit shook off the sad slough of despair,
And his lips were inspired with the fervour of prayer.
By the side of grave justice she took her proud stand,
And touched the dread scales with so lenient a hand
That the guilty, o'erburdened with gladness, withdrew
To a life of repentance, and usefulness too,—
To a life which atoned to the world for the past,
And cancelled their records of sinning at last.
Then the axe of the headsman lay rotting with rust,
And the halter and gallows were mouldering to dust.
Then those legalized slaughters, which reddened the sod
With a sacrifice foul and offensive to God,
Being hideous and useless, went down to decay,
For the angel of mercy had willed them away !
That Peace had accomplished, *this* Mercy had done,
But a great moral conquest had yet to be won,
And the third of these Angels came down to reclaim
A multitude steeped in sin, squalor and shame.
Mid the children of penury, passion, and toil,
The town-fettered craftsmen, the sons of the soil ;
Mid the bye-ways of life, pestilential and cold,
Mid the haunts where the draughts of destruction were sold ;
Mid the hovels whose hearthstones were cheerless and bare ;
Mid the ravings of frenzy, the tears of despair ;
Mid fathers that clung to the thraldom of sin,
Mid mothers that revelled in lewdness and din,
Mid children, poor aliens to comfort and rest,
Who learned a dread vice as they hung at the breast,
Mid the lowly who made their sad destiny worse,
Mid the gifted who writhed in the coils of the curse—
The Angel walked forth, clothed in goodness and grace,
And the demon of drunkenness fled from her face !
But, inspired by her presence, the gifted looked up—
The lowly threw down the insidious cup,
The father grew blest in the love of his child,
The mother cast from her all things that defiled,
While her offspring grew docile, and happy and wise,
And beheld their own joy in affectionate eyes ;
The dwelling, though poor, became quiet and clean,
And harmony reigned where disorder had been,
Home pleasures, home treasures, home duties, home rest,
Were found to be holiest, calmest, and best,
The craftsman in bearing grew sober and trim,
The peasant rejoiced in a sturdier limb,
The tongues of the timid found words to declaim
'Gainst the ills that oppressed them with sorrow and shame.
And a mission of Brothers, age, manhood, and youth,
Went out to instil the new essence of truth ;
The Orator caught a new theme for his speech,
The Pastor grew glad the new doctrine to teach,
And the Peot, who stood in the van of the throng,
Found his spirit expanding with loftier song :—
And well might his thoughts to new triumphs aspire,
For the Angel of Temperance kindled his fire !
Then the voice of the multitudes burst into glee,
Like the swell and the shout of the turbulent sea : —
'Peace, Mercy, and Temperance ?' Earth seemed to cry—
'Peace, Mercy, and Temperance !' echoed the Sky ;

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And I started from sleep with a bound and a scream,
Overawed by the splendour and power of my dream!
Disdain not the night vision's mystical lore,
'For coming events cast their shadows before?'
And the Angels *are* coming broad-winged on the wind,
And the pinions of Freedom press closely behind!
Give them welcome, my brothers, and in that glad hour
Hold them fast till they bless you, for such is their power.

TRACTS FOR THE PEOPLE.

A CONSIDERABLE number of the brethren have promptly replied to brother Hudston's circular respecting the issue of Tracts for the People. Some of them think it desirable that they come out oftener than once a month. This our brother could accomplish if the orders would warrant the attempt. The eight pages intended for the July number will be divided into two four page Tracts, so that double number will be furnished for the same price. And we have no doubt, if the brethren would give encouragement, but that another eight pages of the same *Messenger* might be so divided. This would place them in possession of four assorted Tracts at the low charge of one shilling and sixpence per hundred—and those brethren who are anxious to commence their weekly visits on the loan principle, would be enabled to do so. There are a number of brethren who could readily furnish suitable matter for four pages each month. Short, pithy, and to the point, is what is wanted. Will such brethren add to their faith courage, and make the attempt? Much good has been accomplished by the publication of the *Messenger*. Many thanksgivings have ascended to God on that account. And a series of Tracts shall not be issued and circulated among the people in vain. We recommend all our young people to contribute and exert themselves in this work of faith and labour of love. They may be made specially useful.

We here subjoin a few extracts from communications received by brother Hudston, which will show we are not alone on this subject:—

"MOLLINGTON, MAY 8TH.—I have your Circular, and will with pleasure take the first opportunity of laying it before the brethren in Mollington. The charges are remarkably low, and the opportunity of extending the knowledge of truth by visitors that may gain admittance to every fire side, without being deemed intruders, should not be lost. P. STEPHEN."

"MAY 12TH.—I will be obliged by your forwarding me, in next month's parcel of *Messengers* for Mollington, 100 Tracts, No. I. P. S."

"LIVERPOOL, MAY 11TH.—I was duly favoured with your Circular and Prospectus, both of which I read to the church last Lord's day. I proposed that a fund should be raised for tract-distribution; and a number of brethren gave in their names as ready to engage in the work. I was entrusted by them to give an order for 100 to commence with, which you will please furnis. lingly. If you would wish six months' subscription in advance, I am quite sure it will . . t. The only difficulty with us seems to be the want of variety to commence with, as not longer than a week should intervene in changing them for others. For my own part I do not think you should wait for the Tracts to appear in the *Messenger*, if it is possible to send them forth in quicker succession. I have no doubt your orders, in the long run, would be larger if this could be effected. * * * * * * It will be necessary to do something to follow up brother Campbell's labours in this country, and I think the distribution of Tracts should form one great feature of the efforts we may put forth." G. T. TICKLE.

"MOREE, DUNGANNON, MAY 13TH.—I received your letter respecting the Tracts for the People, and, as requested, did last Lord's day communicate your proposal to the church. We regard the enterprise very favourably. In many ways the press can be made the disseminator of knowledge, but in none of these is it so proud an ally of the evangelist as in the multiplication of popular Tracts. A short Tract may win readers when a long treatise would dismay. Your proposal, then, promises usefulness, and deserves encouragement, which we hope will be extended to it by all the churches. We will direct our bookseller to order 100 from London with the June *Messengers*, and if we find it necessary we shall be happy to increase our order hereafter. J. K. TENER."

The same sentiments are expressed at every place from whence communications have been received. Brother Hudston has every encouragement to go forward in this work, nor shall we fail to lay a help in hand to this matter.—ED.

H. HUDSTON, PRINTER, BOROUGH OFFICES, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. VII. JULY, 1847. Vol. III.

EVANGELICAL ALLIANCE.—No. III.

If we have not spoken fully, we have spoken freely, on the proposed basis of the Evangelical Alliance, so far as we have descanted upon the propositions already considered. We feel great respect for the enlightened judgment of well educated Christian men, acting in concert in some grand scheme of Christian benevolence. I am happy to add that no convention that has met since the Protestant Reformation has had so strong a hold upon my affections and esteem as the late great meeting in London, called the Evangelical Alliance. Still, having learned from the Great Teacher not to call any man on earth *Master* or *Father* in the faith, but to prove all things, according to the measure of my ability, by the guidance of Apostles and Prophets; and regarding them as an assembly of fallible and erring fellow mortals, like myself, I must examine and weigh their decisions as though they were the decisions of a single individual.

We have seen in the greatest and wisest of men an end of all human perfection, and therefore we are not dangerously predisposed to a too hasty adoption of, or acquiescence in, the measures and prescriptions of ecclesiastical courts, or of great national or state conventions. After all that has been said of their united wisdom, it is generally but the wisdom of one, two, or three men: for in the greatest conventions that ever sat, there are but two or three master spirits whose paramount authority seems to settle every thing. There is, indeed, but seldom a triumvirate authority in the most famous decisions of synods and councils, whether provincial or œcumenical. In all deliberate ecclesiastical bodies there seems to me an irresistible tendency to popery. It is so in almost all commercial, civil, and religious institutions. All forms of civil government tend to absolute monarchy, as well as all forms of ecclesiastical polity, to Papal supremacy. From the directory of a bank corporation up to an imperial court or a universal council, there appears a

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most singular subserviency to some one great master mind. In the court of Egypt there was a Joseph—in that of Babylon, a Daniel—in that of David, an Ahitophel—in that of France, a Talleyrand—in that of England, a Castlereagh—and in the cabinet of Washington, an Alexander Hamilton. Other great spirits were as essential to these only as units, and tens, and hundreds, are to thousands.

Still, in all matters of merely human policy or expediency, there is more safety in following the decisions of a multitude of counsellors than in following those of a few. But in all matters of faith or of divine authority, it is not so. In matters of this sort I would take Noah against a hundred millions, or Paul against the Roman Empire. Were all the Rabbis of the present century to form one general assembly, and to hold ten times as many sessions as did the celebrated Council of Trent, they could not add a new article to our creed, nor a new precept to the ten commandments.

We want new and better systems of philology, and not of theology. God is the author of one book. Every thing spoken by him in that book, or by his authority, is infallible. The human race cannot add to it one new idea worth one hour's discussion. We only need a better system of interpretation, or translation. Schools of learning are better than ecclesiastical councils in all works of interpretation. In this respect only are the decisions of our Evangelical Alliance now to be considered. They did not meet as an authoritative council—as a church court; but as a voluntary assembly to consult on the best ways and means of co-operating in the furtherance of Protestantism against the formidable advances of Roman Catholicism.

But for this purpose there must be a *basis* of union, communion, and co-operation. Now in ascertaining this basis, there was an occasion for conference and agreement as to fundamental principles. But what are these principles? Are they human or divine? Divine they ought, and must be, to secure authority and acquiescence. They are, therefore, in the Bible. Why not, then, have taken THE WORD itself rather than the interpretation of it! Because, it is alleged, that it is capable of misinterpretation. Had it not been often misinterpreted, they would doubtless have taken the Book without private interpretation. They, then, presume to give such an interpretation of it as will secure them from ineligible co-operants.

But can they secure their interpretations or propositions against misrepresentation? This they may desire; but I fear have not achieved, and cannot achieve. One point, however, is gained. It is assumed and implied in this great movement that the foundation of all errors and divisions among Christians is misconstruction or misinterpretation of a book which they all admit to be of divine and paramount authority. And whence arises this misinterpretation? Is the Spirit of God at fault, or man himself at fault? Certainly the fault is chargeable upon man, and not upon the Author of the volume. Then the heart is involved in the matter, and not the

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understanding merely, So the Great Teacher has decided—"Men love darkness rather than light because their deeds are evil."

But our present business is with the interpretations or propositions submitted by the Evangelical Alliance as their basis of union and co-operation. Four propositions have been examined. Five yet remain to be examined. The fifth will suffice for the present. It is in the words following:—

"*The justification of the sinner by faith alone.*"

The interpretations of sacred scripture on the subject of a sinner's justification before God, entertained by this Alliance, is, then, that God *justifies a sinner by faith alone.* This is the essence of the gospel, or the essential doctrine of the Bible, according to the philology of the Evangelical Alliance. It is perspicuous, definite, and brief, and therefore free from ambiguity. But is there any identical or even similar proposition in the Christian Scriptures? Not one. It is therefore a philological deduction—an interpretation of some one passage, or of several passages. We have sundry declarations of Scripture upon this subject. We shall, therefore, collate them as the premises from which this conclusion or doctrine is deduced:—

1. "By his knowledge" (or *by the knowledge of him*) "my righteous servant shall justify many." Isaiah liii. 11.
2. "The *just shall live* by faith." Hab. ii. 4.
3. "All that *believe are justified* from all things." Acts xiii. 39.
4. "Being justified freely *by his grace.*" Rom. iii. 24.
5. "Being now justified *by his blood.*" Rom. v. 9.
6. "You are justified *in the name* of the Lord Jesus." 1 Cor. vi. 11.
7. "You see that *by works* a man is justified, and not by faith only." James ii. 24.

Such are the causes, reasons, or instruments of a sinner's justification, assigned by Prophets and Apostles. Why, then, in the name, or by the authority of philology, give a new proposition, or a proposition different from any and every one of these? To say that the just shall live by faith, is the breadth of the heavens different from saying the just shall live by faith *alone.* A man lives by breathing; but who but a simpleton would thence infer that a man lives by breathing alone!

But the proposition of the Alliance in the form of its enunciation amounts to a literal contradiction of an apostolic proposition.

The Alliance says, "*A man is justified by faith alone.*"

James says, "A man is justified by works, and not by faith only." Is not the predicate "*by faith alone,*" and the predicate "*not by faith only,*" literally a contradiction? The Apostle James, then, and the Alliance are clearly at issue.

When, then, the Divine Oracles assign evangelical justification to six distinct causes, why should the Alliance choose to assign it to one only, and that one so ambiguously expressed as in its simple form, to amount to a flat contradiction! I presume they rely much upon such sayings as these: "By the deeds of the law shall no flesh be justified in his sight"—"Knowing that a man is not justified by

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the deeds of the law"—"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith; for before *faith* came," (i.e. before Christ came,) "we were kept under the law," &c. But, as before said, a man's being justified by faith without circumcision or by any legal observance whatsoever, is very different from saying that a man is "justified by faith *only*," or "by faith *alone*." I still ask why, according to all the laws of philological interpretation—six causes—such as, 1. the *grace* of God—2. the *blood* of Christ—3. the *name* of Christ—4. *knowledge*—5. *faith*, and 6. *works*—should be compressed or resolved into *faith alone?* Are *grace, blood, name, knowledge, faith, works*, logically or philologically equal to faith alone!!

If they had said the moving or *original* cause of a sinner's justification is the favour of God—the *meritorious* or procuring cause, the *blood* of Christ—the *instrumental causes*, the application of the *name* of the Lord, the *knowledge* of Christ's person, office, and character—*faith* in him, and obedience to him, are the reasons that justify God in justifying a sinner—they would have spoken incomparably more in harmony with the Holy Spirit than they have done. For my own part, I believe that evangelical justification implies all these six causes. Justification flows *from* the pure favour of God—*through* the blood of Christ—in *virtue* of the name or dignity of the Lord Jesus—*apprehended* through the revelation of the gospel *received by faith* and *operating* in obedience to every divine precept.

But the Alliance, mindful of Pelagian, Arminian, and Jewish errors, thought only of eschewing them; and thus, in avoiding one error, falls into another. Sundry commentators have fallen into the same hallucination. Because the Jews, as a people, rejected the gospel and adhered to the works of their own law against faith in Christ, and the practical acknowledgment of his divine mission, they place their mere notion of faith against every thing else, so far as justification is concerned; and thus virtually, without intending it, give it the same place in the minds of their admirers as the works of the law held in the minds of the Jew. Multitudes of professors in these schools of extreme orthodoxy, rely as much upon their "faith alone" theory for their personal justification as ever did Jew, Pelagian, or Arminian, upon his works of law or his works of gospel.

There is just as much Pelagianism in making "faith alone" a ground of justification, as their is in making works of law or works of gospel a ground of justification. Jesus Christ says, "He that believeth and is baptized shall be saved." He does not say, "He that is baptized shall be saved,' nor 'He that believeth only shall be saved;" but "He that believeth and is baptized shall be saved.' Now may we not speak as the Lord spoke, without incurring the condemnation of God or the reprobation of man; and, without fear of excommunication, say with an Apostle, that, "as the body without the spirit is dead, so faith without works is dead also!"

A. CAMPBELL.

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CHRISTIAN PERFECTION.

In a review of Condorcet, written some time ago, we promised as a sequel an article on Christian Perfection. That promise must now be fulfilled. The great question has generally being most inadequately treated, and by consequence has led to strange and monstrous results. One class has contended for a kind of angelic or sinless perfection attainable in the present state, through mighty faith and austere self denial. Another class, frightened by this phantom, has rushed headlong to the equally absurd conclusion, that no kind of perfection can be realized in this mortal state and fleeting dispensation. The subject has been violently torn from its connexions and of necessity has appeared unshapely and repulsive. It will be our object to shew that perfection does not rush into the soul in its period of lofty extacy like the flash of electric fire—but that it runs like a thread of gold through the entire web of Christian existence, present and future, growing more lucid in the stages of the heavenward journey, until at last it glows and sparkles with inconceivable splendour.

That our natural state is one of guilt and wretchedness, requires little proving. The witnesses await our summons, and are ready to give their evidence in clear, distinct, though melancholy voices. The unerring pencil of Inspiration has furnished us with a moral painting of the course of nature, most appalling in its fierce lights and in its dreadful shades. The history of the world, written in crimson characters, bears testimony to the corruption of humanity. The voice of consciousness in the inner man deeply declares the fidelity of that portrait which stretches on the canvass of sacred and of profane history. Inspiration, history, and conscience, are united in testifying the ruin and helplessness of man.

It is true that the reasoner who would linger among heathen ethics, can make a strong appeal. He can find among the condemned many bright specimens of chastity, self-denial, honour, and rectitude. He can lead us into valleys of secluded life where virtues and charities glow like violets in the shade. Or, lift us upon higher ground, whence we may behold public deeds of wide philanthropy, and lofty heroism, flaming from the mountain tops and gilding the summits of human destiny.

We might inquire, how much the men of natural elevation have been endebted to the reflex light of Christianity shining over them? But this is not necessary. We are quite ready to admit that humanity, even in ruins, is a grand spectacle. The fallen columns and broken friezes, evince the ancient glory of the temple. And the flowers which bloomed in paradise are not all withered. If we would see human guilt and ruin in its true light, we simply have to enquire, Until Christianity is heartily received in its entireness, where do we find spirituality of mind? Here the brightest of earthly characters are lost in shade. Alienation from God is revealed. The principle of life is wanting. The grand motive which gives consecration and permanence, dwells not in the soul as a constraining power. Con-

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stitutional virtues springing from natural impulse, are fragile flowers, easily soiled and trodden down in the extremities of passion and struggles of life. Holiness is the immortal plant which can only flourish in renovated soil. Watered by that river of life which issues from the throne of God, it aspires heavenward, gathering strength, majesty, and beauty, by those very storms which threaten its destruction. With these preliminary remarks we hasten to our subject.

Perfection, as unfolded in the Oracles of God, comprises three great onward stages, which may be denominated thus:—

1st. Perfection of state or condition.

2nd. Perfection of character.

3rd. Consummation of both the preceding in glorified existence.

Well grounded pardon—advancing sanctification—and future glory—are the three living elements which constitute the composite subject under consideration.

Let us now, in due order, devote some attention both to the processes and the results.

I.—PERFECTION OF STATE.

1. The missionaries of heaven went forth into the world proclaiming a crucified, risen, and glorified Redeemer. Slain as a sacrifice and raised again by the mighty power of God. Pardon was proclaimed through his blood, and immortality through his resurrection. God manifest in flesh, bleeding as a sin offering, and rising victorious from the darkness and silence of the grave, to redeem and immortalise a guilty and miserable race. This was the marvellous testimony sounded through the Roman empire by men who constrained all the energies of creation to bear evidence to the divinity of their mission. A present God willing to justify the vile and ungodly, and inspire with a blooming hope the lost and despairing! No wonder that this message of infinite love, authenticated by such grand supernatural and moral seals ran like lightning through the nations. It was the sound of a trumpet by night stirring the stagnating blood of men, and quickening the pulsation of society. The consolidated structure of Paganism, too mighty to have been either raised or destroyed by mere human power, gradually crumbled for a time and at last fell with a crash. Its sunless temples were shattered, and the fires extinguished upon its unholy altars.

2. All who believed in Christ and him crucified, were solemnly called upon to be baptized for the remission of their sins and the gift of the Holy Spirit. Faith produced contrition, or repentance; and repentance was embodied in reformation. In the first act of reformation, in the beginning of a new life, God met each sincere believer with the assurance of his pardoning love, and the indwelling of his life-giving Spirit.

3. In human courts, the ordinary course of justice is well known. After a severe investigation of allegations, the innocent are honourably released from suspicion and thraldom. The guilty, by corresponding necessity, receive condemnation and punishment. Blessed be the most high God for that marvellous scene which transpired

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before his high, tribunal. All were found guilty, and all sentenced. But while awaiting in the gloom of despair for execution, the awful silence was broken by the joyous sound of a free pardon in which all might participate.

4. But the justification of God is somewhat richer than simple pardon. In peculiar cases, where mercy may prevail against judgment without dishonour to the majesty of law, the chief magistrate of an empire will sometimes pardon a criminal who has been justly condemned. But though he can pardon, he cannot justify. The punishment is remitted, but the guilt remains. The pardoned individual can only secure the confidence of the judicial authorities, and of general society, by a long after course of humiliation. But God can justify when he gives pardon. He takes away the guilt as well as the punishment. The justified man can at once have full communion with all the holy, and enduring fellowship with God. By the new and living way, he may rise towards that most holy place where his elder brother stands, where angels veil their faces with their wings—the innermost sanctuary of absolute truth and unsullied purity. For who dare arrest him in his flight or bar his access? What being in highest heaven or deepest hell can breathe an accusation against him whom God has justified—for whom Christ died, rose again, and stands in the presence of God—in whom the eternal Spirit bears testimony with his own spirit that he is reconciled and saved? He has been washed in the purple flood, initiated into the mystery of love, and born into the commonwealth of heaven.

5. This is surely a perfect state when contrasted with the old one. There has been a radical revolution in the inward man,—a searching renovation of the spirit,—a new birth in human nature. We behold a number of these new created children convened for solemn worship around the table of the Lord. While their eyes and hearts are directed heavenward, the following confession ascends to the golden altar—Great God! thy benediction is precious. Formerly we wandered over the earth like unclean and wicked demons. We feared thee with slavish and tormenting fear, because the black cloud of our transgressions hid from us the light of thy countenance. We feared death as thy terrible minister, and all the passages to the grave were thronged with furies, with shapes of wrath, and messengers of woe. Creation was to us a dungeon, where we sometimes had the sullen despair of the condemned, and sometimes the boisterous unearthly merriment of madmen in their chains. But, now, we can look upward to thy throne with reverential adoring joy, and call thee our reconciled Father. The fear of death is banished, the gates of eternal life are flung wide open, from which streams of light and floating melodies of bliss come forth. The well grounded assurance of divine pardon, the rapture of hope, the consolation of thy witnessing Spirit, all conspire in giving to us joy unspeakable and full of glory.

6. It may here be remarked, that in this state there can be no degrees or gradations. In the case of each obedient believer, justi-

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fication is perfect and entire. Whatever diversity there may be of mental power or spiritual tendency, yet all are equally perfect in the first stage of the heavenward journey. When the great Apostle of the Gentiles writes to the Philippians, he stands on this basis. We have been reconciled to God by the death of his Son; translated from darkness to light: we have been purified by the blood of the Son and justified by the grace of the Father. Let as many of us as are thus perfect, strive together to drink deeper into the divine life, and grow more resplendent in the beauty of holiness. Let us all have one will, one purpose, in the godlike resolution, to have increasing fellowship with the sufferings of Christ, and to come more fully under the power of his resurrection. In pressing onward towards perfection of character, let the highest stage, the sublime consummation, operate as an influential motive. Look forward to the revelation of the Lord in imperial splendour, whose transforming energy will crown you with life, and exalt you in immortal beauty. Such is the spirit of the Apostles exhortation. Verily, he exemplified his own precepts. For when standing on the verge of the invisible world, ready to seal with his blood his devotion to the holiest cause, he exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of glory, which the Lord, the righteous Judge, will give unto me on that day, and not to me only, but to all them who love his appearing." To such a serene and lofty spirit martyrdom had no terrors. The arms of the Mighty were beneath him.

II.—PERFECTION OF CHARACTER.

1. Christianity proposes as its cardinal design to restore the image of God in human nature. Guilt is cancelled at once, and pardon sealed on submission, that the deep fountains of emotion may come into play. It is the object of the great Father to awaken love; that love as it grows intense may produce resemblance. The redeemed children are to be gradually transformed into the likeness of their divine Father. Surely this is a destiny of the most transcendent and inspiring nature.

2. The kingdom of heaven suffers violence, and the violent take it by force. As the entrance requires holy earnestness, and collected power and concentration of will, so continuance in the kingdom depends upon the same conditions. The congregation of God is a beleaguered city, for Jesus is now ruling in the midst of his enemies; and he who will not fight in defence of the city of God, must be driven beyond the bulwarks.

3. The lust of the flesh, the lust of the eyes, and the pride of life, the pleasures, honours, and glories of the present world, press upon us so powerfully, that a realising faith is demanded. Watchfulness, profound humility, solitary meditation, fervent persevering prayer, and rigid self denial, are all imperiously necessary. A sublime victorious faith must lift us into the invisible empire; a living triumphant hope must burn with bright and steady radiance. Only in this way can we advance in the life of God.

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4. Character is to be formed, and it can only be formed in trial. The Anchorets and Solitaires of the ancient day, were vain and morbid dreamers. It was monstrous to imagine that perfection could be attained in the solitude of the twilight cave or the glooms of the untrodden forest. It was cowardly retreat from the great battle of life. We are surrounded by stern realities of evil which must be grappled with and resisted. And it is only in this heat and dust of conflict, that energy of character is realized. There is a race to be run on flinty ground, a battle to be fought with powerful enemies, a pilgrimage to be performed through deserts and gorges of darkness and peril. But the crown of life for which we run or fight is not a laurel of perishing flowers, but a diadem of immortal radiance. The city we seek in our pilgrimage is not a corruptible one built with hands, but a city prepared by God incorruptible and unfading. Never will it echo the tramp of the war horse, have its foliage scorched by fire or its rivers polluted with blood. No withering blast will ever sweep over the bloom of the paradise of God for his eternal smile is resting over it in love.

5. The perfection of character admits of degrees. Children are expected to attain the vigour of young men, ardent in faith and hope; and young men to strive after the maturity and ripeness of perfect manhood. Some die almost as soon as they are born. Others continue children all their days. Some attain the condition of youthful vigour, and a few become fathers with the mellowness of years. Alas! that any should have to be saved as it were by fire, when they might have an abundant entrance into the everlasting kingdom. Triumphant as the stately vessel which majestically rides into the harbour with favourable wind and a clement sky.

6. What correspondence could there be between an impure, passionate, disorderly spirit, and a glorified spiritual body? Our moral perceptions are outraged when we attempt to conceive such a union. Let it be solemnly borne in mind that by the frames of spirits and habits of life which we cultivate day by day, we are creating and consolidating character for eternity. We are shaping our destiny for ever. As the tree falls so it will lie, and so it will rise. The characters we are now forming we shall carry with us into the unseen world, and stand with them in the presence of God. We have often been pained by the language of those who would have heaven without holiness. They tell us that if they can only get within the gates, all will be right! Such gross language arises from ignorance concerning the necessary connexion between purification and happiness. Could we conceive for a moment, of an unholy spirit admitted to the presence of God, and the society of the blessed —would such an one be happy? Nay! his hell would be within his own heart. Darkness would be over him even amid the light of unveiled divinity. The palms of victory would appear like the waving of funeral drapery. The fountains of living water, and the golden harps, would only give tones of discord to his tortured ear. All things bright and fair would be discoloured by the hues of his own soul. The shout of loud voices ascribing glory to him who washed

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from sin by his precious blood, would be insufferable agony. In fine, the palace of the Great King would be a place of punishment profound in blackness of woe, or burning with penal fires.

7. Behold, then, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he appears, we shall be like him, for we shall see him as he is. Every man that hath this hope in him purifieth himself even as Christ is pure. It is a hope so bright and searching, so solemn and overwhelming, so awakening and impulsive, that it cannot dwell in the soul without purifying power. We are constrained to aspire after the spiritual likeness of him who set us an example that we should follow in his steps. He endured the cross, despising the shame, and we must not refuse to follow.

III.—COMPLETION OF THE PRECEDING IN GLORIFIED EXISTENCE.

1. Our Lord was glorified on the auspicious day of Pentecost, and the Holy Spirit descended in plenitude of operation that the disciples on earth might share in the triumph of their Master in heaven. It was a grand coronation day, crowded with solemnities of joy and splendour. It gave unity and significance to the history of the past, whilst it illuminated with refulgent hope the advancing ages of the endless future.

2. There is a promise, that those who overcome shall sit down with Christ on his throne, even as he overcame and sat down on the throne of the Father. If we suffer with him we shall reign with him. We are the citizens of heaven, looking for the Lord Jesus Christ, who shall change our vile or humble bodies and fashion them like unto his own glorious body, according to that mighty working by which he is able to subdue all things unto himself. Our life is concealed with Christ in God, and when he who is our life shall appear, then shall we also appear with him in glory.

3. The Apostles were not promulging fables or legends, but truth and reality, sublime and overwhelmning, when they made known his power and coming. On the holy mountain, bathed and blessed in the sunlight of God, they had a gleam of that celestial beauty in which the Lord will be revealed. They beheld the uncreate lustre of divinity shine from his beloved face, and heard the majestic voice which sealed his august claims. Thereby the word of prophecy was confirmed and rendered more sure. It was manifest that he was the mighty King of whom all the prophets had spoken, whose imperial power would be fully revealed at the restitution of all things.

4. In a moment, in the twinkling of an eye, we shall be changed. The corruptible will put on incorruption, and the mortal put on immortality. The dead shall not precede the living, nor the living anticipate the dead—but the same life-creating voice and presence

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will instantaneously raise and glorify the dead,—inspire and transform the living.

5. Creation groans and travels in pain, waiting for the adoption, namely, the redemption of the body. According to this astonishing personification, nature seems to be lifting a complaining voice to the throne of God against the oppression and pollution of man. Yearning for the period when the primal curse will be repealed, and her ancient loveliness revealed. When all the thrones of despotism—all the altars of superstition—all the temples of mammon—all the slaughter houses of Moloch will suddenly sink in darkness. At the manifestation of the sons of God, when they enter into their glorious liberty, the grand jubilee of creation arrives. The inheritance is renovated when the heirs are ready for possession. This gives significancy to the language of welcome, "Come ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world." When its deep foundations were laid, and the expanse spread abroad. When the stars of the morning sang together, and all the sons of God shouted for joy, it was marked out as the final resting place of righteousness and righteous people.

6. The ancient hope has been obscured by men looking to death in the room of looking to life. We must look beyond the glooms of the sepulchre, over that chasm of being to the illuminated city on the other side. Death separates and divides, but the gospel hope, when realized, will be a thing of unity and unbroken fellowship. It will bring all the people of God into their inheritance at one period. Sacerdotalism and regality will then be displayed in their true glory, for the righteous priests and the legitimate kings will all hasten from that wilderness in which they have been waiting the fulness of time.

7. Men have likewise destroyed the symmetry of this hope, by confounding and blending two events, different both in time and character. Paul was striving after eminent holiness, that he might attain to a resurrection from the dead, or out from among the unrighteous dead. There was distinctiveness and peculiarity in his hope, giving it life, power, and consecration. The Saviour taught that those who were counted worthy to attain that age and the resurrection from the dead, would be equal to the angels, and would be the children of God, by rising, not in a general resurrection, but in a resurrection of distinctive privilege. To all who rise in that golden age, worthiness of character is the condition, and equality with celestial beings the happy consummation. All who died in Adam shall rise through Christ, shall all be delivered from the grave. But God has a plan. "Every man in his own order." Christ rose in triumph as the firstfruits, afterwards, those who are Christ's by ransom and by conformity of character, will rise at his second appearing. There is a unity and an inspiration, a completeness and a glory in this hope which we cannot find in any human scheme. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

G. G.

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PRIVATE CORRESPONDENCE.*

THE following correspondence never was intended for the public eye. The parties are an excellent brother yet living, and an aimable and most exemplary young lady—a disciple indeed, who is now with the Lord. I have seldom known a young lady in the prime of life, of family and fortune, whose faith achieved a more decided victory over the world in its most fascinating and bewitching forms, than did that of this truly excellent and lovely sister whose memory will be long embalmed in the admiration of those who had the happiness to know her.

Presuming that the correspondence will be of some service to those who have a taste for undissembled piety, and for such displays of Christian sentiment and feeling as are natural, simple, and unaffected, I have obtained license to publish it. A. C.

LETTER.—No. I.

B——, December 12th, 1837.

BELOVED IN THE LORD,—I embrace this early opportunity of addressing a few lines to you. I reached home on Friday the 8th, at sunset, and found my family all comfortable; for which I thank "the preserver of men." Our little daughter, during my absence, had been "sick nigh to death:" her life was despaired of for several days. She now exhibits every symptom of returning health. We look upon her as given a second time to us. Oh! may she be blessed, and made a blessing! The only solicitude I feel for my children is, that they may be trained for the skies. I would rather see them commencing life in the fear of the Lord, with minds richly fraught with the treasures of heavenly grace and knowledge, than to see them upon thrones——did I say? The comparison is low and mean. Say rather, with the wise man, that "all the things that are to be desired, are not to be *compared* with it." The only rational object of life is to form a character for eternity; which all are most certainly *doing*, even those who say, "Let us eat and drink, for to-morrow we die." *Time*, with all its cares and ills, is, in amount, *eternity* to us! Or, as another has said, "Time is the seed-time of eternity." Life is, then, an unspeakable *blessing*, if it "serve as a passage to heaven," but it is an unutterable *curse*, if it only fit us for "the blackness of darkness for ever." Health, and reason, and intellect, are inestimable gifts, when consecrated to "Him who died for us and rose again." Wealth and influence in society are precious favours when employed in reclaiming the wandering, enlightening the benighted, instructing the ignorant, giving "eyes to the blind and feet to the lame," as in the language of Job; or as in the words of our Lord, "in making to ourselves friends with the mammon of unrighteousness;" which good works go before us as a letter of introduction—a pass-port to "the eternal mansions;" but how great a *judgment* when they only furnish us with the means of personal gratification, and of living like "the rich man" in the parable, "in jovial splendour every day." They, then, afford a more genteel, but at the same time more speedy conveyance to the gates of perdition. I have no delight in any society but that of "the pure in heart," "whose delight is in the law of the Lord," and I thank the Father of mercies that I often enjoy such society, and have my spirits refreshed while passing through this "wilderness of sin." But if it

* This Correspondence, with extracts from Wesley's Notes on the New Testament page 276, in our last, will form Tract No. 3.

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be happiness to enjoy the society of a *few* of the "pure in heart" *there* while many of our dearest friends are away from us—while labouring under the pressure of so many corporeal evils—while away from "the presence of God"—while in all things "we see as through a glass darkly." If, with all these privations, we can enjoy "glory begun below," and partake of "celestial fruits on earthly ground," what will be our bliss when we shall join all our friends that have gone before us in the "faith of Jesus"—when we shall unite with all the "pure in heart"—when,

"From sorrow, toil and pain,
And sin, we shall be free;"

when we shall be admitted to the "presence of the Lord, where is fulness of joy; and to his right hand, where are pleasures for ever more." There will be Abraham, "the father of the faithful;" and "Sarah, the mother of us all"—there will be Enoch and Elijah, who remained pure amidst universal corruption—there will be Noah, Daniel, and Job—David, and all the divine poets—Isaiah, and all the Prophets—there will be the "three worthies," "who through faith quenched the violence of fire;" and all the ancient saints, who were stoned, who were sawn asunder, who wandered about in caves and dens of the earth; of whom the world was not worthy"—there will be the "Twelve Apostles of the Lamb," whose names are written on the resplendent walls of the heavenly Jerusalem—there will be the Maries who followed our Lord, and ministered to him and soothed his sorrows, while he sojourned among us "full of grace and truth"—there will be the myriads of angels"—

"There reigns the Father of our Lord,
In light effulgent dwelling;"

there is "Jesus the mediator of the new covenant,"

"In whom all the fulness of God
For ever transcendantly shines;"

And, Oh! there will be all who have washed their robes and made them white in the blood of the Lamb." And surely eternity itself will be none too long to sing the praises of HIM that hath "loved us and washed us from our sins in his own blood, and hath made us kings and priests to God." For these glorious things let us *strive*—let us watch and pray.

With fervent desires for your *present* and eternal happiness, I am your brother in the hope of eternal life, M. S. C.

REPLY.

W——, January 3rd, 1838.

DEAR SIR.—Your welcome letter was received nearly two weeks since, and I hasten to improve the earliest opportunity of answering it. We were truly glad to hear of your safe return to your dear family.

The meeting lasted several days after you left W——, and con-

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tinued to be very interesting. Several were immersed, among whom was a member of a Presbyterian church, from Connecticut.

Perhaps you may not consider a few words with regard to my state of mind at this time altogether uninteresting. I can assure you, dear sir, that the "mist on the mountains" has not only disappeared on a nearer approach to it, but a most delightful sunshine has taken its place. For some months I had been a stranger to that religious enjoyment which I once possessed, (small though it was.) I felt distressed with doubts in regard to my baptism; and though at times I endeavoured to drive away these thoughts, I could not succeed. I was restrained by a characteristic diffidence from telling my doubts even to my mother. I was highly gratified, however, when you introduced the subject yourself the evening before you left—an evening I shall remember as long as memory remains with me. I feared that, instead of putting an end to the conflict in my mind, I should only go still further into the labyrinths of doubt and confusion, to which I could see no end. But now, in the consciousness of having done my duty, I am happy, and the gracious heavenly Father has indeed fulfilled his promises to me. I have that joy and peace in believing that I never had before; and I regard it as my *greatest privilege*, as well as my highest duty, to seek to *know* and *do* all the will of my Father in heaven. Every doubt that formerly proved so fatal to my peace of mind is for ever silenced. "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."

My dear mother unites with me in Christian love to yourself and your dear wife, whom we love though we have not seen. It will give us great pleasure to hear from you as often as you can make it convenient to write to us.

Yours in Christ Jesus, S. H. K.

(To be continued.)

SCRIPTURAL VIEW OF CHRISTIAN CHARACTER AND PRIVILEGE.

[Continued from page 266.]

In the scriptural exhibition of Christian character under consideration, so clearly and distinctly exhibited, section first; we have also seen an adequate and satisfactory account of its origin—section second. For, "as many as received him, to them gave *he power* to become the sons of God, even to them that believe on his name; which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but *of God*." For "of his *own will* begat he us by the *word of truth*, that we should be a kind of firstfruits of his creatures." Hence the greatness and reality of the effect is easily and evidently admissible, when we consider the causes, efficient and instrumental, by which it is produced; namely, the divine will, and the divine word"—the word of truth.—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new: and all things are of God, *who hath reconciled us*

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to himself by Jesus Christ." We need not, therefore, wonder that genuine Christians should be such characters, both really and relatively, as are described in section first. "For they are God's workmanship, created in Christ Jesus to good works, which God has before ordained, that they should walk in them." Eph. ii. 10. Wherefore, these things being so, it justly follows, that the "coworkers," "who labour in word and doctrine;" that is, in preaching and teaching, should speak as the oracles of God speak:—"not in the words which man's wisdom teaches, but which the Holy Spirit teaches—that God in all things may be glorified through Jesus Christ." 1 Pet. iv. 11, and 1 Cor. ii. 13. Also, that "the called," whom God has graciously enlightened, convinced, and converted by his word and Spirit, should walk worthy of their high vocation. Eph. iv. 1—32. According as his divine power hath given them all things that pertain to life and godliness, through the knowledge of him who has called them to glory and virtue: by whom are given to them exceeding great and precious promises; that by these they might be partakers of a divine nature, having escaped the corruption that is in the world through lust. 2 Pet. i. 3, 4. Let all such, then, as are convinced by the word of truth, of their guilty, helpless, perishing condition; and of the all-sufficiency and alone-sufficiency of the blood of Christ to cleanse them from all sin; and also of the promised gift and influence of the Holy Spirit, to sanctify them in body, soul, and spirit, from the power and pollution of sin: that is, the love and practice of it. Let *all such* draw near to God with a true heart, sincerely desirous to be for ever saved from the guilt, the love, the practice, and the punishment of sin; with full assurance of faith in the gracious declarations, invitations, and promises of the gospel, respecting the blissful intention and efficacy of the blood and Spirit of Christ, effectually and for ever to cleanse and save from the guilt aud pollution of sin, all who thus draw near to God through him, in the due use of the means divinely appointed for those happy purposes; and, in so doing, they shall be actually and effectually saved. For thus, in the due use of the divinely appointed means, being justified and sanctified by faith in the blood and Spirit of Christ, they have peace with God, and rejoice in hope of his glory. The blood of Christ, through faith in it, makes them clean from the guilt of sin, and keeps them so. 1 John i. 7. So also faith in the promise of the Holy Spirit puts them into possession of his sanctifying influences for every holy purpose. Luke xi. 43.

Now as there is nothing necessary to authorize the believer's most unlimited confidence in the blood and Spirit of Christ, for all the requisite purposes of justification and sanctification, but merely the divine declarations and promises; he is, therefore, as such, happily beyond the reach of discouragement: "for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Wherefore, being thus continually justified and sanctified by faith, he has peace with God through our Lord Jesus Christ, by whom he has thus received the reconciliation, and so rejoices in hope of the glory of God. O happy man! O blessed character!

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Indeed, how can the genuine believer be otherwise than blessed and happy? He sees and realises, in the light of the divine testimony, the desperate condition in which he lay involved with the whole human family, under the guilt and power of sin, helpless and hopeless; justly exposed to the divine displeasure, being actually fit for nothing else. Also, that God so loved a guilty perishing world in this sad condition, as to give his only begotten Son to suffer for the sins of the world, that whoever believes in him should not perish, but have an everlasting life. That this blessed gospel was not only sent to him, as it is to thousands, who pay no attention to it; but that it pleased God to quicken him by it, when dead in trespasses and sins. Ps. cxix. 49, 50; Eph. ii. 4—7,—so as to become truly desirous of the proposed salvation. Also, that its provisions are perfectly adapted to his ignorant, guilty, polluted, perishing condition: Christ, the propitious author of it, being, by divine appointment, made wisdom, and righteousness, and sanctification, and redemption, to all who receive him. And that is the unconditional privilege of all that hear the gospel to receive and rest upon him for those blissful purposes, irrespective of any entitling or qualifying condition whatever. Isa. lv. 1—3; John iv. 10—14, and vii. 37, 38; Rev. xxii. 17. That thus relying on him, he is justified from all things —freely by his grace, through the redemption which he has accomplished. Acts xiii. 38, 39; Rom. iii. 24. And, finally, that being thus justified and sanctified, he must and will certainly be glorified. Rom. viii. 28—39. Thus the genuine believer rests in the bosom of the divine love, in the blissful expectation of the glory that shall be revealed—"the salvation ready to be revealed in the last time" —when Christ shall come to be glorified in his saints, and to be admired by all them that believe. This is that pearl of great price, which, when a man has found, he gladly disposes of all that he has that he may enjoy it. Matt. xii. 45, 46. Thus he that believes has the divine testimony in himself, for he has realized it;—namely, "that God has given to us eternal life, and this life is in his Son." 1 John v. 10, 11. THOMAS CAMPBELL.

(To be continued.)

OBJECTIONS TO THEOPHILUS ON THE CHRISTIAN SABBATH.

[To the Editor of the *Christian Messenger*.]

As the discovery of truth ought to be the primary object of every man's pursuit, and as no truth can be so important to man as that which relates to his obedience to the laws of his Creator, I have been led to offer the following remarks in consequence of reading in the *Messenger* a series of letters on the Sabbath, written, I suppose, by your correspondent Theophilus. From an examination of the New Testament, it appears that your correspondent attaches a sanctity to the first day of the week, that scripture authority does not warrant. It is sufficient to excite a feeling of regret to see vain man attempting to adorn and embellish the Word of God, by the addition of some

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clumsy appendage manufactured out of his own conceit: or, like the little child with his playthings, mimicing the artisan, while the weakness of his judgment leads him to rejoice at the accomplishment of nothing, and fondly looks upon his tiny performance as being almost if not altogether equal to that of the being he wishes to imitate. Such, alas! seems to be the prevailing error with men in handling the word of truth.

Passing over considerable portion of the second and third letters "on the Sabbath," we shall only notice that part of them wherein Theophilus attempts to prove that the first day of the week is more holy or sacred than any other day. In the first selection of his proof, however, he is rather unfortunate. In reading the commission given by our Lord to his disciples to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you:" we have no account whatever that he either taught himself or commanded them to teach others to consider the first day of the week as being sacred. Again, in the 1st Thessalonians, we find the Apostle commending those Christians for their work of faith and labour of love, and patience of hope, so that they were examples to all that believe in Macedonia and Achaia, in turning to God from idols to serve the living and true God, and to wait for his Son from heaven: the Apostle further adds, "for ye brethren became followers of the churches of God which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews." Here is the reason why the Apostle bestowed upon the Thessalonians this encomium of being followers of the churches of God which were in Judea: namely, because they had manifested the sincerity of their faith and love in the cause of Christ, by suffering persecution for his name sake with patience and Christian fortitude: still there is not the most distant allusion made to the first day of the week in the whole letter. First and second of Timothy are equally barren of proof. The cxviii. Psalm, verse 24th, "this is the day which the Lord hath made," is admitted to be questionable; and so it may. But it seems to be fully established in the estimation of Theophilus, that the phrase, "the Lord's day," can only mean the first day of the week. Surely, I need not tell Theophilus, what almost every one knows, that the phrase, "the Lord's day," or "the day of God," is never mentioned in the New Testament but in connexion with that period when the Son of God shall appear in the clouds of heaven with power and great glory: and upon what day that event will take place no man can tell. But says our author, "whatever therefore we find practiced as a custom of the church sanctioned by the Apostles, I hold to be binding on us." Agreed to. Let us then read Acts ii. 44; and iv. 32, 34, 35, "and all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need; and the multitude of them that believed were of one heart and of one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things com-

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mon; neither was there any among them that lacked, for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the Apostles feet, and distribution was made unto every man according as he had need." What say you to this Theophilus? Are you willing to contend for this "custom of the church sanctioned by the Apostles?" Here is a glorious exhibition of the milk of human kindness, qualified by the gospel of Jesus, and worthy of being imitated by Christians to the latest posterity. I am aware of the gloss that is sometimes employed in opposition to a revival of this ancient practice by men in whose hearts the love of the world is stronger than the love of the Father. But the words stand for themselves, and "whatever therefore we find practiced as a custom of the church sanctioned by the Apostles I hold to be binding on us." Now if our friend can show us evidence as clear as this to prove that the Apostles and those early Christians considered the first day of the week as being sacred, I will own he is right; but instead of this we have strong reason to conclude that they looked upon every day alike, for we are informed "that they continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart." Here is another "custom of the church sanctioned by the Apostles;" and it would be much to the advantage of Christians of the present age did they meet oftner than they generally do, "for as iron sharpeneth iron so doth the countenance of a man his friend."

But again says Theophilus, "We have analogy so strong, that it seems impossible for the most sceptical to deny the sanctification and blessing of the first day of the week. Is it not recorded that the Redeemer blessed the first day, and made it a blessing?" Now, where is this recorded, that the Redeemer blessed the first day any more than he blessed the day of his birth, or the day of his death? Nay, indeed, we hold the latter to be as important as the former; for had he not been born and died he never would have arose from the grave. Really, men should have some respect for their own veracity. "Lie not one to another," says the Apostle, "seeing that ye have put off the old man with his deeds." It appears that our friend has a strong predilection for analogy. We would beg leave to point out a few instances wherein he might gratify himself considerably in that respect.

In reading the book of the Prophet Jonah, we find that the Lord employed a fish to save the life of that prophet; and Jesus mentions that circumstance as emblematical of his own death. In the xiv. of Matthew it is related that about five thousand men, besides women and children, were miraculously fed from five loaves and two fishes. In Mark's gospel it is recorded that four thousand were fed from seven loaves and a few fishes. Again, Matthew xvii. as Jesus entered into Capernaum with his disciples where it seems they were enrolled as residents, the collectors of the Roman tribute asked Peter if his Master paid tribute. Jesus knowing it, ordered that disciple to cast a line into the sea and open the mouth of the fish

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that came first up, and he would find a piece of money to give as tribute for them two. Again, Luke v., we have another account of a miraculous draught of fishes, insomuch that their net brake, and they beckoned unto their partners which were in the other ship that they should come and help them, and they came and filled both the ships so that they began to sink. And, lastly, in John xxi., when Christ appeared the third time to his disciples at the sea of Tiberias as they were following their usual occupation: for as soon, says the evangelist, as they were come to land, they saw a fire of coals there, and fish laid thereon and bread. From the above numerous passages, it is a wonder that none of our modern sages by dint of analogy have never discovered any thing sacred in a fish; seeing that our Lord thought proper so frequently to select that animal upon which to manifest his mighty power. In the absence of divine authority it is just as reasonable to apply sanctity to an animal as to a period of time. But it is not so much what name men may apply to that day upon which Christ arose from the dead, or whether they consider it sacred or no that we differ with, "let every man be fully persuaded in his own mind." But it is that pernicious system of torturing the Scriptures to make it speak language it never intended, that ought to be opposed, because it obscures the truth, degrades the mind, and assails every vestige of Christian liberty. Let any person examine the history of Christianity from the second or third century, and they will therein perceive the black catalogue of misery and crime, the bitter fruits of that practice alluded to.

When Christianity was first promulgated to the world it stood upon the principles of reason and common sense, and happy would it have been for mankind if they but suffered it to remain upon this foundation. But men were no sooner drawn over to it, than deserting the natural notions of things, they began to explain it upon artificial notions. The misfortune was that many of its first converts came from the schools of the philosophers, and being prepossessed with fantastic opinions and systems of their own, they began to garnish and new model it according to every man's taste and humour. A plain simple religion such as the Christian, founded upon the principles of reason and common sense, was too insipid of itself, and wanted seasoning with philosophy before it could be relished by those primitive prelates. Here was the foundation of every heresy, and the source of all that spurious mixture which corrupted the purity of the gospel. But it is almost unnecessary to refer to those by gone ages, our own times are fraught with irresistable evidence of the truth of what we assert; for even in the present day it seems to be a conspicuous feature in the disposition of too many professing Christians, a singular attachment to that practice of loading the consciences of other men with doctrines distilled from a process of analogical reasoning, and gilded with a multitude of pious expressions, while at the same time utterly destitute of a divine precept or example.

"It is distinctly and unequivocally maintained by clergymen, that the sanctification of the first day of the week, is a binding duty upon

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every Christian." To this we confidently affirm that it is nowhere to be found in the Apostles writings. Are we then to conclude that ministers are abler expounders of the Word of God than the Apostles were in delivering the mind of the Holy Spirit? Is this not as much as to say "that we have got a revelation from God but that we need another to explain it?" When men read the Scriptures, must they needs be furnished with some kind of a spiritual microscope in order to discern the meaning of the inspired writers? Or was the Founder of Christianity and his ambassadors so wretchedly deficient in the plainness of speech, that their doctrine cannot be perceived with the naked eye of unsophisticated reason. And, futhermore, while the pulpit and the press are sending forth their dolorious clamour about the desecration of the Sabbath day, it is something remarkable that we never find a single syllable of this description uttered by the Apostles; for although some of those primitive Christians were charged with neglecting to assemble themselves together—others, with ebriety, envying, strife, and division, the abuse of ordinances, incest, denying the resurrection, and a long catalogue of crimes charged against the seven churches of Asia, we do not find one of them accused of desecrating the first day of the week. And, moreover, in 1 Cor. xi. 21, from which it appears that some of them were even drunk at the Lord's supper. Now, according to Theophilus, Paul himself was much to blame in this instance, because they not only despised the church of God and put to shame those that had not, but the Apostle neglected to warn them of their danger in desecrating that day which they were taught to consider holy; but that it was no part of the Apostles doctrine that men should screw up their piety to a higher pitch upon one day than upon another, is evidently demonstrated from their deathlike silence upon the subject.

> "O how unlike the complex works of man,
> Heavens easy, artless, unencumber'd plan."

None, therefore, can have any right to impose their particular sense of, or authoritatively explain those as articles of faith or obedience, which Christ and his Apostles never commanded nor practiced themselves. Absolute submission of our understanding to a sense which others put upon the words of Christ, is such a voluntary neglect of those powers and capacities with which we are endowed, as must incur some degree of guilt. Our inquiries are to determine our assent to what appears truth, or to be founded upon rational and scripture evidence. This is the Christian rule in opposition to the receiving or admitting doctrines upon the foot of human authority, in which respect we are to call no man master. To what purpose have we understanding, reason, and a capacity of distinguishing truth from error—or why should we be qualified for moral agency and responsibility, if we are to receive any thing or every thing without due investigation, how much soever we may please men by being so obsequious and resigned! Surely, we cannot please God who will expect us to be and to do what he has fitted us

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for. The Bereans are highly commended for their honest independence in searching the Scriptures to see what foundation their doctrine had in it, and the Apostle expressly warns the Colossians against being subject to ordinances after the commandments of men. An implicit regard to the interpretation and dictates of others, is not consistent with that veneration and esteem we ought to have for the Holy Scriptures. The Apostles presented the gospel of Jesus as the cause of God, that needed no colouring to heighten its beauty,—no sophistry to support its influence,—no burdensome expensive observances,—no perpetual grimace or affectation,—but a steadfast faith in the divine mission of Jesus Christ, and a steady practice of those duties he requires. A CONSTANT READER.

Ceres, Fifeshire, May 3rd, 1847.

REMARKS ON M. M. A.

THE writer of the foregoing article styles himself one of our constant readers. In this we feel obliged; but whether he be a disciple of Christ or not, we think, that before censuring others, he ought himself to be free from the faults he condemns in them. (See Rom. ii. 21.)

There are many conscientious persons in the world, who earnestly desire to know the whole of the truth, but who at present are very imperfectly acquainted with the Christian system, nevertheless whose moral standing comes up to the degree of their knowledge. This we think is the case with Theophilus, and with many others of the same class of professors. This is all we can claim for ourselves. To charge such parties with intentionally adding to the word of God "their clumsy appendages, manufactured out of their own conceits," is equally uncourteous and unjust, and still more so to call in question their veracity, and designate them liars, when at the same time they are scrupulously, sincerely, and piously pleading for what they believe to be the truth as recorded in the Bible. We have no desire to receive a second edition of such remarks for the pages of the *Messenger*. Nor have we any sympathy with those who depreciate the solemn obligations of the Lord's day. This day, the first of the week, is called by Theophilus and a thousand others, the "Christian Sabbath;" certainly this is not a New Testament name: yet no one dare or can say with truth, that to substitute one appellation for another, either adds to or diminishes the commands of the Lord.

We shall next point out to our constant reader that his own reasoning, if so it may be called, is inconclusive, and not much to be regarded. Theophilus was pleading for a return to primitive practices on the first day of the week, viz.: The Apostles' doctrine, the fellowship, the breaking of bread, and the prayers. These we

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thought to be conclusively proved to be obligatory on all the disciples of Christ. These are some of the heavenly commands given to the church to be constantly attended to while in her militant state. The first day of the week is the only time appointed for them to be publicly observed. What the Apostles did is equal to what they commanded.

The things being sacred and heavenly in their origin, the day is also sacred. The Jews said, the *altar* was *every thing*, the sacrifice nothing. It might be the blind or lame of the flock. The temple and the gold thereof was *every thing*. He who dwelt in it was nothing. Now, what God hath joined together, let not man put asunder. Public worship, and the things to be attended to in that worship, are sacred. So also is the day on which they are to be observed.

The first conclusion drawn by our constant reader is that, as the Lord in his commission to the Apostles (Matt. xxviii. 19, 20,) said nothing to them in reference to the first day of the week; and that the Apostle Paul though highly commending the brethren at Thessalonica, for their zealous and general good behaviour as disciples in the kingdom of Jesus, made not the most distant allusion to the first day of the week—*therefore*, it was no more to them than any other day! Admirable argument!! As well may we not say, and with equal propriety, that the Lord in that memorable commission, and Paul in his epistles to the Thessalonians, said not a word respecting the Lord's supper or public worship, *therefore*, they are only "so many clumsy appendages," &c. &c. Is our constant reader prepared for this? We hope not.

But Theophilus, when speaking to his Baptist brethren of the things to be attended to on the first day of the week says, "Whatever therefore was practised as a custom of the church, and sanctioned by the Apostles, I hold to be binding on us." Here our constant reader directs us with an air of triumph to Acts ii. 44, and iv. 32, 35, &c. &c. Here we may ask, does he wish us to understand that a community of goods was one of the weekly ordinances of the church commanded by the Lord? And did the Apostles and all those filled with the Holy Spirit, meet on the first day of the week as a joint stock banking company, to adjust their temporal and pecuniary duties for the ensuing week? And if the money was laid at the Apostles' feet, who among the multitude were the treasurers? The Apostle Peter could say to the lame man "Silver and gold have I none, but such as I have, give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." Yes, in that most objectionable name, the name of Jesus of Nazareth, was the lame man made whole. This was of more importance to the Apostle, the church, and the world, than all the joint stock goods in Jerusalem.

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But some of our constant readers seem to suppose that a community of goods was not only sanctioned but even commanded by the Apostles. To this we demur, and are bold to affirm that no principle or practice could be given by the Holy Spirit, who was sent to dwell in the church for ever, but what was in strict accordance with the philosophy of man and the pure and holy character of the Divine Being. Now a community of goods, or, in other words, a joint stock company comprising all the property of the disciples of Christ, would take from each, both personal and relative responsibility, would open a channel for the exercise of licentiousness, coveteousness, and lying. Hence it is said after the condign punishment of two such characters; "of the rest durst no man join himself to them." The rest who were of the same character durst not from that time attempt the experiment, but believers were the more added to the Lord.

In none of the epistles to the churches is there any mention or even an allusion to a community of goods among the disciples of Christ. Such a system would not only destroy personal responsibility, but would be contrary to the positive directions and commandments given both to rich and poor in the church of Christ. "On the first day of the week let each of you lay somewhat by itself according as he may have prospered," &c. "If any man (through idleness,) provide not for his own family, he has denied the faith and is worse than an infidel." "Charge them that are rich in this world, that they be rich in good works," &c. From these intimations of Holy Writ, and others that might be referred to, we conclude, that whatever might be in existence in Jerusalem in the first instance, and under the threatened and peculiar circumstances of that city, a community of goods is not in accordance with the will of the Lord. Indeed, it appears to us contrary to reason and common sense, and utterly impracticable.

We cannot, for various and important reasons, accompany our constant reader through all his remarks and illustrations on Theophilus. One more reference must suffice for the present. He says, "In the absence of divine authority, it is just as reasonable to apply sanctity to an animal as to *a period of time*." Again, "It was no part of Apostolic doctrine that men should screw up their piety to a higher pitch upon one day, than upon another, is evidently demonstrable from the death-like silence on the subject."

The Scriptures nowhere deal in abstractions. Time, as it passes away, is alike precious and important. To every thing there is a season. A time given for every purpose under the Heavens—things moral, physical, and spiritual. A time to be born; and a time to die; a time to weep, and a time to mourn; a time to get both wis-

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dom and money, and a time to loose each of them; a time to read newspapers, novels, and the Bible; a time to rest, and a time to labour; a time to travel, and a time to stop at home; a time to watch, and a time to pray; a time to speak, and a time to keep silence; a time to eat our common meals, and a time to partake of the Lord's supper. He hath made everything beautiful in its season. But the question is, are each of these periods equally sacred and important before God and man? We affirm not. They may be alike necessary for the social happiness of man on the earth, but they are not alike solemn, devout, and important. To promote our spiritual and eternal well being, the first day of the week is more devotional and spiritual than any other day, inasmuch as it has more to do with the words and institutions of the Holy Spirit. It is emphatically to the disciple of Christ the best of all the seven. Neither Theophilus nor his arguments will suffer any thing by the reasoning of our constant reader. J. W.

NECESSITY OF EVANGELICAL REFORMATION, AND THE CHARACTER OF IT.*

COURTEOUS READER,—

Christianity has its theory and its practice. Its *theory* is the Sacred Writings of the Apostles and Evangelists of Jesus Christ; its *practice* the life of the Christian. The Christian profession is not now what it once was. It has become secular and sectarian. The members of the church of Christ were formerly called "saints," "elect of God," "a chosen generation," "a royal priesthood," "a peculiar people." Now they are called "Churchmen," "Dissenters," "Romanists," "Protestants," "Episcopalians," "Presbyterians," "Independents," "Baptists," "Methodists," &c. &c. &c. The church was once a "spiritual house," whose members were addressed as "justified," "sanctified," "adopted," and "saved." It was a "holy nation" whose citizens had their citizenship in heaven. Such were its designations, and such was its general character. The exceptions were comparatively few. These mostly renounced the profession and went back into the world. "They went out from us because they were not of us," said the beloved John: "for had they been *of us*, they would no doubt have continued *with us;* but they went out that they might be made manifest that *they were not all of us.*"

But that such would not always be the character of the Christian profession, was clearly foreseen and distinctly foretold by the holy Apostles. "There shall come a falling away;" "an apostacy," said Paul. He adds,—"A MAN OF SIN," "THE SON OF PERDITION," will come, and must be developed. His character is delineated, as proud, haughty, and secular. He was, indeed, to be a church-man—to "sit in the temple of God." He would exalt himself amongst

* This article is written by A. Campbell as Tracts for the People, No. 2.

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and above the gods of earth—the kings and monarchs of nations. This mystic character would gain the ascendency by assumed powers;—"signs," "miracles of falsehood," and "with all the deceitfulness of unrighteousness," amongst them "who did not love the truth," but had pleasure in iniquity. Indeed, "The Spirit speaketh expressly, that in the latter days" a portion of the Christian profession "would depart from the faith," giving heed to seducing preachers, and "to doctrines concerning the spirits of dead men;" "speaking lies in hypocrisy, having their conscience seared as with a hot iron." They would preach a monastic life, advocate celibacy, "forbidding to marry,"—observing lent, "commanding to abstain from meats which God has created to be received with thanksgiving, being sanctified by the word of God and prayer."

Indeed, the Apostle informs us that "as there were false prophets among the people" in former times, "so there should be false *teachers* as well as false professors among the people of God, who should bring in "condemnable heresies;"—reprobate schisms, and "destructive sects." While acknowledging Jesus as a teacher or prophet, and from God, they would undermine his divinity "denying the Lord that bought them," who gave his life a ransom for many," and "who redeemed us to God by his blood." He adds—"many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Now all this will be done "for filthy lucre's sake." "Through covetousness shall they with feigned words," of piety, "make merchandize of you." Their example will lead to scepticism and general infidelity—"for," says the same Apostle, know this especially, "that in the last days scoffers shall come walking after their own lusts," saying, "where is the promise of his coming; for all things go on as they did from the beginning of the world." The mother of all this apostacy and infidelity is compared to a charlatan, rather to a courtezan very gayly and fashionably attired. "She is arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden chalice in her hands full of abominations," the rewards of "the filthiness of her fornications." She wears a splendid tiara magnificantly adorned, but when decyphered and fairly interpreted, it means, "BABYLON THE GREAT, THE MOTHER OF HARLOTS," and parent of all abominations.

Such is a portion of the fortunes of the Christian profession as foretold by the Apostles. We have seen it; nay, we live in the midst of it. This "man of sin," still lives in Rome: and pretends to be "the vicar of Christ" and "the prince of the Apostles."

A reformation of popery was attempted in this island full three centuries ago. It ended in a protestant hierarchy and swarms of dissenters. Protestantism has been reformed into Presbyterianism, —that into Congregationalism,—and that into Baptistism, &c. &c. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these has begun at the right place. All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relicts of

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popery. They are, at best, but a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands; and, therefore, as communities, they are not distinguished by the ancient piety, zeal, and humanity, nor for their efforts and success in evangelizing the world at home or abroad. It is probable that as many of their own offspring are converted to the world, or to infidelity, as they have reclaimed from the world and the various forms of infidelity, during any given period of years. Most of the Socialists, Agrarians, Fourrierists, Owenists, Rationalists, Puseyists, &c., now in Protestant countries, are of Protestant ancestry. Our missionary gains from heathen lands do not more, at most, than fill up the apostacies from Protestant households to the numerous and various forms of infidelity.

Living then, as we do, in the midst of such abortive efforts at reformation; seeing the progress of error, and regretting the feeble and slow advances of the gospel upon even the outposts of error, infidelity and abounding iniquity, we are constrained to inquire, if any thing can be done; and, if any thing, what should it be, and how attempted? To fight the old battles over again, to rally under the old banners of Calvinism, or Arminianism; to propose some Episcopalian, Presbyterian, Congregational or Methodist platform of improvement, either of theory or practice; or to adopt, Scotch, English, or American baptistism, could promise nothing better than that which already is, or heretofore has been. These have all been tried. Their whole moral and spiritual power has been made to bear upon the present conditions and past conditions of sectarianized Christianity. And what have they done? What can they do better than they have already done? Do the new parties called "*reformed*" enjoy more spirituality, more union, more harmony and peace among themselves than the old ones? Are they more benevolent, more liberal, more active, or more successful in converting the world than the old ones? Or do they seek to unite the faithful, or to bring all protestant parties into one communion? Are they more successful in active benevolence than those who preceded them? These are questions which, so far as I am informed, must all be answered in the negative. From them united on any one of these creeds, or from them as they now are, can we expect a better state of things internal or external? If so, we ask them for the proof. Till that is given we shall, because we must, despair of it.

All creeds are mere theories of Christian doctrine, discipline, and government exhibited as a basis of church union. Being speculative they have always proved themselves to be "apples of discord," or "roots of bitterness" amongst the Christian profession. They have, in days of yore, erected pillories, founded prisons, provoked wars, kindled fires, consecrated *auto de fees*, instituted star chambers, courts of high commission, and horrible tribunals of Papal inquisition. Exile, banishment, confiscation of goods, lands and tenements, and martyrdom, have been their convincing logic, their persuasive rhetoric, and their tender mercies.

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Having long reflected upon these premises,—these creeds, schisms, and parties,—as well as on the Sacred Writings of Apostles and Prophets, and the primitive communities founded on them, we are fully convinced that neither popery, nor any of its protestant reformations, is the Christian Institution delivered to us in the Holy Scriptures. What is popery, but the extreme of defection and apostacy? What is prelacy, but a reformed modification of popery? What is Presbyterianism, but a reform of prelacy? What is Congregationalism, or Independency, but a reform of Presbyterianism? And what is Wesleyan Methodism, but a popular emendation of English Episcopacy, combined with the enthusiasm of ancient quakerism? Amongst them all we thank the grace of God, there are many who believe in, and love, the Saviour, and that though we may not have Christian churches, we have many Christians. Is not this as obvious and as intelligible as that while there are many republicans in England, France, Belgium, Italy, Spain, and Germany, there is not in them all one republic!

Protestant parties are all founded on protestant peculiarities. Indeed, there is but one radical and distinctive idea in any one of them. That is, their centre of attraction and of radiation. They baptize themselves at the laver of that idea, and assume the name of it whatever it may be, Episcopalian, Presbyterian, or Methodist, &c. &c. They build on what is peculiar, and thus, in effect, undervalue that which is common to them all. And yet, themselves being judges, that which is common is much more valuable than that which is peculiar. The sub-basis of all parties is the tenet which is their cognomen. The difference between a Churchman and a Presbyterian, is neither Calvinism nor Arminianism, faith nor repentance, righteousness nor holiness, baptism nor the Eucharist, but the *politics* of ecclesiastical organization—the policy called episcopacy or presbytery—the single idea of one bishop, or two bishops in one church, a prelate or a presbytery. Every other peculiarity is but the colouring, modification, or development of this idea. This consecrates the sacramental tables. Around it the Christian affections and holy charities revolve: for with them alone we cordially unite in breaking the monumental loaf, and in participating of the cup of salvation.

Now, it appears to us, those things which are most commonly believed are most valuable, certainly much more valuable than any one of the partizan peculiarities. The things most commonly believed are, of course, most evident; and generally in the ratio of the evidence in proof of any fact or proposition is its value. Romanists and protestants of almost every name believe that "Christ died for our sins," and "that he was buried," and "that he rose again the third day" according to prophecy. These, the Apostle Paul says, will save any man that believes them; if, indeed, he do practically believe them. But who can say this of any one of the partizan foundations! Of the papal seven sacraments but two are held in common among all protestants. These are Christian baptism and the Lord's supper. And who will not say that these two are infinitely more valuable than either marriage or extreme unction, or

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any, or all of the five repudiated as such? We conclude, then, that a party founded on all that is commonly received by Romanists, Greeks, and Protestants, and on nothing more, would not only be a new party, one entirely new, but incomparably more rational, and certainly more scriptural than any of them.

From a full survey of the premises of ecclesiastical history, of human creeds and sects,—and especially from a profound regard for the wisdom and knowledge that guided, and the Spirit that inspired the Apostles of Jesus Christ, and that qualified them to receive his will, we have proposed an *Evangelical Reformation*—or rather, a return to the faith and manners anciently delivered to the saints—A RESTORATION *of Original Christianity both in theory and practice.* The three capital points of which are,—

I. The Christian Scriptures the only rule and measure of Christian faith and learning.

II. The Christian confession the foundation of Christian union and communion.

III. The Christian ordinances—baptism, the Lord's day, and the Lord's supper, as taught and observed by the Apostles.

Of these three fundamental propositions we need not, indeed, we cannot. now speak particularly.

Concerning the first it would seem enough to say;—that as the Christian writings are the production of the Holy Spirit speaking to us through the ministers of Christ, they are just what they ought to be. The Spirit of God being "the Spirit of wisdom and knowledge," the Spirit of eloquence and revelation, author of the gift of tongues, and "the Advocate" of Christ, he certainly could and *did select* the best forms of human language in which to communicate the mind and will of God to man. He possesses infinitely more wisdom, learning, and eloquence, than all the Councils and General Assemblies that ever met. Hence the Christian Scriptures, when fairly translated, are more intelligible, comprehensive, and, consequently, better adapted to the great family of man than any formula of Christian doctrine ever delivered by man. If, then, we cannot unite, and harmonize all discords, upon God's own book, in vain shall we attempt it on the books of men. They are, then, the only perfect and complete rule and standard of Christian faith and manners, adapted to man as he is contemplated in both his individual and social character—in the family, church, and national relations of life.

The Christian confession into which we are baptized and admitted into the church of God, has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at Cesarea Philippi, from that Apostle whose name was Simon Rock, or, in Greek, *Simon Peter.* The question propounded to the Apostles was, "*Who, do you say, that I, the Son of man, am?*" Cephas responded,—"THOU ART THE CHRIST, THE SON OF THE LIVING GOD." On this the Saviour responded,—"Thou art called *rock*,—and ON THIS ROCK, I WILL BUILD MY CHURCH, and the gates of hades shall not prevail against it."

This confession must be made by every applicant for Christian

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baptism in order to his being constitutionally builded upon the divine foundation, or, as we usually say, admitted into the Christian kingdom or church. No minister, or church of Jesus Christ, has any divine right or authority to ask for more or accept of less than this, in order to Christian baptism. We ought, indeed, to know that the person so professing, understands what he says, and gives evidence of the sincerity of his confession: but farther than this neither right reason nor revelation interrogates any man, Jew or Gentile. We need not add that no one can believe, repent, make confession, or be baptized by proxy, or upon another person's confession. Christianity being *personal*, both in its subject and object, it is neither family nor national. Every individual "must be born of water and of the Spirit" in order to admission into the present dispensation of the kingdom of God.

Concerning the other Christian ordinances, we observe that, being monumental of the Christian facts—Christ's death, burial, and resurrection—and containing in them the grace of God; being also social in their nature, they are weekly institutions, and to be diligently observed by all the faithful in Christ Jesus in their public weekly assemblies. They are, therefore, essential parts of "the communion of saints."

As for prayer and praise they are, indeed, Christian institutions, but not exclusively so. The altar, the priest, and the victim, prayer and praise, belong to no age, dispensation, or form of religion. *They are religion itself. Without these five there is no religion.* There was no patriarchal nor Jewish, there is no Christian institution of religion, without these media of reconciliation and worship. We Christians, indeed, have an altar, a high priest, and a sacrifice, infinitely more sublime and glorious than any one around which patriarchs or Jews ever assembled.

But though we have no private, no family altar, priest, or sacrifice, we have our personal and our Christian family prayer and praise, without which Christian parents cannot possibly bring up their families "in the nurture and admonition of the Lord."

There is also the Christian fellowship, or contributions for the expenditure of the church of Christ, in its various works of righteousness and benevolence. The expenses of a community, and the benevolence of a community, must also be public as well as private and personal. This was anciently called "THE FELLOWSHIP." In attending upon it, in our weekly assemblies, we become followers of the primitive churches, and enjoy the luxury of socially practising righteousness and mercy on the Lord's day.

The Evangelical Reformation, now in progress, extending over the United States and the English provinces in America, and being now plead in the kingdoms of England, Ireland, and Scotland, and in other places, embracing from two to three hundred thousand professors, in addition to these fundamental matters of Scriptural and Divine Authority, exhibit two other propositions besides those three, as vital and all-important to the restoration of original Christianity in faith and practice, in letter and in spirit. These are:—

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1. That instead of the modern ecclesiastic and sectarian terminology, or technical style, we adopt BIBLE NAMES FOR BIBLE THINGS. For example:—Instead of "sacraments," we prefer *ordinances;* for "the Eucharist," *the Lord's Supper;* for "covenant of works," *the law;* for "covenant of grace," *the gospel;* for "Testament," *Institution* or *Covenant;* for "trinity," *Godhead;* for "first, second, and third person," *the Father, the Son, and the Holy Spirit;* for "eternal Son," *the Son of God;* for "original sin," *the fall,* or, *the offence;* for "Christian Sabbath," *Lord's day,* or, *first day;* for "effectual calling," *calling,* or *obedience;* for "merits of Christ," *righteousness,* or, *sacrifice of Christ;* for "general atonement," *ransom for all;* for "free grace," *grace;* for "free will," *will,* &c. &c.

As the Lord promised, by Zephaniah, that, in order to union amongst his people, he would give them "a *pure language,* that they may *all call upon the name of the Lord to serve him with one consent,*" so every effort at Evangelical Reformation must be to heal divisions and to prevent debate among Christians—aim at a "pure language," the language of Canaan, and avoid that of Ashod,—calling Bible things by Bible words.

2. The second grand proposition essential to an Evangelical Reformation to Christian union and co-operation in the kingdom of Christ, is:—that UNITY OF FAITH and not *unity of opinion,* must be publicly and privately taught and advocated as prerequisite to the communion of the children of God.

The Bible, without regard to its books or dispensations, is properly divided into three grand elements. These are properly called *facts, precepts,* and *promises.* All these, it is true, might be called *facts,* as all books might be called *words.* But in the usual appropriated sense we call any thing said or done, a *fact;* any thing *commanded* to be done, a *precept;* and any thing *promised* to be done, a *promise.* This distinction greatly reduces the subjects of debate—the "doctrines," "strifes of words," and "endless genealogies," which "minister questions and doubts "rather than godly edifying," and makes it quite possible, amidst many diversities of opinion, to maintain "unity of spirit in the bonds of peace." Each of the three dispensations had its own facts, precepts, and promises. The things said and done by God and men from Adam to Moses, constitute its patriarchal facts; those from Moses to Christ, its Jewish facts; and those from Christ to the end of the Apostolic writings, its Christian facts. Each of these three had also its own peculiar precepts and promises.

Now as facts are only to be *believed,* precepts to be *obeyed,* and promises *to be hoped for,* as well as believed, we can very easily and perspicuously distinguish what constitutes Christian faith, Christian obedience, and Christian hope, not only from the Jewish and the patriarchal, but also from all matters of speculation usually called opinions. We must be, because we can be, of one faith, of one obedience, and of one hope; but we need not be, because we cannot be, of one opinion, not being of one mental or physical constitution. Hence the propriety and the beauty of that Apostolic exhortation—

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"Endeavouring to keep the unity of the Spirit in the bonds of peace; for there is one body, and one Spirit, even as you are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

These seven reasons, without regard to differences of opinion, are the divine basis of Christian union, and should be of all Christian co-operation. We ask no more, we propose no less. "Matters of doubtful disputations," or, properly, matters of mere speculative belief, have no authority but the reason of man. Paul, therefore, commands, "Receive him that is weak in the faith without regard to differences of opinion;" and, let "the strong bear the infirmities of the weak, and not please themselves," or have their own way. We then lay a divine basis of Christian union. We ask for *faith*, and not for the deductions of reason; for *the testimony of God*, and not the opinions of men. And say with the Apostle, "as many as walk by this rule, peace be on them and mercy, even upon the Israel of God."

AMICABLE DISCUSSION.

Akron, Erie County, New York,
January 15, 1847.

BROTHER CAMPBELL:—

Dear Sir—I am informed that, in the *Millennial Harbinger*, you have written concerning me; and if my information be correct, you say that you have mislaid my letters on infant church membership, and that if I will write and send them again, you will publish and reply to them in the *Harbinger*. I will do so, 'if the Lord will,' however, as I wrote before for a correspondence that might not be published until finished, but now write for my letters to be published and replied to in piecemeal; I shall change my method, and alter and arrange my letters accordingly. And, as the one I sent you in 1840 should be a link in my chain of argument, when I come to the place for it, I shall send you the argumentative part of it again; so that your readers who have forgotten it, and those who have not seen it, may read it in connexion with the others.

Please send me the *Millennial Harbinger* as long as you publish any thing in it concerning me, and when I have finished my letters, I shall have paid for it with my pen; but, if I fail to send you stronger arguments in favour of infant baptism than those that you have published in your debates with Pedobaptists, I will send you the money. Yours with high respect,

ORRIN ABBOTT.

P. S. My health has improved since I wrote you last; but, as it may sink again, and I may be deprived of finishing the discussion, please hasten its publication.

I shall number my argumentative letters for more convenience in future references.

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Akron, Erie County, New York,
January 15, 1847.

BROTHER CAMPBELL:—

Dear Sir—I am a Pedobaptist minister of good standing in my "party," as you may see, by looking at the Minutes of the Genesee Conference of the Methodist Episcopal Church; and I find myself challenged by you to discuss infant baptism. A volume that you published, containing a debate that you held on the subject, brings me the following challenge:—

"I this day publish to all present, that I feel disposed to meet any Pedobaptist minister, of any denomination, of good standing in his party, and I engage to prove in a debate with him, either *viva voce* or with the pen, that infant sprinkling is a human tradition, and injurious to the well being of society, religious and political. I have to add, that I must have an equal vote in determining the time and place. This is the only restriction I attach to the challenge I now publish."

This challenge I now accept, and fix the following terms:—

1st. The debate shall be with the pen.

2nd. As I shall mostly occupy untrodden ground, so that you may not know where to look for me till you see me, I shall lay my arguments before you first.

3rd. As a straight road is shorter than a crooked one, and easier to be described, and truth may be defended with less words than error; your replies shall not exceed the length of my letters.

4th. My replication shall be but half the length of my letters to which you reply, and your rejoinder shall be as short as my replication. And, if the argument shall be farther pursued, it shall continue to diminish in the same ratio. I love short arguments.

5th. Either may obtain a copy-right, and publish the whole in its regular order; but the other shall have the same right to publish it that he would have if he had the copy-right himself.

I accept your challenge for the purpose of taking passages and arguments which I have never seen brought into the controversy, and throwing them into your crucible, that I may obtain on them the views of one whom I deem to be *far the ablest advocate* of the Baptist doctrine that it has ever had in its *numerous and respectable ranks*. To give more force to these I must use several passages which have been often used in the dispute about baptism; but in the use of them I shall refrain from such arguments as I suspect you have met from others. With high respect,

ORRIN ABBOTT.

A. CAMPELL TO ORRIN ABBOTT.

Bethany, Va., January 29, 1847.

BROTHER ABBOTT:—

My Dear Sir—I thankfully received your favour of the 15th inst. per last mail. I am much gratified that your health is so much improved, and hope that it will still continue to improve.

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The challenge which you quote grew out of an original challenge given to the Baptists by the late "Rev. John Walker," of Ohio, twenty-eight years ago. The challenge was directed to me by the Baptists of Ohio, and accepted. We met in June, 1820. Out of this debate grew a challenge, or an acceptance of an invitation, found in the published discussion of that Debate, on the part of the Rev. W. L. M'Calla. On that invitation we met in Washington, Mason county, Ky., in October, 1823. Thence you quote the passage which you now denominate a *challenge*—and signify your desire to meet me in a sort of abbreviated or laconic discussion Of course I stand up to the invitation tendered, which you are pleased to call a *challenge*—and concerning the appositeness of the terms I will not consume one breath or one period.

You have signified the conditions and rules of discussion. To these, of course, I make no objection. Regarding you as by reputation, a candid-straight-forward gentleman, I will lose no time in objecting to any thing you have stipulated. I am, indeed, pleased with the very rational, although somewhat novel plan of tapering off to nothing in the replication. I will only say that the number of topics to be introduced into our pages is so great as to make it desirable that in any case your first letter shall not occupy more than four printed pages. My response to it will occupy just as many. Your replication to that will then be reduced to two pages, and my replication to the same. If continued, your next will be one page, and my response one page; and so on to the words *Yes* and *No*.

On receipt of this, you will please send me your *No. I.*; on the receipt of which I will immediately respond to you; and so on till we get it all in writing. I will publish one communication in every number. But circumstances demand that I should have it all written, if possible, in two months from this date.

With the kindest regard, I remain yours in the love of the truth,

A. CAMPBELL.

CAPITAL PUNISHMENT.—No. III.

IN looking over the manuscript of my correspondent I find the following confirmation of his reasonings against capital punishment having been permitted or allowed under the Partriarchal dispensation, or before the giving of the law in the year of the world 2513. As he seems to make much of the case of the slaughter of the Shechemites, and of an Egyptian, by Moses, we shall lay his remarks upon these before our readers:—

"In the postdiluvian age, when Simeon and Levi had come presumptuously upon the Shechemites, and had committed some of the most deliberate and treacherous murders on record, their father

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Jacob received a special command from the Lord to go to Bethel, and there build an altar unto God. And he called his sons and said, "Let us arise and go up to Bethel, and I will make thee an altar unto God. And they went up; 'and the terror of God was upon those around them; and they did not pursue after the sons of Jacob." Thus were they protected who fled to God's altar for safety. But how different under the Jewish law! In that law God has said, 'If a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.' Again, in the postdiluvian age, and forty years before the Jewish law was given, Moses killed an Egyptian and hid him in the sand; after which he fled to the land of Midian as a place of refuge or safety, where he remained until the Lord chose him as the lawgiver to Israel. But contrast with this the case of Joab, who was guilty of murder under the Jewish law. He could find no place of refuge or safety, though he had 'fled unto the tabernacle of the Lord and caught hold on the horns of the altar.' For God has said, 'Thou shalt take him from mine altar that he may die.' These few cases may serve to illustrate the difference of God's dealings towards the murderer in that age of the world, that was without law, compared with his dealings towards the murderer under the Jewish law. You have admitted one other essential difference, to which I will allude. While speaking of the Jewish law you say that 'punishment by death under it was somewhat extended beyond the single crime of murder.' Claiming only the right from Noah's law, as it is called, to punish with death for one single crime; while under the Jewish law punishment by death was the penalty for many offences. But I have shown that punishment by death, even for the single crime of murder, was not practised in any age prior to the Jewish law. It must, therefore, have been a practice which was peculiar to the twelve tribes, and as such it has been abolished according to your own admission; for you have acknowledged that the New Testament has abolished all that in the Old Testament which was 'peculiar to the twelve tribes.' It is clear, then, that no man can now be put to death by virtue of Moses' law. And I have shown that there was no law anterior to that one, from which to get the right. The practice is, therefore, wholly without divine authority, unless it has been enjoined by New Testament enactments. But this you will not claim; for you have admitted that 'it enacts no civil statute,' and that Christ came not 'to act the civil magistrate' —not to act 'the civil lawgiver;' yet you claim that the New Testament, although it enacts no civil statutes, does nevertheless recognize the practice as of divine authority among the civil governments of the earth. And in proof of this you have quoted from the New Testament a few passages, each of which I will notice."

The conclusions which he would infer from these premises are, as appears to me, on a careful analysis, the results of gratuitous assumptions. Because sentence against the infamous slaughter of the Shechemites was not immediately pronounced and executed,

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therefore capital punishment was not known or recognized in the patriarchal age! *This* is his logic. If, of the murders perpetrated in this community of States, not more than one in ten is punished with death, should any one thence conclude that in the statute books of these States, or amongst the people there was neither written nor oral law inflicting capital punishment upon a murderer, what should we say of his skill as a logician or of his knowledge of the affairs of his country! This, however gross it may appear, is neither the only nor the most gratutious assumption in the case before us. He represents "the sons of Jacob" as alike implicated in the affair, and alike employed in having recourse to the altar of God which their father erected at Bethel. But this is altogether an assumption. Simeon and Levi were the only two engaged in this affair, as appears not only from the reading, but more fully from the awful malediction pronounced upon them in the dying address of Jacob to his twelve sons, Genesis xlix. 5—7. There is too much declamation and too little regard to the facts of the cases alleged in this indiscriminate war against capital punishment.

The case of Moses killing an Egyptian, as employed in this argument, is equally unfortunate and illogical. Moses, we learn from Stephen, (Acts vii, 24.) interposed between an Egyptian and a Hebrew brother. The Egyptian was in the act of injuring, if not of killing, the Hebrew. Moses, presuming that "his brother would have understood" that God had raised him up to avenge the wrongs of his people; and presuming also that the time was come for him to undertake their deliverance, began too soon, according to Stephen and the facts of the case, and killed one Egyptian.

This is a clear proof against the assumption of my correspondent. Moses, the meekest man in the world, presuming from the intelligence, faith, and piety of his parents, and no doubt from other sources, that God had raised him up for an avenger and deliverer, erred only in beginning too soon; but was right in judging that, according to the patriarchal institution, such monsters should be put to death, so smote an Egyptian tyrant that he immediately expired. Stephen is a much better reasoner on this case and a better authority than our sensitive correspondent.

Within the patriarchal age a still more striking proof remains yet to be noticed—that in the judgment of Moses and Aaron, as then inspired by God, certain crimes were to be punished by death. We are informed that Amalek attempted to destroy Israel while they were sojourning in the wilderness. He made a belligerent sally upon them. This people, having descended from Esau's grand-son Amalek, bore a deadly hatred to the house of Jacob, because of his having supplanted their father Esau. Moses, with hands uplifted to heaven, implored the divine aid in this affair. Supported on the right and left by Aaron and Hor in that attitude, Joshua, his captain, at his command, with a chosen band discomfited Amalek and his people *with the edge of the sword*. Then the Lord commanded Moses to write this for a memorial in a book, and to rehearse it in the ears of Joshua, that he would "utterly put out the remembrance

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of Amalek from under heaven.' And, strange to tell, Moses then built an altar and called the name of it "*Jehovah Nissi—the Lord is my banner.*" And yet there was no capital punishment inflicted by the hand of man under the divine direction before the law was given!

When Moses held the rod of God over the Red Sea, and at his bidding the waters overwhelmed the pride and strength of Egypt, he executed vengeance as the minister of God—as much as in the case of Amalek. And yet there was no sheriff, no magistrate, no captain, no ruler, putting man to death with divine authority, from Adam to the giving of the law! Who, that is well read in the book of Genesis, can seriously believe it? Until, then, some new and brighter light arise upon it, we shall conclude that captial punishment was a divine institution from the days of Cain and Abel to the giving of the law. It is conceded, fully conceded, that it was enacted in the law of Moses, and practised with divine approbation from Moses to the Messiah.

This admission is universal. And what does it teach on this subject? Was it a peculiar type or symbol beginning and ending with the Jewish religion? Was it a positive or a moral enactment, a part of a ritual, a mere ceremonial, or was it an essential element in a wise, just, and benevolent jurisprudence? These are questions of primary importance; and, until properly considered and satisfactorily determined, no man can speak with any authority on the subject of capital punishment. Of all the crimes perpetrated by man, murder seems to be the only one which all tribes, nations, and ages of the world have agreed to punish with death. That divine vengeance will not suffer a murderer to live, is a universal oracle of God, as felt and expressed in all forms of government. It is only recently, in the frenzy of a latitudinarian innovation upon all that is esteemed sacred and established by the highest sanctions in the universe, that any one has mooted the question. Strange to tell, murderers themselves have been the prime movers in this course. Robespiere himself, another name for an incarnate demon, before he became regent of the Guillotine, wrote a treatise against capital punishment!!!

I only allege farther at present, that the fact of the extraordinary prominence of the punishment of murder by death, *in the only nation God ever assumed to govern as a King*, is a fact, a momentous fact in this controversy, pregnant with reasons and arguments that I have never heard developed or seen rationally discussed in any controversy upon this subject. But of which we must, in the sequel, take some notice. A. C.

A. CAMPBELL AND J. HENSHALL'S VISIT TO ENGLAND.

THE long anticipated visit of brother Campbell and his associate to England is now being realised. He, with brother Henshall, arrived in Liverpool on Saturday the 29th of May, 1847, after

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twenty-five days of pleasant sailing across the Atlantic from New York. These brethren were met in Liverpool by brother Davies and others, who cordially welcomed them to the shores of the British isles, and who in their hearts bid them God speed in the name of the Lord. On arriving in Mollington, the same evening, a short distance of sixteen miles, brother Davies, by the request of brother Campbell, wrote to Nottingham, stating that some plan must be entered upon, in order properly to fill up to the best advantage to the brethren and the community at large, this short visit to the old world. It was therefore urged upon us immediately to visit Mollington, to consult on the subject. This request we could not deny, but on the contrary, felt great pleasure in being thus honoured. Arriving there on Tuesday evening, the next morning a meeting for consultation was held in brother Davies's house. There were representatives personally present from Liverpool, Wigan, Chester, Mollington, Coxlane, Wrexham, and Nottingham, with various letters from different brethren both in England and Scotland. The general good of all was the main point for consideration. Nothing was done from partiality or personal friendship. To accomplish in the shortest time, and at the least expense, the largest amount of good, in the conversion of sinners, the building up of saints, and the glorifying of our exalted Redeemer, was the main object to be accomplished: and we do not hesitate to say, that the best was done that could have been under the existing circumstances in which we were placed.

The first question to be settled was, the amount of time brother Campbell could devote for this tour. The hope was expressed, by one of the brethren, that he would be able to extend his visit to the end of the year that all might, as far as possible, have the opportunity of seeing and hearing one to whom the world is so much indebted, for presenting to the minds of thousands a more clear and distinct understanding of *original Christianity*. The time of departure from this country was then positively fixed for the 4th of October next, when these two brethren would take the steamer from Liverpool, and return home to their families and much beloved friends in Virginia.

The second item to be settled was for brother Campbell to name the places, if there were any, which he had to visit on his own private account, or for the purpose of promoting the interest and the arrangements of Bethany College, by the purchase of books, &c. &c. These he said chiefly related to London and Edinburgh. Still he should be gratified if Cambridge, Oxford, and Bristol, could be conveniently brought into the general route, especially if there were

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brethren in these cities or in their vicinities to whom he could deliver addresses on primitive Christianity.

These preliminary matters being settled, the next question was the course now to be taken, or in other words, ascertain the proper starting point from Chester, where he had already delivered four lectures, with three or four others in prospect. We may here remark, that Wrexham and Shrewsbury had already been promised a visit, and as delays in such matters are always dangerous, it was proposed that they should have the first attention. In the meantime brother Campbell expressed a desire to be in London as soon as possible. In canvassing over the whole ground it was found to be impossible to make arrangements to visit all the churches and large towns in England, within the space of two months, the time allotted for this tour. Here it was remarked, that central or radiating points, around which most of the small churches and brethren could assemble, must be selected. This principle was adhered to as much as possible in making out this short tour. After much consultation it was agreed that the following circular be immediately printed and sent by post to all the leading brethren of the churches in England, Ireland, and Scotland:—

"A. CAMPBELL'S TOUR IN ENGLAND.

"We have great pleasure in announcing the safe arrival of MR. CAMPBELL in England, and in furnishing his plan of intended labours in Great Britain and Ireland.

"Most of our friends are aware that Mr. Campbell is the President of Bethany College, Virginia,—that he was the successful debatant with Robert Owen, Esq. (author of Socialism,) with Bishop Purcell of the Roman Catholic church, and several others; that as a proclaimer and a writer he is unwearied and unexcelled in this age; and that his abundant labours are wholly disinterested.

"ALEXANDER CAMPBELL of Bethany, Virginia, United States, respectfully informs his Christian Brethren and Friends, in Great Britain and Ireland, that he intends, the Lord willing, to visit the following places in England during the months of June and July;—for the purpose of delivering Lectures on original Christianity, as delivered to us by the Evangelists and Apostles of Jesus Christ, to all who may desire to hear him.

"He hopes to arrive in Edinburgh on the 4th of August, and to meet with friends there who may consult with him as to the places in Scotland at which he might spend the month of August in the same work. Thence he will proceed to Belfast on the 1st of September, and visit a few places in Ireland for the same purpose.

"Having landed at Liverpool on the 29th of May, and having delivered eight lectures in the city of Chester, he proceeds as follows:—

WREXHAM, *June 6th.*
LIVERPOOL, *June 7th & 8th.*
SHREWSBURY, *June 9th, 10th, & 11th.*
NOTTINGHAM, DERBY, NEWARK, &c., *June 12th to 20th, inclusive.*
LEICESTER, *June 21st & 22nd.*

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NORTHAMPTON, *June 23rd & 24th.*
LONDON, CAMBRIDGE, MAIDSTONE, &c., *June 25th to July 11th, inclusive.*
OXFORD and BANBURY, *July 12th & 13th.*
BRISTOL, BATH, &c., *July 14th, 15th, & 16th.*
BIRMINGHAM, *July 17th, 18th, & 19th.*
MANCHESTER, *July 20th, 21st, & 22nd.*
WIGAN, *July 23rd.*
HUDDERSFIELD, *July 24th, 25th, & 26th.*
HULL, *July 27th,-28th, & 29th.*
NEWCASTLE and SUNDERLAND, *July 30th, & 31st, and August 1st & 2nd.*
BERWICK, *August 3rd.*
EDINBURGH, *August 4th; where the arrangements for Scotland will be made on his arrival.*

"MR. JAMES HENSHALL, Evangelist of the church in Richmond, Virginia, accompanies Mr. Campbell on this tour, and will labour either in connexion with Mr. Campbell or in some of the neighbouring towns on the route.

"NOTTINGHAM,
"June the 4th, 1847."

Many remarks and different opinions have been expressed on the merits of the foregoing circular. Some with satisfaction, and others to the contrary. This was to be expected. Great surprise has been felt by some that three days should have been allotted for so small a place as Shrewsbury, and only two for the large and important town of Liverpool. In reply, we beg to state that brother Woodnorth, from Liverpool, was present at this arrangement, and we know he was satisfied. This too was in full accordance with brother Campbell's mind. For two important and all-sufficient reasons it was so concluded. First, Shrewsbury had been already promised, and brother Campbell wishing to be in London as soon as possible, could not now spend much time in Liverpool. Second, If possible brother Campbell intends to return from Ireland a week or ten days before re-embarking for the United States, which time he hopes to spend in Liverpool and the vicinity in making further proclamation of the glorious gospel of the blessed God. This arrangement, if it can be accomplished, will surely satisfy all parties.

We can truly say, that it was matter of regret to all present at the meeting, but to none more so than to brother Campbell, that no time could be devoted to the different and important towns and vicinities which were then mentioned—such as, Halifax, Leeds, Wakefield, Sheffield, Bolton, Rochdale, Bradford, Ashton, Lincoln, and many others not necessary to be recorded. A pressing invitation has been sent even from Plymouth,—but who is to answer these different and far distant calls? Truly the fields are already ripe for

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the harvest, a glorious ingathering of souls into the Redeemer's kingdom.

Brother Henshall being absent from the meeting, it was remarked that he, as much as possible, besides occasionally relieving brother Campbell, must fill up the deficiencies, and therefore in carrying out the arrangement agreeable to the printed circular, it is expected that the brethren in the respective churches will arrange as much as possible for brother Campbell and Henshall to speak at two different points at one and the same time. This, we are aware, cannot always be done, but should as much as possible be kept in view and attended to.

A MEETING OF BRETHREN TO BE HELD IN CHESTER.

Prior to our brethren finally leaving this country, it was thought desirable, and finally agreed upon, that a meeting of delegates from all the churches in England, Ireland, and Scotland, be invited to assemble for consultation on the subject of co-operation, and that such meeting be announced in the *Christian Messenger and Family Magazine* for July.

We, therefore, announce to all the brethren who feel interested in this matter, that such a meeting will be held in Chester, on Friday and Saturday, the first and second of October. The place of assembly and time of assembling, will be announced in our next number. Brother Campbell, and perhaps brother Henshall, will be present, to advise and counsel on all matters and things relative to the kingdom of heaven. Brother Campbell will address the brethren on Lord's day, the third of October, prior to his finally leaving this country.

It must be obvious to all the brethren, that something more efficient ought to be done by us, on behalf of the Lord and his cause, in this part of the world. If we have not men in this country to do it, can they be obtained from the United States? This ought to be known; and if they can, let us unite to secure their services while it is yet called to-day, knowing the hour cometh when no man can work.

THE LABOURS OF OUR BRETHREN IN ENGLAND.

Our two brethren, up to this date, have had a good hearing in the various places which they have visited. Brother Campbell has delivered eight lectures at Chester, two at Wrexham, two at Liverpool, three at Shrewsbury, eight at Nottingham, one at Newark, and three at Leicester. Our own chapel, which will hold eight hundred people, being much too small for the congregation, the Mechanics' Hall was obtained for five lectures, when on two or three occasions

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there were present upwards of 2000 persons, most orderly and attentive all the time. During these lectures twelve persons confessed the Lord, and were forthwith inamersed into him for the remission of all past sins, and two also came off from the Baptists to build on the Bible alone.

Brother Henshall has delivered one discourse at Stockport, one at Style, two at Mollington, two at Liverpool, one at Wrexham, three at Chester, one at Sanghall, three at Bulwell, five at Nottingham, (including Lord's day, June 27th,) three at Newark, and three at Loughborough, the result of which remains to be realised. He left Nottingham for London, to join brother Campbell on Monday, the 28th ult. J. W.

News from the Churches.

FOREIGN NEWS.

Chickasaw county, Mi., January 24, 1847.

BROTHER CAMPBELL.—To *your* writings I am indebted for much religious knowledge, which, though limited as it is, is considerably greater than it was prior to my reading your *Christian Baptist*, *Christianity Restored*, &c. &c.

These works led me to an examination and investigation of the doctrine and teaching of the Saviour and his holy inspired Apostles, and brought me to understand what they were; taught me that when the Saviour or his Apostles spoke, they meant what they said, without leaving us to infer their meaning; in short, *you* have led *me*, as well as thousands of others, out of Babylon, out of sectarian confusion. I was a member of the Free-Will Baptist Church of Georgia, sometimes known in that State by the name of *Whiteite* Baptists, from Cyrus White, the founder of that church, in the State of Georgia, about the year 1828, I think. I was young, ignorant, and prejudiced, and thought if any were right, it was certainly the Free-Will Baptists. I was sure they could not be wrong; so about ten years ago I attached myself to that church, and was immersed by Cyrus White, (who, by the by, is an uncle of mine,) believing in the Lord; but about a year after this your *Christianity Restored* came in my way, and through curiosity and a love of novelty I gave it a reading, and was soon by it convinced that the church of which I was a member held too much error, and was far from being truly apostolic; but I did not immediately avow my convictions, being young and rather fearful, and knowing that so soon as I did I should be denounced as a Campbellite or heretic. But shortly afterwards another member of the church of which I was a member read the same book that had *spoiled me*, and he was convinced also; and then we openly avowed ourselves. We were retained in the church (not, however, without a good deal of complaint against us,) as long as we would remain in it. We contended for the truth; but apparently all we could do or say had little or no effect.

We left Georgia and emigrated to Eastern Alabama, where we had still to to stand alone; but never gave up the field. Brother John M. Barnes had a few years previously preached the ancient gospel in that country; he had sown the good seed, but they lay dormant. About three years ago brother T. Cantrell came into that country, preaching the primitive gospel. Brother Prior Reeves, pastor of Smyrna church, Russel county, Ala., was convinced and commenced preaching the truth. A majority of the church were also convinced and declared for reform, while the minority withdrew; considerable accessions have since been made to this church; other churches have come out for reform, and now there are some four or five churches in Eastern Alabama, contending for the

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current reformation. They are as yet, however, in a state of infancy, and have much to learn, and are in many things wanting. May the Lord prosper them!

Several others and myself lately emigrated from Eastern Alabama to this new country, where we have been only about ten days. There is no reformed church near us. There is one of one hundred and fifty members in Columbus, Lowndes county, and I have been informed there was one in Oktibbeha, an adjoining county to this. We wish you therefore to send us the current volume of the *Millennial Harbinger*, as we think we shall need it. It is a periodical that I prize more highly than any other of any age or country, and I should have been taking it all the time. You will send it to Pigeon Roost, Choctaw county, that being the nearest post-office to me.

Pardon me for trespassing so long upon your time, and believe me yours in the Lord, W. V. W. M'LINDON.

Louisville, Ky., February 24, 1847.

I HAVE just closed a meeting at this place, and have the gratification of reporting nine confessions. Eight of them were immersed. Of these, five were of the Blind Assylum. One, twelve years of age, was considered too young, as I understood, to be immersed until farther consultation. This Institution is invaluable to that unfortunate class, and the managers are worthy of all praise. Brother Kendrick and Begg were with me almost all the time, and our meeting was a most delightful and profitable one. We had a fine hearing, and the basement room was so crowded, on several occasions, that many were prevented from hearing.

Our last baptisms were attended to this morning in the baptistry of our Baptist brethren of this place, of the First Church. This kindness on their part we acknowledge with gratitude; and I pray the Lord that soon we may have a complete union and fellowship. Brother Kendrick administered the baptisms in a manner most acceptable and solemn.

I may remain a few days longer to preach for the brethren of the Second Church of Christ at this place. J. T. JOHNSON.

N.B. Four additions were made to the Second Church by brother Kendrick whilst we were labouring at the First, making thirteen in all. J. T. J.

Toronto, U. C., February 9, 1847.

THE church in this place now numbers about thirty-five members. Recently we have had forty-two added by immersion and seven by letter, but nearly as many have gone to other parts of the country to reside. R. BEATY.

Tompkinsville, Ky., February 5, 1847.

THE cause of Christ is prospering mightily in this county, having a church at this place of upwards of two hundred. J. RANDOLPH.

Boston, March 12, 1847.

AT the request of the disciples here, I send a short statement of things relating to the kingdom of our Lord in Boston. On the 17th of January last, a few names of us resolved to make an effort to unite with the brethren here, and organize ourselves, and by so doing constitute a congregation of the Lord. Accordingly seven persons met and gave themselves to one another, and signed the church record in their own hand. A short time after one more united with us, and three weeks after we organized we immersed a very intelligent man. The immersion took place in the harbour, it being at the time one of the most severe snow storms we have experienced this winter. Brother Gashall, an evangelist of the church in Salem, immersed him for the remission of sins, which makes our number at the present time nine persons, seven males and two females. We have set everything in order as far as we can. The church meet every Lord's day in my house to remember the resurrection, to break the emblematic loaf, and drink the commemorative cup, and attend to all things the Lord has taught. Our prospects look very cheering. A number of sensible men are searching the Word, and we expect very soon to have to say to them, "Why tarriest thou? Arise and be immersed, and wash away thy sins, calling on

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the name of the Lord." We think now is the time that the disciples of Christ in the west should unite as one man, and do something for this great city. If the brethren will not send an able teacher, will not some brother volunteer? The people are perishing for lack of knowledge. The honest in heart are wandering about, saying, "Oh that I could find the way!" The clergy are all, as it were, doing nothing. The only thing flourishing now is Parkerism, or rather some infidelity. In view of all this, ought not something to be done in order that the ancient gospel and order should be firmly planted in the metropolis of New England? It is not for us to dictate, as we are poor in this world's goods; but we hope, beloved brother, you will use all the influence you can to accomplish such a desirable object. C. T. BERRY.

ON opening the Christian Chapel, corner of 8th and Walnut, Cincinnati, brother Burnet informs me, under date of the 1st February, that two persons were immersed in the baptistry of the new church, in the presence of a very large assembly. The house is seventy-four by fifty, and the baptistry contains about one thousand gallons.

Under date of the 24th ult. we also learn from brother Burnet, that on the 14th inst., he had the exquisite pleasure of baptizing his youngest brother Staats G. Burnet, A.B. On the Lord's day preceding eight were immersed; and on the Monday following four others confessed the Lord. Two of those immersed on Lord's day, the 14th, a husband and wife, were respectively seventy-two and seventy years old, of the Old Virginia church of England, and a third, of the same community, from Europe. A. C.

NOTES BY THE WAY.

BROTHER CAMPBELL.—In compliance with your request "to send you frequent accounts of such matters as might be interesting to your readers," my pen is taken up to-day to comment upon a few things which have passed under my observation since my last was mailed to you.

Through the kind and watchful care of our heavenly Father, I was permitted to reach this city, without accident, on the 24th of November, in a state of health not worse than when I left Kentucky. On my way down the river an invitation was accepted to stop and spend a few days at West Baton Rouge. This afforded me an opportunity to witness the process of sugar-making—an operation I had long desired to see. A brief description might interest some of your readers, but it must be withheld until similar operations have been observed in the West Indies, so that a comparative view may be given.

While at Baton Rouge it was particularly refreshing to learn that brother Ranaldson had, during the previous week, immersed into Christ, Richard H. Chinn, Esq., brother of Judge Chinn, of that place, and formerly resident of Kentucky. This is the gentleman whose accomplished and lovely daughter was so suddenly snatched from the embraces of her doting parents, several months ago, in the city of Louisville. More recently he has been called upon to pay the last sad tribute of affection to the memory of an amiable wife. Standing himself upon the very verge of that vast ocean, upon which we must all so soon embark, he has deemed it no less his privilege than his duty, to confess the name of Christ and to be buried with him by baptism. At the same time the amiable wife of Judge Chinn was also immersed. If a little continuous effort could be made in that part of the state, much good could be effected. Truly the harvest is plentiful and ripe, "but the labourers are few." Among a great many other places in the south, New Orleans presents a most interesting and inviting field of labour. There is not, perhaps, any point in the state, possibly none in the Union, where active Christian operations are more needed, or where Christian benevolence could expend itself with better prospects of success than in this city. A few facts will boih illustrate and sustain this remark.

In the first place, the city of New Orleans, including Lafayette, suburbs, &c., contains about 140,000 permanent residents, besides a floating population, for more than half of the year, of about 50,000 more. After making all necessary allowances for children, old, sick and infirm persons and servants, it will be admitted that at least 100,000 of the citizens ought to attend some place of wor-

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ship on the Lord's day—that they ought to be true and acceptable worshippers of the Lord God. But how many of these 190,000 are in the habit of attending divine service, to say nothing respecting their true moral character? All the places used for the worship of God in this city, whether Jewish, Protestant, Romanish, or Christian, would not accommodate one-third of the 100,000, and when we remember that a large number of these places is seldom half filled, we cannot but weep over the apparent impiety of the multitude. What, then, must be the feelings of the Christian heart, when it is remembered that of this vast multitude of 190,000 souls, there are scarcely 12,000 who make any pretensions whatever to Christianity; and of this number, more than half—perhaps two-thirds, are Roman Catholics—no better off than those who have never heard the gospel!

Here, then, we have, by the most favourable construction of the case, at least 65,000 persons, of sufficient age, intellectual and moral capacity, to appreciate the facts and truths upon which the Christian superstructure is based, and to feel their force and acknowledge their power, and thus become disciples of Jesus Christ. *Sixty thousand souls*, destined soon to enter upon an eternal and unalterable state, who seldom, if ever, hear the gospel, or any thing akin to it, and who, possibly, never think of attending a place of divine worship! For this fearful multitude there are no efforts made, worthy the name, to effect their salvation! Is not the gospel needed here? Might not Christian benovelence and zeal expend themselves here with a most reasonable prospect of success? Somebody will be accountable in the coming and fearful day of the Lord, for the neglect of this thoughtless multitude. Is it not to be feared that our brotherhood will not escape the censure of their Master in that day?

In my next I will furnish you with the ecclesiastic statistics of this city. They cannot fail to interest your readers. They may be as much astonished, as was their humble servant, to learn that more than half of the Protestant churches in New Orleans do not number more than *twenty-seven* souls, while several of them fall short of half that number.

My second fact is, that a very ready and easy access may be obtained to the public ear and mind of this city, under a set of circumstances entirely within the reach and under the control of the Christian churches. It is not in the power, however, of every association claiming to be "a branch of the church of Christ," to control circumstances sufficiently propitious, to win the thoughtless crowd from their vain pursuits and turn them to the Lord. I honestly believe that we, as a community, have the power and the means, so far as human instrumentality is concerned, of turning the inhabitants of this city of the Lord in a few years, provided the means could at once be placed in proper hands and wisely expended. Other professedly Christian communities have made the effort, but have failed. The truth is, there is something in their systems so inconsistent with reason, common sense, and revelation, that individuals of intelligence, whose early education has not blinded their minds in favour of this or that human system, and whose views of God and religion have not been formed in the Chinese shoe of human creeds, totally repudiate them. Such individuals cannot be satisfied with any thing short of facts sustained by such arguments as they can comprehend and appreciate. They are justly disgusted with that wild ranting enthusiasm which is as deficient in reason as it is in decency. I am aware that some may accuse me of a want of charity, when I affirm my conviction that the exhibitions which we frequently witness in some of the sectarian establishments of the day, do more harm to the cause of true Christianity than the open assaults of avowed infidels. But no better proof of my assertion is needed than that furnished by one of the most popular and numerous sects in this city, only a few nights since, when the spirit of the *ism* prevailed so mightily, and the inspiration of the lungs, the hands and the feet produced such a *pious* uproar, that the leaders of the party were compelled to call upon the watchman to conduct one of the principal actors in the scene to the inviting apartments of the *calaboos*, notwithstanding his most earnest remonstrances, and repeated assurances that he was "one of the brethren," (which was the fact,) and that he was filled with the Holy Spirit. This is a fact and susceptible of the clearest proof. Very few of our brethren have been heard in this city. That indefatigable and successful proclaimer of the ancient gospel, J. T.

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Johnson, paid this city a visit in the spring of 1845, and delivered six or eight discourses under a multitude of disadvantages, yet with no inconsiderable good as the result. Brother Mathews, of Miss., followed several months subsequently, with eight or ten discourses, which were also productive of much good. Brother R. C. Ricketts and a few others have made passing visits, but their engagements did not permit them to deliver more than a discourse or two at the time. The brethren living in this city constituted themselves into a congregation of worshippers, about a year since, for the purpose of meeting weekly to break the loaf and read and study the Word of God, and in that time have made commendable progress both in knowledge and in numbers. We shall have more to say of them in a future number. They have already excited considerable interest in this city, in their favour. When the ordinance of baptism is administered by our brethren, which has been done several times recently, it is witnessed by an immense crowd of people, whose orderly conduct, correct deportment, and anxious countenances, betray the deep and solemn interest which this primitive and divine custom excites in their minds. If a suitable proclaimer could be sustained here for a year or two, there can be no doubt that scores, possibly hundreds, could be induced to obey the Lord, who, in all probability, would, under other circumstances, go down to ruin. The people, tired of the *isms* of the day, are anxious to hear the gospel of their salvation. Will not those who have the means take the case of New Orleans under their special care? Think, brethren, of the 65,000 souls in this city, who are never seen within the walls of a house of prayer and praise! And then think that we must meet them soon before our final Judge, charged with all the fearful consequences of neglecting their spiritual interests! For the present adieu.

Your brother in the hope of eternal life, W. R. M'Chesney.

HOME NEWS.

We have received a vast number of letters from all parts of the kingdom, but they are chiefly letters of inquiry or letters of congratulation concerning the arrival and the progress of brother Campbell. The only items of intelligence are the following:—

Mill of Craigstone, June 9, 1847.

At Turriff, since I last wrote, one has been restored, and one admitted on a profession of faith. Brother Duncan has delivered a course of lectures on the constitution of the church of God. They have been well attended, and will, we trust produce considerable inquiry. W. Morrison.

Chester, June 15, 1847.

We are beginning to see the good effect of brother Campbell's labours. Last Saturday, one whom we now claim as a brother, put on Christ by being buried with him in baptism; and we trust this is only a drop before a copious shower. An intelligent and highly respectable preacher of the word, sent to borrow the two last numbers of the *Messenger*, and expressed himself as highly delighted with some of the articles. J. Walker.

THE BIBLE—WITH RULES HOW TO READ IT.*

One God, one moral system, one Bible. If nature be a system, religion is no less so. God is "a God of order," and that is the same as to say he is a God of system. Nature and religion, the offspring of the same supreme intelligence, bear the image of one father—twin-sisters of the same divine parentage. There is an intellectual, and a moral universe as clearly bounded as the system of material nature. Man belongs to the whole three. He is an

* This article, from the pen of A. Campbell, will form Tract No. 4,

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animal, intellectual, and moral being. *Sense* is his guide in nature, *faith* in religion, *reason* in both. The Bible contemplates man primarily in his spiritual and eternal relations. It is the history of nature, so far only as is necessary to show man his origin and destiny; for it contemplates nature—the universe—only in relation to man's body, soul, and spirit.

The Bible is to the intellectual and moral world of man, what the sun is to the planets in our system—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race, that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of THE ONE BEST BOOK.

The Bible, or the Old and New Testament, in Hebrew and Greek, contains a full and perfect revelation of God and his will, adapted to man as he now is. It speaks of man as he was, and also as he will hereafter be; but it dwells on man *as he is*, and *as he ought to be*, as its peculiar and appropriate theme. It is not, then, a treatise on man as he was, nor on man as he will be; but on man as he is, and as he ought to be; not as he is physically, astronomically, geologically, politically, or metaphysically; but as he is and ought to be *morally* and *religiously*.

The words of the Bible contain all the ideas in it. These words, then, rightly understood, and the ideas are clearly perceived. The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for when God spoke to man in his own language, he spoke as one person converses with another—in the fair, stipulated, and well established meaning of the terms. This is essential to its character as a revelation from God; otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind.

We have written frequently and largely upon the principles and rules of interpretation, as of essential importance and utility in this generation of remaining mysticising and allegorizing. From our former writings we shall here only extract the naked rules of interpretation, deduced from extensive and well digested premises; fully sustained, too, by the leading translators and most distinguished critics and commentators of the last and present century.

RULE I.

On opening any book in the sacred Scriptures, *consider first the historical circumstances of the book. These are, the* ORDER, *the* TITLE, *the* AUTHOR, *the* DATE, *the* PLACE, *and the* OCCASION *of it.*

The *order* in historical compositions is of much importance; as, for instance, whether the first, second, or third, of the five books of Moses, or of any other series of narrative, or of even epistolary communications.

The *title* is also of importance, as it sometimes expresses the *design* of the book. As *Exodus*—the departure of Israel from Egypt; *Acts of Apostles*, &c.

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The peculiarities of the *author;* the age in which he lived; his style; mode of expression—illustrate his writings. The *date, place,* and *occasion* of it, are obviously necessary to a right application of any thing in the book.

RULE II.

In examining the contents of any book, as respects precepts, promises, exhortations, &c., *observe who it is that speaks, and under what dispensation he officiates.* Is he a Patriarch, a Jew, or a Christian? *Consider also the persons addressed; their prejudices, characters, and religious relations.* Are they Jews or Christians? Believers or unbelievers? Approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in Old Testament or New.

RULE III.

To understand the meaning of what is commanded, promised, taught, &c., *the same philological principles, deduced from the nature of language; or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.*

RULE IV.

Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification; but when words have according to testimony, (i.e. the Dictionary,) more meanings than one, whether literal or figurative, *the scope, the context, or parallel passages must decide the meaning:* for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

RULE V.

In all tropical language ascertain the point of resemblance, and judge of the nature of the trope, and its kind, from the point of resemblance.

RULE VI.

In the interpretation of symbols, types, allegories, and parables, this rule is supreme:—*Ascertain the point to be illustrated; for comparison is never to be extended beyond that point—to all the attributes, qualities, or circumstances of the symbol, type, allegory, or parable.*

RULE VII.

For the salutary and sanctifying intelligence of the Oracles of God, the following rule is indispensable:—

We must come within the understanding distance.

There is a distance which is properly called *the speaking distance,* or *the hearing distance;* beyond which the voice reaches not, and the ear hears not. To hear another, we must come within that circle which the voice audibly fills.

Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance, cannot understand God; all within it, can easily understand him in all matters of piety and morality. God himself is the centre of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual or moral vision, as in adjusting the light of day to our eyes. The light reaches us without an effort of

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our own, but we must open our eyes before we can enjoy the natural light of heaven. There is a sound eye in reference to spiritual light, as well as in reference to material light. Now, while the philological principles and rules of interpretation enable many men to be skilful in biblical criticism, and in the interpretation of words and sentences; who neither perceive nor admire the *things* represented by those words; the sound eye contemplates the things themselves, and is ravished with the moral scenes which the Bible unfolds.

The moral *soundness* of vision consists in having the eyes of the understanding fixed solely on God himself, his approbation and complacent affection for us. It is sometimes called a *single* eye, because it looks for one thing supremely. Every one, then, who opens the Book of God; with *one aim*, with one ardent desire—intent only to know the will of God; to such a person the knowledge of God is easy; for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things celestial and divine.

Humility of mind, or what is in effect the same, contempt for all earth-born pre-eminence, prepares the mind for the reception of this light; or, what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments from the flesh, the world, and Satan, a person is so deaf that he cannot hear the still small voice of God's philanthropy. But, receding from pride, covetousness, and false ambition; from the love of the world; and in coming within that circle, the circumference of which is unfeigned humility, and the centre of which is God himself—the voice of God is distinctly heard and clearly understood. All within this circle are taught by God; all without it are under the influence of the wicked one. "God resisteth the proud, but he giveth grace to the humble."

He, then, that would interpret the Oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from his lips. To such a one there is an assurance of understanding, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt.

The Bible is a book of facts, not of opinions, theories, abstract generalities, nor of verbal definitions. It is a book of awful facts, grand and sublime beyond description. These facts reveal God and man, and contain within them the reasons of all piety and righteousness, or what is commonly called religion and morality. The meaning of the Bible facts is the true biblical doctrine. History is therefore the plan pursued in both Testaments; for testimony has primarily to do with faith, and reasoning with the understanding. History has, we say, to do with facts—and religion springs from them. Hence the history of the past, and the anticipations of the future, or what are usually called history and prophecy, make up exactly four-fifths of all the volume of inspiration.

H. HUDSTON, PRINTER, BOROUGH OFFICES, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. VIII. AUGUST, 1847. Vol. III.

THE LAST COMMISSION OF THE LORD.

"And Jesus came and spake unto the disciples, saying—All power is given to me in heaven and on earth; Go, therefore, and make all nations my disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded: and, lo, I am with you every day until the end of the world."

Such was the commission of the Lord after he rose from the dead, and just before his ascension up into heaven. The next thing we read of is, that "the disciples went out and proclaimed the glad tidings every where; the Lord co-operating with them, and confirming their doctrine by the miracles with which it was accompanied."

The Apostles commenced this work on the day of Pentecost; and by means of the proclamation of the gospel many sinners were converted to Jesus and his religion, and not to any other person or system whatever. Nor was the conversion accomplished by any abstract power or influence of the Holy Spirit as taught by many in our day. "The Apostles spake as the Spirit gave them utterance." It was by the truths they taught, and the obedience they enforced, that churches were planted in Jerusalem, Judea, Samaria, and finally in the uttermost parts of the earth.

These disciples constituted the body of Christ. "They were of one heart and one soul,"—because they had all believed the same facts, obeyed the same precepts, enjoyed the same Holy Spirit, and relied on the same promises. Faith alone and abstract spirit religion, had not then been heard of. Nor did the Apostles, either by their teaching or example, make provision for the present divided state of Christianity. It may truly be said, that an enemy

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hath done this. The field is the world; but tares have been planted among the wheat. The unerring Spirit of God testified that it would be so; and the Saviour said, "let both grow together till the harvest."

As in the issuing of a new coin, counterfeits are sure to appear, so man, in his religious belief, approving as he does of that which is human more than of that which is divine, is easily deceived, and turned aside from the truth unto fables. This was the case with the Jews of old until God removed them out of his sight for their perverse rebellion against him. "In vain," said he, "do ye worship me, teaching for doctrines the commandments of men."

Imitations and counterfeits, under the specious names of expediences and improvements, have been presented to the people; and with few exceptions the whole world, in every dispensation, has embraced them, and consequently has been divided into a thousand sects, as at the present time. Christianity was not so at the commencement.

The first congregations of the Lord formed but one body. In this body the Holy Spirit presided as the Spirit of Truth—the Advocate for Jesus—and the Comforter of all his people. So long as they adhered to the truth he dwelt in their hearts and animated all their assemblies. Thus all men knew they were the disciples of Christ. But when human traditions and various expediences were substituted in the place of divine appointments—when *mere faith* was taught for the *obedience of faith*, and an *abstract spirit* for the legitimate *fruits of the Spirit*, then, the Holy Spirit which once animated the body of Christ departed, and a fearful apostacy ensued.

Some of our contemporaries are of opinion that original Christianity cannot be restored, especially in this country and on the continent of Europe: that the present establishments are too old and deep rooted to give way: that the moral means now in existence are too impotent for the work to be done. This, to some extent, may be true with these old countries—but not so with the new world. Truth will yet flourish in its native simplicity and beauty.

In wrath and vengeance the divine being may cut off the present unbelieving and disobedient race of professors. The fault will be their own and not his. He always endures with much longsuffering the vessels of wrath fitted for destruction. But, thanks be to God, it must still be acknowledged that a remnant are returning to the ancient gospel in its immutable facts, commands, and promises, even in this old world—renouncing with one accord the abstract reasonings of men, for the more substantial realities of divine testimonies and Christian institutions.

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The road is open and free for all. O that all could be prevailed upon to renounce themselves and their favourite isms, which are the mere inventions of men who long ago have returned to the dust from whence they were taken. What is Quakerism, Wesleyanism, Episcopalianism, with the ten thousand other isms now in existence, compared with the institutions established by the holy Apostles of Jesus? It must be acknowledged by all they are but of yesterday, and are certainly doomed to be destroyed like all the former humanisms and traditions which existed among the Jewish people.

Each of the present parties in christendom will certainly not boast of being the body of Christ. His body is one, and but one. "There is one body and one Spirit," &c. All these divided parties cannot be the body of Christ, because they are not one but many. Now could all or any of these churches be traced back to the days of the Apostles? (None but the Mother of Harlots will pretend to do this.) Still, if they are not the body of Christ, they must be counterfeits, although of more ancient date than some of their contemporaries. Wherever then there is a congregation of professors whose counterpart, in spirit and practice, cannot be found in the New Testament, which book contains a revelation of all things necessary for life and godliness, let not such a church lay claim to the high standing of primitive Christianity in all its perfection.

But we contend that primitive Christianity can and will be restored, to some considerable extent, before the Lord returns from heaven to raise the dead and judge the world. The bride is to make herself ready. And so long as the primitive facts, commands, promises, spirit, and institutions, are in existence, so certain it is that primitive Christianity can be restored. All that is required is, for the people to embrace it, and to exalt the Bible, which contains the truth of God, above their own consciences. Let it fairly speak, and every thought be brought into subjection to its divine and heavenly mandates, and the work is done.

Remember, it is a personal matter. It must begin at home. Let Jesus, the Messiah, in the estimation of all, become the Prophet of all the prophets, the Priest of all the priests, and the King of all the kings, who are now, have formerly been, or may hereafter arise, —in fact, that he now possessess all power in heaven and on earth. The church will then become one again—and the Holy Spirit will dwell in her as in primitive days.

Should the different sects now in existence proceed in their present divided course, what, we ask, can they accomplish for a perishing world? The answer is, Nothing. But an onward move-

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ment must soon be made by the professors of the present day, or infidelity will take the lead in society.

It is a well known fact that there are more children born in one week, and more training up in society in our own country in that period, than are converted to all the different sects in twelve months. It must therefore necessarily follow, that unless these children are born Christians, or can be made so with human traditions, without either knowledge or faith, (which no candid intelligent professors will admit,) infidelity must rapidly increase, and finally be the destruction of our otherwise happy and beautiful land.

We see, then, the vast importance of all who fear and love the Lord, returning to the *Bible alone* as the divine standard of faith and practice, to build on the Prophets and Apostles, Jesus Christ himself the chief corner stone. Let all those who are convinced of what ought to be done, remember what Jesus said, "That servant who knew his Lord's will and did it not, shall be beaten with many stripes: but he who knew not, and did commit things worthy, shall be beaten with few. For much will be required of every one to whom much is given; and the more a man is entrusted with, the more will be exacted from him." J. W.

TO THE RELIGIOUS PUBLIC.*

THE following queries, for the purpose of promoting a genuine scriptural reformation amongst the sincere professors of Christianity, are respectfully submitted to their consideration.

1. *Is not the Christian community in a sectarian condition, existing in separate communites, alienated from each other?*

2. *Is not such a condition the native and necessary result of corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of Christian societies?*

3. *Is not such a state of corruption and division anti-natural, anti-rational, anti-christian?*

4. *Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive anti-scriptural condition?*

5. *Can this be accomplished by continuing to proceed as hitherto; that is, by maintaining and defending each his favourite system of opinion and practice?*

6. *If not, how is it to be attempted and accomplished, but by returning to the original standard and platform of Christianity, expressly exhibited on the sacred page of New Testament scripture?*

7. *Would not a strict and faithful adherence to this, by preaching and teaching precisely what the Apostles preached and taught, for the*

* This article, and the following one on the "Reformation," will make Tract No. 6.

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faith and obedience of the primitive disciples, be absolutely, and to all intents and purposes, sufficient for producing all the benign and blissful intentions of the Christian institution?

8. *Do not all these intentions terminate in producing the faith and obedience, that justifies and sanctifies the believing and obedient subject?*

9. *Is not every thing necessary for the justification and sanctification of the believing and obedient, expressly taught and enjoined by the Apostles in the execution of their commission for the conversion and salvation of the nations; and fully recorded in the New Testament?*

10. *If so, what more is necessary, but that we expressly teach, believe, and obey what we find expressly recorded for these purposes? And would not our so doing happily terminate our unhappy, scandalous, and destructive divisions?*

N.B. The two following queries are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz. *faith* and *obedience*—which comprehend the whole of the Christian religion.

11. *Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former; that is, where there is no law, there can be no obedience; where there is no testimony, there can be no faith?*

12. *Again, is not testimony necessarily confined to facts, and law to authority, so that without the latter the former cannot be? that is, where there are no facts, there can be no testimony—no authority—no law. Wherefore, in every case, faith must necessarily consist in the belief of facts; and obedience in a practical compliance with the expressed will or dictate of authority.*

N.B. By facts is here meant something said or done.

CONCLUSION.

Upon the whole these things being so, it necessarily follows, that Christianity, being entirely a divine institution, there can be nothing human in it; consequently it has nothing to do with the doctrines and commandments of men: but simply and solely with the belief and obedience of the expressly recorded testimony and will of God, contained in the Holy Scriptures—and enjoined by the authority of the Christian community.

REFLECTIONS.

The affirmative of each of the above propositions being, as we presume, evidently true, they most certainly demand the prompt and immediate attention of all the serious professors of Christianity, of every name. The awful denunciations and providential indications of the divine displeasure against the present anti-christian state of christendom loudly call for reformation,—the personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind equally demand it. Nevertheless, we are not authorized to expect, that any party, as such, will be induced by the above considerations, or by any other that can possibly be suggested,

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spontaneously and heartily to engage in the work of self-reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren; for had this been the case in times past, no reformation had ever been effected. It becomes, therefore, the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves by every scriptural means to promote it. Seeing the pernicious nature, and anti-scriptural effects of the present corruptions of Christianity, both upon professors and non-professors, in producing alienations amongst the former, in direct opposition to the law of Christ; and in casting almost insuperable obstacles in the way of the conversion of the latter;—the serious and upright of all parties, must feel conscientiously bound to endeavour, to the utmost of their power to effect a genuine and radical reformation; which, we presume, can only be effected by a sincere conformity to the original exhibition of our holy religion,—the divinely authorized rule and standard of faith and practice. To such, therefore, we appeal; and for the consideration of such alone, we have respectfully submitted the above queries.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you *all* speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment,"—Paul, 1 Cor. i. 10.

"Jesus lifted up his eyes to heaven, and said, Father, I pray for them who shall believe on me through the word of my Apostles: that they may all be one; as you, Father, are in me, and I in you, that they also may be one in us: that the world may believe that you have sent me; that the world may know that you have sent me; and have loved them as you have loved me."—John xvii.

"In vain do they worship me, teaching for doctrines the commandments of men."—*Christ.*

"From the days of your fathers you are gone away from mine ordinances, and have not kept them. Return to me, and I will return to you, says the Lord of hosts."—Mal. iii. 7.

"Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues."—Rev. xviii. 4.

"He that testifies these things says, Surely I come quickly. Amen. Even so come, Lord Jesus."

REFORMATION.

In presenting a few plain reflections upon this topic, we shall at present consider the propriety of the call which has been made upon the religious communities in behalf of reformation. For if there really exists no just cause for such a demand; if religious society has no need of reformation, but is truly modelled after the divine pattern, and perfectly conformed to the requisitions of the Word of God, a call to reformation must be regarded as idle and impertinent.

When we speak of the reformation of religious communities, we

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have reference of course to that of religious societies, as now constituted and organized. The question of individual and personal reformation is a different one, though indeed intimitately connected, as the great end to be attained by any professed change in the polity of existing religious establishments, and their various methods of ministering the gospel of Christ. That there are individuals in all communities who are reformed in individual character, of which a freedom from party bigotry is one of the clearest marks, must be cheerfully admitted by every one. But this admission does not at all affect the question at issue, which is not, whether *any one* can attain to personal holiness and acceptance with God under the ministry of any of the different religious bodies; but whether any one of these bodies is so organized, and does so present to the world the gospel of Christ in its primitive simplicity and uncorrupted perfection, as to fulfil the divine purposes, and place the real enjoyment of Christianity within the reach of *all*.

It would seem, from the opposition which each party makes to the suggestions and views which we have felt it our duty to offer, that each one of them has decided this question in the affirmative, and in its own favour, so that all the parties into which the religious world is divided, do severally claim to be churches of Jesus Christ, and to have, as religious bodies, no need whatever of reformation. The Church of Rome urges her antiquity, her supremacy and infallibility. She boldly denounces and anathematizes all who are not of her communion, and demands an unqualified submission to all her traditions. The Church of England boasts the purity of her doctrines as contained in the thirty-nine articles; the authority of her clergy as the lineal descendants of the Apostles, and the excellency of her Liturgy which she almosts believes to have been composed by inspiration. The Presbyterian body claims to have the true scriptural ministry, and to have secured in her *elect* points of doctrine the very essence of all religious truth. To this claim, the Methodist community sets itself in opposition, and affirms that in her five cardinal points of Arminianism alone there is the truth, the whole truth, and nothing but the truth. But we need not adduce the opposing claims of Unitarians, of Baptists, of Quakers, Shakers, Independents, and what not; each one of which insists on its own perfections, and while it calls upon all others to reform, denies that any change is needed in itself. Each one is equally correct and infallible in its own estimation. Each one is intollerant of every other, in proportion of its own power to rule, although there is perhaps some difference here between the Protestants and the Catholics, as to the disposition they would seem inclined to make of their opposers; for while the former benevolently commit them to the care of Charity, the latter very impolitely send all their heretics to the very warmest place with which they are acquainted.

Under such circumstances, it is not to be expected that any religious community, as such, will lend an ear to any direct proposition for reformation; for such a proposal at once implies a deficiency which it does not acknowledge, and is likely to be regarded as an

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insult, rather than a kindness. Yet one would think there could not be a stronger evidence of the need of reformation, than this morbid sensibility to criticism, and this overweening self-complacency or confidence which repels in advance every overture to a calm and considerate examination of matters of so much interest to the human race. Not that we regard it as proper that a religious body should be continually agitated by innovations, or that they should lightly change the views they have derived from sources entitled to their confidence, but every religious body should be ready to entertain the all-important question, which, under no circumstances can be inappropriate, whether or not it is in all respects fully conformed to the Christian standard, and is really presenting to the world the gospel of Christ in its original simplicity and purity. For this is a question which is by no means to be regarded as settled, because in former ages, a few eminent men framed these religious systems and induced different portions of the community to receive them as correct and perfect. It is a question which must be considered in all the light which the present age can throw around it, and decided by the aid of all the advancements which have been made in biblical knowledge, and an enlightened liberality.

It would indeed be strange, if, while the human mind has been gradually emancipating itself from the shackles of ancient superstitions, and while the scriptures of truth have been so diligently and so universally disseminated, and so carefully and critically studied, that no imperfection should have been discovered in former views, and that no more just and enlarged understanding of the divine plan of salvation should have been attained. This would be contrary to every thing known of the human mind, and would be to deny to it in religious science, that power of progression which is conceded to it in every other department of human knowledge. Nay, it would be even to discredit history, and to close the eyes against the most obvious facts—such, for instance, as the meeting of the Evangelical Alliance, an event which forms an epoch in the annals of Protestantism, and which indirectly exposes the folly of the exclusive claims of particular denominations, and the necessity for which we pleaded, of a review of the basis on which each of the Protestant communities rests, and of such a reformation on the part of all, that all may unite upon the true foundation laid by Christ and his Apostles.

We are not unaware that we are living under what is termed "The Protestant Reformation," and that all the communities in opposition to Romanism are styled "The Reformed Churches." Nor are we unmindful that they glory in this designation, under which they have so earnestly and so successfully contended against the usurpations of Rome. It is perfectly natural, indeed, that they should be tenacious of this epithet, "reformed," and that they should reject with disdain the call now made upon them, if they suppose it to imply that they are not yet *reformed*, and that all their boasted distinction as to purity of faith and practice is merely a delusion. Having been themselves, as they conceive, the reformers of the world by way of eminence, they cannot endure that a few

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humble and obscure individuals should call upon them to be themselves reformed. But they greatly mistake the nature of the overture made to them, if they thus imagine that no credit is awarded to them for reformation, or that their arduous struggles for purity of doctrine and for the Word of God, are regarded with indifference. It would indeed argue but little sense, and still less religion, for any one to repudiate, or even to fail to venerate the leading principles and doctrines of the Protestant reformation. But even if such persons could be found amongst our ranks, as there are in all communities, when in movement, individuals whose zeal is proportioned to their ignorance rather than to their knowledge, and is fired by the baser passions of our nature, rather than by the embers of the altar of divine love, and who rush into those extremes in which alone they find the elements of a discord congenial to their turbulent dispositions, yet the community to which such persons may happen to attach themselves, is no more accountable for their course than human nature itself or human society at large. Still the errors of such factionists are often charged upon the community upon which they have fastened, and afford in all cases a plausible pretext to those who seek occasion to discredit it, and to overthrow principles which they conceive to be adverse to their own favourite opinions.

When, however, it may be conceded that the Protestant communities are in fact *reformed*, it does by no means follow that they are not still in need of reformation. If they would consider for a moment that reformation is, in the nature of things, gradual and progressive, they would not be guilty of the error of supposing their title of "Reformed," to be an absolute when it is only a relative expression. In imagining themselves *wholly* reformed because the epithet "reformed" is applied to them, they think that their respective founders attained at once to the whole truth in divine things, and handed down systems of faith and ecclesiastical polity so perfect as to admit of no change in all succeeding time. Yet they must know that they cannot all be right, and one would suppose it scarcely possible they could be ignorant of the fact that they themselves have really changed in many points under the plastic influence of changing times and society, and that they are no longer what they were in the days of yore.

The innovating independance of the human mind for ever struggles successfully with the despotism of spiritual legitimacy; and civilization, refinement, science, and art form a holy alliance too powerful to permit the tyranny of empire in the free government of human aspirations and progress. It was not to be expected that any mind, however acute, could, when first aroused from the lethargy of ages, comprehend at a glance the whole system of divine truth; nor that any community would at once, in all respects, carry out into practice even the principles which they professed to have adopted. For not only is the discovery of truth progressive, but conformity to it also; and while all due honour is to be paid to the illustrious men who maintained Protestant principles against the power of Popery, and to those communities which have continued to adhere to these prin-

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ciples, neither the one nor the other are to be regarded as having attained perfection. And where there is not an entire conformity to the accredited standard of divine truth, there is of necessity demanded a *progress*,—a change—which, in the case of organized communities, is but another word for reformation.

The proposition, then, which is really made to the religious communities of the day, is, not to disparage or neglect the labours and learning of the eminent and pious of any age, or to renounce the leading doctrines of Protestantism, established as they are upon the incontrovertible evidence of Holy Writ; but to advance in Christian knowledge; to make larger discoveries of divine truth; to carry out principles which remain disregarded in their own standards—in short, to co-operate in the good and glorious work of restoring a pure primitive Christianity in form and spirit, in principle and practice. No one who is familiar with the New Testament can for a moment be persuaded that any religious body does now present to the world such an exhibition of Christianity, and surely no one who loves God, and feels for the condition of his own race, should be offended at any overture for the attainment of so desirable an object.

EVANGELICAL ALLIANCE.—No. IV.

We have advanced to the sixth proposition of the projected basis, viz.,—

"*The work of the Holy Spirit in the conversion and sanctification of the sinner.*"

To this proposition the evangelical of all theories will, I presume, very cordially accede. They may, indeed, differ as to the *mode* of spiritual operations; but as to the *fact* of a holy spiritual influence, through the gospel, on the thoughts, desires, and volitions of the human heart, there is no consistent believer or student of the Bible can doubt. That the Father, the Son, and the Holy Spirit act, each an efficient part, in the grand drama of man's redemption and salvation, there is no lack of evidence in the inspired writings.

Of the Father, as the primeval cause and origin of the whole scheme of man's redemption, to the Spirit's work as the sanctifier and comforter of his people, are all the arrangements, dispensations, and instrumentalities of the new as well as of the old creation—of the spiritual as well as of the physical universe—of the temporal as well as of the eternal relations of all existences that compose his intellectual and moral dominions.

The grand agent *by whom* all things are created, upheld, and managed, is the Son of God. Redemption and preservation are his great work. True, in all this "the Father worketh in concert with him:" for as he said, "My Father worketh hitherto, and I work"—"Whatsoever works the Son personally performs, the same also doeth the Father." The Holy Spirit is the *perfecter*, the *sanctifier*, the consummator of all divine counsels, purposes, and designs.

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Thus "*of* him, and *through* him, and *to* him, are all things"—to whom be honour and glory everlasting!

But the blood of Christ is not more essential to the accomplishment of his work as a Mediator and Saviour, than is the work of the Holy Spirit, called "REVELATION," to his work upon the heart. The Spirit of God as exclusively operates on the heart, through the gospel, in the work of conversion and sanctification, as the Lord Jesus exclusively operates through his blood upon the throne and character of God, as a reconciler and a Saviour. Where the word is not announced the Spirit sanctifies not; and where the blood of Christ is not sprinkled, whether on the throne of God or on the human conscience, the Lord Jesus reconcileth not. The High Priest sprinkled blood upon the throne of Grace as well as upon the people—and thus only was reconciliation effected during the age of types and shadows.

The living Messiah, in his intercession for his saints, presents the dead Messiah before the throne of the Eternal, and through the remembrance of his death prevails with God; so the Holy Spirit, through his word, presents before the sinner's heart the remembrance of God's love displayed in the gift of his only begotten Son, and thus prevails with him to be reconciled to God.

The work of sanctification, as the work of conversion, is perfected through the gospel. But in making us holy the holiness of God is first made to our apprehension, through the gospel, to appear infinitely beautiful and lovely. The beauty of God, is, indeed, the beauty of holiness. But a blind man will as soon be impressed with the beauty of the rainbow, as a sinner, without the gospel, be impressed with the beauty, the loveliness, and the grandeur of the divine character. The gospel throws all the glory of the divine excellence over our benighted souls, as the crystal drop gushing from the bosom of a weeping cloud, by its prismatic power throws the solar ray in its sevenfold splendours upon the bosom of opposing darkness, and covering it with beauty and loveliness.

The gospel, indeed, is but a reflecting mirror, in which beholding, as it were, the glory of God, we are changed into the same image from glory to glory, brightening still, by the Spirit of our God. So that the word is but the means, and, indeed, the only means of all spiritual influence upon the understanding and the affections of man, whether it be called conversion or sanctification.

As the Alliance has shown its wisdom by not expressing any theory of this influence, we will show our wisdom in simply admitting the fact of that influence without presuming to theorize or speculate upon the manner of it. I desire, however, to make one remark upon this subject, which, although clearly authorized by several passages of the New Testament, seems to have been strangely overlooked in this our day of speculation on the Christian doctrine. It is this: As the church is Christ's body, the fulness of him that filleth all in all, and as the Spirit of God is to that body what the spirit of man is to his body; and as the spirit of man can only operate through his body upon other spirits in other bodies, so the

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Spirit of God, being now dispensed only by Jesus Christ, whose body the church is—can constitutionally, in its soul-converting and soul-sanctifying power, operate upon the world only through the church, to which is committed the oracles of God. By the church of Christ we here mean not simply the body of professors, but that body holding as a depository in its hands and in its heart the oracles of God—the law and the gospel of Christ.

The fact is indisputable, that where "no vision is the people perish"—where the gospel is not preached Christ is not known. Now where Christ is not known there is no salvation, because there is not any other name given under the whole heaven by which any man can be saved. Christ's body must, therefore, by its own members, send out the Word of Life that it may run and be glorified in the salvation of sinners.

Again, as the word and the ordinances are both essential to sanctification, and as both of these are bestowed only on the church, unless men are brought into the church through the gospel exhibited by the church, they cannot be sanctified through the Spirit, because only by the truth does the Spirit sanctify men. "Sanctify them through thy truth—thy word is truth," said the Great Teacher.—Now, then, the necessity and the duty of the union and co-operation of all Christians in order to the salvation of the world is most apparent. Hence our Lord prays that his followers may be one, that the world believe that he is the Ambassador of God.

The Evangelical Alliance would ascend to an evangelical church, if they would duly and properly consider their own proposition on the work of the Spirit. But in the naked and skeleton form in which it appears amidst its sister mummies, it can effect nothing except as a mere shibboleth passport into the Protestant confederacy; and, once there, a man's face is *to the left about* against Papacy; whereas it ought to be *straight forward* against all infidelity, whether Papistical, Mahometan, Jewish, or Pagan.

The seventh proposition is the central truth of Protestantism. It is—

"*The right and duty of private judgment in the interpretation of the Holy Scriptures.*"

Every man's judgment is private; and if a man has not the right of private judgment, he has no right to any judgment at all. If a man judge at all, he must judge as an individual. A private public judgment about anything is as absurd as Popery. Hence even the Romanist, although accustomed to inveigh against the Protestant tenet of private judgment, is himself obliged to act from it even in adhering to his Roman faith: for it is the private judgment of every adherent to Popery that it is better for him to adhere than to abjure the Roman faith. His private judgment prefers Roman antiquity and majority to modern Protestantism and minority. An intelligent disciple of Christ prefers that which is original to that which is ancient; and to be one of the few within Noah's ark, rather than to be one of a million without it.

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I am too Protestant for modern Protestant taste. I will not, because I cannot admit that some Protestants should claim the right to unchristianize other Protestants because they presume to differ from their interpretations of certain celebrated proof-texts. The proper management and direction of this right of private judgment is hitherto a much vexed, and a much entangled question. Every man must think for himself and act for himself, else he is but a machine—an automaton. If, indeed, this test of Christianity were strictly applied, I fear we should find more than a hundred Protestant Papists for one Christian Protestant, who examines the scriptures, judges, reasons, and acts for and from himself. I should, no doubt, be as much edified as gratified by a speech on the difference between the myriads of Episcopal, Presbyterian, Baptist, and Methodistic Protestants, who hang on their preachers' lips for knowledge, and those Romanists who hang their faith on the written and oral traditions of their alleged catholic infallibles. Still, I am glad to see that the Evangelical Alliance recognized the old Protestant doctrine of the duty and right of every man judging for himself. I desire to see it a little more practised upon by those who so learnedly and eloquently advocated it in the great convention.

The eighth proposition is a double one. They ought to have made it two, and then they would have had just as many foundation stones under the Alliance as there are precepts in the Decalogue. The first half is—

"*The divine institution of the Christian ministry*"—

As independent a proposition as any one of its predecessors. The second half is—

"*The authority and perpetuity of the ordinances of baptism and the Lord's supper.*"

These two propositions I, of course, admit. There is a Christian ministry, divinely appointed; and there are the Lord's supper and Christian baptism, ordinances of perpetual obligation. As to this ministry and these ordinances, Protestants are, indeed, very far from being united. Still, that there is such a ministry and such ordinances, we all agree.

The ninth, or, more properly, the tenth proposition, is—

"*The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ—with the eternal blessedness of the righteous and the eternal punishment of the wicked.*"

In this there are five articles of belief instead of one. To the phrase, "the immortality of the soul," we might object as speculative and philosophical, rather than Christian; yet, understanding what is meant by it, we would not fastidiously reprobate the proposition on account of it. That the spirit of man perisheth not with the dissolution of his body, is as clearly an article of faith as the resurrection of the body—that a *person* may "be absent from the body"

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and "at home in the body," is just as explicitly taught by the Apostle Paul and our Saviour, as that a man has a soul and a body. But, in strict propriety of speech, there is a *person* that has a soul, a body, and a spirit—a substantive and enduring *I* which speaks and thinks of its body, of its soul, and of its spirit. All revelation, all language, and all sound reason unequivocally aver this. But of this indestructible, deathless *I*, *myself*, we have elsewhere spoken freely and fully. Revelation, however, and neither reason nor experience, is our guide in all things connected with a spiritual system and with that life and immortality which the gospel has clearly developed. We have yet a few more remarks on the Alliance.

A. CAMPBELL.

PRIVATE CORRESPONDENCE.*

[PUBLISHED BY PERMISSION.]

LETTER.—No. II.

W—— M——, February, 1838.

DEAR SISTER S.—Your letter of January came duly to hand, for which accept my thanks. It was, to me, full of interest.

We are all in pretty good health, thanks to our Father in heaven.

You apologize for filling so much of your letter with an account of yourself; but your letter would have been a blank without it. You might have filled your pages with the most important events *merely temporal*, and they would have been regarded by me with but comparative indifference; but to know that you are enjoying "the favour of God," which is life, and "his loving kindness which is better than life," gives me unspeakable joy. There is nothing truly desirable that does not lead to the enjoyment of God. What is all science compared with that which imparts eternal life—even "to know the only true God, and Jesus Christ whom he has sent?" What are all the treasures of the earth, all the bounties of Providence, and all the blessings of society, if "the goodness of God" thus manifested does not "lead us to repentance!" I prize no knowledge that does not lead to the fountain of all being and blessedness. When I hear of the astonishing and unparalled efforts which are making in Prussia, Russia, and Bavaria, I only rejoice because I hear that with the whole system of education they are blending religion—in every department they are teaching the Bible. Were it otherwise I would say with Dr. Young, "With the talents of an angel a man may be a fool."

I have of late been both thinking and speaking on the subject of Christian *peculiarity*, or *non-conformity* to the world. The great mass of professing Christians appear to think that there are no rules by which to determine how far it is right to follow the world. But the difficulty consists in not understanding that Christians are to be governed by principle, and not by statute law. "The saints are ruled by love," says the poet; and the Apostle affirms that the law is

* This Correspondence, with the two following items, make Tract No. 5.

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written on the tables of the heart: so that, as Irving says, "although the law of Christ is a thousand times less specific, yet it applies to a thousand times *more* cases than the laws of man." The law of Christ enters our hearts, and takes cognizance of our motives;—hence the interrogation, Why do I thus, or so? will, when honestly applied, always bring us right. Why do we imitate the fashions of the world as much as we do? Is it to please ourselves? Then the law of Christ says, "Let no one seek to please himself; for even Christ pleased not himself." Why do we sometimes make ourselves sociable in company were we can have no enjoyment, and can expect to do no good? Is it to please our friends? Then the law of Christ says, "If I yet please *men*, I am not the servant of Christ." Thus it is that the word of the Lord is a discerner of the thoughts and intents of the heart." In this way we can detect all the sophistry of our deceitful hearts. This method of bringing home inquiry as to motive will for ever settle, with all the doubts and difficulties that young Christian professors often affect to feel with regard to worldly amusements, and what is called innocent recreations. How would they like to be found in the *theatre* or the ball-room "when the Lord himself shall descend from heaven with the voice of the arch-angel and the trump of God?" But how would we wish to be found by him at his coming? Would it not be in imitating his divine example—soothing afflictions humble bed—relieving the distressed—feeding the hungry —clothing the naked—reclaiming the wandering—worshipping God or conversing upon the hope of immortality? Bishop Newton says, "The Christian is neither a cynic nor a stoic; he does not aim at being needlessly singular, or practising self-devised austerities; yet he will be very jealous of any thing that might entangle his affections, damp his zeal, or straiten him in his opportunities of serving his Saviour." And is it not true that Christian females generally expend so much in adorning their own persons and their families, that they have very little left for clothing the naked? Is it not true that so much time is consumed in preparing luxuries for the table, that very little time is left for the reading of the Scriptures, for meditation, for prayer, and for visiting the sick and the afflicted? Consider, dear sister, how much you and your dear mother might accomplish in the circle of your acquaintance by firmly setting your faces against these evils. May the Lord give us understanding in all things!

Mrs. C. joins me in much Christian love to yourself and mother. Farewell! Yours in the Lord, M. S. C.

REPLY.

W——, May 3rd, 1838.

Dear Sir.—Although I have been unavoidably prevented from answering your last for a long time, yet I trust it is not too late to do so now. We have had much illness with us from severe colds—all recovered except my youngest sister C——, who is yet confined to her bed; she is, however, much better, and we hope will soon be well.

It is blissful to know at all times that "the Lord reigns," and that

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he will do right. It seems to me as though that class of people who disbelieve the existence of the God of the Bible, must be the most miserable of all mankind: to see those whom they love on a death-bed, having no power to relieve the suffering body or to comfort the sinking spirit—to see them leave the world thus, without the hope of meeting them hereafter in a better world. Indeed, I cannot conceive of a scene of more intense agony. But to feel that we have been deprived of those we loved by Him "who is too wise to err, and too good to be unkind"—to be assured that "all things work together for good to those that love God," is calculated to inspire the Christian with the most perfect peace in every time of trial.

The subject of nonconformity to the world is one upon which I have both thought and conversed much. I wish I could say as much of my practice! I think the subject has been fatally neglected by the Christian church. Many contend that we ought to conform, *in some measure*, to the world, else we shall excite their derision; but they seem to find no limitation, and go *all lengths* in worldly conformity. How much more do they in this way, by their inconsistency, incur derision and reproach! And, ah! how many, so far from being "ruled by love," appear to be ruled by *fear* altogether! who *appear* to regard our heavenly Father as a *tyrant* who gives laws merely to test our obedience, regardless whether they tend to our happiness or misery. To escape punishment appears to be the highest aim of such persons. Surely it cannot be uncharitable to say they cannot know by experience the truth of the Saviour's declaration, "My yoke is easy and my burden light." Truly, "the commandment of the Lord is pure, enlightening the eyes;" "the judgments of the Lord are true and righteous altogether, and in keeping them there is great reward." It seems to me that the experience of every Christian might be sufficient to teach them the evil of associating with the worldly minded, and joining in their vain and frivolous conversation, when they cannot expect either to confer or to receive good. I know for myself that an evening thus spent leaves an impression on my mind sometimes for days, favourable to *any thing* rather than growth in grace. It is not because I *enjoy* such company. I think I can truly say, I delight only in the society of those with whom I hope to spend an eternity in heaven.

It is with pain I acknowledge that our sex do spend so much time in decorating their frail bodies, to the neglect of the great interests of the soul. There is, alas! but too little difference between women professing godliness and those professing it not. The former appear to spend as much both of *time* and of thought in preparing luxuries for the table and adornings for the person, as the latter. But I am aware that talking and theorizing will be of little avail without *practice*, and it is my daily prayer that I may not be careful to adorn myself externally, but be in the habitual exercise of "pure and undefiled religion," possessing the ornament of great price, "a meek and quiet spirit"—"a wonderful pearl of exceeding price, whose virtue shall not decay."

Mother unites with me in Christian love to yourself and wife.

S. H. K.

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A WORD TO OUR READERS.

We argue that all Christian sects are more or less apostatized from the institutions of the Saviour: that by all the obligations of the Christian religion, they that fear and love the Lord are bound to return to the ancient order of things, in spirit and truth. Our opponents contend that the sects are not apostatized; or, if they admit that they are apostatized, they say the time is not yet come to return, but that they must await the millennium Let this plea for a restoration of the ancient order of things embrace what topics it may, or let this controversy occupy what ground it may, this is the naked question at issue.

We have the concurrence of the wise and good in all parties, when we assert that the Christian church is not now what it once was in its hale and undegenerate days; nor is it now what it will be in the glory of Christ's reign upon the earth, in the period called "the millennium." While many are content with merely affirming as above, we are not satisfied, neither can we be, without attempting something in a subserviency to this glorious Restoration. We wish all our readers never to lose sight of the points at issue. If creeds and systems, texts and textuaries, synods and councils, rites and ceremonies, come in review before us, let our readers remember that these are but a few of the items to be discussed in subservience to the grand question.

THE APOSTOLIC AGE OF THE CHURCH.

There was at first no distinction of sects and opinions in the church; she knew no difference of men, but good and bad; there was no separation made, but what was made by piety or impiety; or, which is all one, by fidelity and infidelity. The kingdom of God did not then consist in words, but in power—the power of godliness; though now we are fallen into another method. We have turned all religion into faith, and our faith is nothing but the productions of interest or disputing. It is adhering to a party, and a wrangling against all the world beside; and when it is asked of what religion he is, we understand the meaning to be—What faction does he follow? What are the articles of his sect? Not—What is the manner of his life? And if men be zealous for their party and that interest, then they are precious men, though otherwise they be covetous as the grave, factious as Dathan, schismatical as Corah, or proud as the fallen angels.—*Bishop Jeremy Taylor.*

AMICABLE DISCUSSION.

ORRIN ABBOTT TO ALEXANDER CAMPBELL.

Akron, Erie county, New York, Feb. 27, 1847.

Brother Campbell:

Dear Sir.—The narrow limits you have assigned will shut out most of the passages and arguments, I sent you a year ago, and compel me to take a few only, and press them together like steam in an engine; or be benefited with your views on but a small part of what I designed. And for your convenience in referring to them I shall number them in sections.

No. 1. The Jewish church was founded upon the covenant of cir-

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cumcision, and the law of Moses was given for its government; therefore, as each of those required infant church membership, *no man who held to either of them could be a Baptist.*

2. Now if I prove that the disciples held to either of them, I shall prove that they were not Baptists.

3. On the passage where the disciples inquired of Christ after his resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel," you have said, "The eleven understood all the discourses of Christ—as referring to the continuation of the same worldly church." If so, they had never understood him to teach its abolition. And you also said on the same passage, "The eleven, with all their contemporaries, could not look to the consummation and abolition of that church state." So, according to your opinion, at that time they were not Baptists. If Christ had said that church was dead, and he would build a better, they heard it not, or else forgot; 'twas learned in ages later.

4. Neither did they change their creed at the day of Pentecost; for, after the death of Stephen, they "travelled as far as Phenice, Cyprus, and Antioch, preaching the word to none but unto the Jews only."

5. When Peter preached to Cornelius "they that were of the circumcision contended with him" because he *eat* with "men uncircumcised;" and down to that time he had kept the law so strictly that he said, in his vision, "Nothing common or unclean hath at any time entered into my mouth." And when bidden to eat what the law forbid, he cried out, "Not so, Lord;" and *three times* he disobeyed the voice from heaven rather than transgress the law of Moses.

6. The men "from Judea" who "taught the brethren" of the Gentiles, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved," belonged to the Christian church; for they "believed." It is also evident from the influence they exerted in the church at Antioch against Paul and Barnabas, and from the apostolic letter which says concerning them, "Which went out from us," and "to whom we gave no such commandment;" implying that they went from the apostles, elders, and brethren at Jerusalem. The "no small dissension and disputation" between Paul and Barnabas and those men was not about continuing circumcision among the Christian Jews, for on that they were agreed; but about circumcising the converted Gentiles.

7. The church at Antioch finding it too hard a matter for them, "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

8. Paul had *strong fears* that the question would be decided against him; for he says, "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."

9. When the Apostles and elders came together for to consider of this matter, *some* were in favour of circumcising the Gentile disci-

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ples, but others were not; for there was "much disputing." Those who thought "that it was needful to circumcise them, and to command them to keep the law of Moses," were so *numerous* that Peter's whole speech was made to them in the following general language: "Men and brethren, why tempt ye God to put a yoke upon the neck of the disciples?"

10. Although the council came to the conclusion that the "yoke" should not be put upon the Gentiles, yet they adhered firmly to it themselves.

11. And their *incurable attachment to the law* is again shown at Paul's last visit to Jerusalem. There it appears, 1st. That *all* believing Jews were "*zealous of the law;*" not a few only, but *all;* whether they were babes in Christ, or teachers in the church, for James and the elders said to Paul, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." 2d. A report had been put into circulation that Paul taught the Jews among the Gentiles not to "cirumcise their children, neither to walk after the customs." 3d. James and the elders advised him to do what would convince his brethren that the report was false: "We have four men," said they, "which have a vow on them; them take and purify thyself with them—and all may know that the things whereof they were informed concerning that are nothing." 4th. *Paul followed their advice*: "Then Paul took the men, and purifying himself with them, entered into the temple." 5th. "*There was a difference between the practices of the Jewish and the Gentile Christians—one keeping circumcision and the law, but the other not;* "touching the Gentiles which believe," said they, "we have written and concluded that they observe no such thing."

12. If the Jewish Christians *had quit* circumcising their children, *none* of the council would have urged the forsaken rite upon the Gentiles; the men "from Judea," who held *no circumcision no salvation*, would not have joined with them; and the brethren at Jerusalem would not have been *displeased* when they heard that Paul taught the Jews among the Gentiles not to circumcise theirs.

13. Peter's zeal for the law, in his vision, and the chiding the others gave him for *eating* with "men uncircumcised" show their *abiding* faith in the law. And as those men who held that the Gentiles must be circumcised, and keep the law; or could not be saved, *had joined with the Christians*, it shows that the disciples held no creed that was *hostile* to the law, to the Jewish church, or to circumcision. And as *some* pious men in the council thought it necessary "to put a yoke upon the neck of the disciples," it shows that they held the law to be in *force*; for if they had believed that God had taken it from their own necks, they would not have wished to put it upon the necks of others. And their *excessive* attachment to the law was also shown at Antioch when Peter eat with the Gentiles until "certain came from James;" but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. "And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimu-

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lation." Paul only remained firm, and *dared to continue to eat* with the Gentile Christians. If you wish any stronger proof of their continued fidelity to Moses, remember the testimony of James and the elders—"They are all zealous of the law."

14. If they were "zealous of the law," they were zealous of the church for whose government the law was given. 'Tis plain you see, as A, B, C, that those who held to Moses were all agreed their infant seed should be as he disposes. Let even a strong Baptist become zealous of the law, and Moses would soon make his baptist notions fly away like the clouds.

15. As the Jewish church required infants to be church members, if the disciples rejected them, *that single act* proclaimed to the world that they had renounced that church and formed another.

16. If they had renounced that church, they had renounced both circumcision and the law; as the former was its foundation, and the latter its governing code.

17. No Jew could reject infants without first rejecting that church with its initiating ordinance and law.

18. It is no matter, in this argument, whether their views of the law were right or wrong; we are not searching to know what they should have held, but what they did hold, and practise. Their *error* in the law proves their faith in the church; for if they had been Baptists they could not have been "zealous of the law."

19. As circumcision and the law carried infant church membership wherever they went, the using of them would *subvert* a Baptist church; therefore, none of those who urged them upon the Gentiles could be Baptists. Why, then, was Paul afraid the apostolic council would decide against him?

As soon would astronomers fear
The sun from his station would fly,
As Paul, in a question so clear,
Would dread their decision to try.

20. Why did some of the apostles, or elders, urge that law, and rite, upon the Gentiles? *As soon as those touched them they would cease to be Baptists.*

21. Why was the only apostolic council on record called on so *plain* a question? It was like raising an army to remove a molehill. Let no man say, of that assembled house, 'A mountain labor'd and brought forth a mouse.' But if the Abrahamic church was continued and the Jewish Christians continued to circumcise their children, then the question, Shall the Gentile disciples also be circumcised, was worthy of the "disputation" at Antioch, and of the grave deliberation it received at Jerusalem. This view gives a good reason for those transactions; but if you will show, *on Baptist ground*, that they acted like sane men, I will prove that it would be rational to load a hundred pieces of artillery to kill a fly.

22. If the Jewish Christians held to the law, they held to infant baptism; or to having children in the church without baptism; for the law required them to be in the church.

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23. If the Jewish Christian infants were sealed members of the church by circumcision, the Gentile Christian infants should be by baptism; or the church would receive one, and reject the other. When you can smooth down the rough Andes, like the valley of the Mississippi, then may you reconcile the preceding transactions with the *Baptist doctrine.*

This is the way it looks to me,
But if a better way you see,
Where truth shines like a candle;
Help me from error's shades of night,
For who shall better give me light
Than Alexander Campbell.

With high respect, ORRIN ABBOTT.

A. CAMPBELL TO ORRIN ABBOTT.

BROTHER ABBOTT:

My dear Sir—RATHER occupy four pages in your next than so abbreviate any argument or topic as to diminish its force or obscure its evidence. Your present communication contains but one argument for *infant* baptism; and, if it be a sound one, it is enough. The whole argument, fully expressed, is this:—The *Jewish* church was *founded* upon the covenant of circumcision, and was *governed* by the law of Moses; therefore, no man who holds either circumcision or the law of Moses, can be a Baptist. But this is not a rational or logical conclusion from your premises: for neither the word *baptist* nor the idea is in the premises; and that which is not in the premises never can be in the conclusion. This, then, is a full answer to your only argument: for I have nothing to do with your proof, as it has nothing to do with your premises. Still, as I have nothing farther to employ my attention, I will, for the sake of developing the subject somewhat, request your attention to a few interrogatories and suggestions on your mode of reasoning on this subject. Have you, my dear sir, proved that the Jewish church was founded upon the covenant of circumcision? Have you proved that the law of Moses recognized infant subjects? Have you proved that the Christian church is identical with the Jewish nation—that it is founded upon the covenant of circumcision? or have you proved that Christ's church is to be governed by the law of Moses? Now to assume all these fundamental positions, you must perceive is to place the foundation of your church wholly upon the sand.

1. You assume that the Jewish church was founded on the covenant of circumcision.

2. That the law of Moses governed that church.

3. That the Christian church is *founded* upon the covenant of circumcision?

4. That the Christian church is *governed* by the law of Moses.

5. Hence you assume that the Jewish and Christian church are in constitution, law, and membership, identical.

6. And that the law of Moses had under its direction infant subjects.

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Concede to me only the half or the one third of these assumptions, and I can prove that we ought to have kings, priests, and prophets among us; and that the church on earth and that in heaven are identically the same! But allow me to suggest to you the utter impossibility of proving these assumptions.

1. The covenant of circumcision antedates the Jewish church and its law four hundred and six years. Circumcision was enacted by God to Abraham in the year of the world 2107. The law of Moses was published in the year of the world 2513; so that the foundation of the Jewish Christian church was laid 406 years before there was any Jewish church, and there was a church 406 years without any law to govern it; neither of which can be entertained.

2. No inspired man has said, indeed could say, that the Jewish church was founded on the covenant of circumcision.

3. Because there are but two covenants, called the *Old* and the *New*, on which religious communities have been erected.

4. The covenant of circumcision is not one of these, and therefore is never called the *Old* Covenant; nor is the law at Horeb ever called the New Covenant.

5. *The old or Jewish community was constituted on the Old Covenant—the new or Christian community is constituted upon the New Covenant.*

6. The covenant of circumcision had no *Mediator*; but the Old Covenant and the New have each its own Mediator; for *God never erected a constitutional community on earth without a Mediator.*

7. No formal visible community met any where on earth having laws, ordinances, or worship, during the four hundred years intervening between the covenant of circumcision and the national covenant at Mount Horeb.

8. Paul (Gal. iv.) contrasts the covenant of the Jewish church with the covenant of the Christian church in the allegory of Hagar, Sarah, Ishmael, and Isaac; and, after comparing them in all their prominent points, affirms that the *Christian church is not founded upon the same covenant with the Jewish church*—that the privileges of the Christian constitution are as far superior to the Jewish as Sarah to Hagar, as liberty to slavery, as riches to poverty, as heaven to earth, as eternity to time.

9. Again, the foundation you lay is too broad as well as too shallow; for if the covenant of circumcision had been the foundation of the Jewish church, then were the Hagarens or Ishmaelites and the Edomites members of it; for they, too, with the Damascenes and other servants of Abraham, were circumcised according to the covenant of your *Jewish* church—a *name*, by the way, that first arose in the family of *Judah* in the times of the Kings that descended from that tribe.

10. From Abraham to Moses there were no public altar, no public worship, no regular ministry. Now a church without an altar, a public worship, and a regular ministry, is an anomaly in all reason and revelation.

11. But if the Jewish and Christian church are identically one continuous church, then regeneration is not necessary to membership

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in it. Generation was all-sufficient to fill the Jewish church with constitutional members. This, my dear sir, has always been a thorn in the pillow of all your brethren in the Patriarchal, Jewish Christian, and Christian church, commensurate with its foundation, blood, and its bloody rites. Flesh, and not spirit, blood and not grace, replenished a Jewish Christian church with liege and acceptable members.

12. But John the Baptist intimated a new church, a new kingdom, and Jesus himself founded it upon Peter's confession concerning himself. He proposed building a new church. "I WILL BUILD MY CHURCH *upon this rock*," and not upon *saint* Peter, nor saint Abraham, nor upon the amputation or *circumcision of the flesh* of the foreskin. Hence the new doctrine, "Unless you are born again"—"born of water and of the Spirit," you cannot enter into the Christian church, or the house that Christ built.

The house that Moses built was for men once born, and born of the flesh only; while the house that the Messiah built was for men born of the Spirit. To such only he gave power to become the sons of God. But the house that the Pope built has three stories—the baby story, the adult story, and the purgatorial story. I will not commission any other than these twelve Apostles against your assumption, until you have reconciled them to your theory, or, what is the same thing in effect, reconciled your theory to them.

But I shall suppose that your first argument was intended to mean—the Jewish church was founded on the covenant of circumcision, and was governed by the law of Moses; therefore, as the covenant of circumcision and the law of Moses required infant membership, so does the Christian church. This is the best form in which you could have served it up. But then one of your premises is suppressed, and there the error appears to be concealed. A conclusion drawn from but one premise must, to be conclusive, have the other premise allowed or admitted on the part of him to whom it is addressed. But the contrary is the case here. You assume that the Christian and the Jewish are one and the same church; or, what is the same thing, that they are both founded on the covenant of circumcision, and under the same law of Moses as a rule of life. But have you proved this? This form of an argument, though more plausible, is in fact no better, no more solid, or veritable, than the form you have used. But as you seem to array your forces as though this had been the form you had chosen, I will glance at them contemplated in this attitude.

You bring up the Jewish prejudice for circumcision and the law expressed in their refusal to recognize the right of membership or citizenship in any baptized Gentile, unless circumcised, and array a number of strong cases indicative of that strong prejudice; all of which we thank you for, because we often use them to illustrate and even to prove that the Christian church and Jewish are different institutions. The former was a *national, typical, worldly* institution, founded upon the *flesh* of the Messiah, *because that* FLESH *was in it*; whereas the Christian church is neither *national, typical*, nor *worldly*, because

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it has the SPIRIT *of the Messiah in it* and not his flesh; and, therefore, a spiritual birth is the door into it; whereas a fleshly birth was the door into the national, typical, and worldly church of Moses and the old covenant.

Ponder, my dear sir, on this paragraph; for there are many volumes in it of mighty truth. Your array of vulgar prejudices on the part of Jewish converts in the age of the Apostles, in which they themselves fully participated, show that *the mystery hid from ages and generations* was not for a long time after Pentecost, opened to them. Paul, the *Apostle to the Gentiles*, in this respect was a host against them all. He, more than Peter, who opened the gospel on Pentecost and to the Gentiles, understood, discussed, and settled this matter. Still, they all acquiesced at last with him, and rejoiced that to the Gentiles God had granted repentance unto life by a new covenant, established on better promises than the Jewish, and administered by a better Mediator than Moses.

Now let me dispose of all your proof by the statement of a few facts, which I know in your Christian candor and magnanimity you will admit. I will only preface them by one admitted fact, viz.—that *laws of naturalization, under all constitutional governments are of necessity uniform.* The Frenchman, the German, the Englishman, under our constitutional government, are alike subjected, because equally *foreign* and *alien*, to the same laws of naturalization.

In your candour please reflect upon and answer these questions:—

1. Does not the repudiation of the plea of the bigoted Judaizers in behalf of circumcision on the part of all the Apostles and the churches at the Jerusalem conference, for ever repudiate the assumption that the Christian church is founded on the covenant of circumcision?

2. Can you name any man, of any blood, family, or nation, who by virtue of the covenant or rite of circumcision, was by the Apostles admitted into Christ's kingdom?

3. Were not the *circumcised Jews, without one exception, baptized in order to admission into Christ's church!*

4. Was not a *confession* and a baptism even in all cases essential to admission into the Christian church?

5. Can you name any one that was receeived into the Christian church during the age of Apostles, on saying that he had Abraham, or a pious Jew, or a saint for a progenitor?

6. Was not Jesus the Messiah both circumcised and baptized?

7. Were not the three thousand firstfruits of Jerusalem all circumcised and baptized?

8. Were not all the converts at Ceserea Philippi, in the first Gentile accession, baptized without circumcision?

9. Had any of the members of the great convention at Jerusalem thought that baptism and circumcision were seals or signs of the same covenant, could they not have drawn from it an argument against those at Antioch and Jerusalem, who desired to have the baptized Gentiles circumcised?

10. Did not the Apostles exonerate the Gentiles from any

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necessity to submit either to the law of Moses or circumcision as any part of the constitution or law of Christ's kingdom?

11. And last, though not least, did not the Christian Jews continue to circumcise their children on the eighth day?

This last fact proves beyond a doubt that circumcision was a NATIONAL and never an ECCLESIASTICAL institution, and that no primitive Christian so much as thought that baptism came in the room of it. A word to the wise is sufficient. I will no farther, for the present, crowd you with facts and questions. Expecting a second argument better than the first, I remain your brother in the catholic hope of a citizen of the kingdom of heaven,

A. CAMPBELL.

THE ELEVATION OF THE CHRISTIAN.

IT is grievously true that Christianity as now exhibited in this poor world of ours, has little in it that is commanding or influential. Poorly does it exemplify the transforming power of the gospel. Few, sadly few, are the instances of *impressive* conformity to the noble image of God's dear Son. And wherever those choice spirits dwell are they not ever found *as their Master* in the days of his humiliation, "acquainted with grief"—"men of sorrows" mourning still over the "vain worship of human tradition"—groaning in spirit over the unrighteousness of the professed people of God—"weeping" tears of peculiar bitterness over the gross defections of the "escaped of Babylon"—who avow the pure faith of the gospel, and are privileged to move amid the ancient order of the Lord's house?

Alas, for thee, oh house of the Lord! Thy form of godliness, fashioned by the Lord from heaven—thy mould of doctrine, delivered by Apostolic hands—will avail thee little while the "image of the earthly," in stalwart grossness, is seen in thy chambers.

Blessed be God! amid all the mutations of the church,—of folly, feebleness, and idleness,—he is still the same, "without variableness." The high and lofty one can acknowledge none but a "high vocation"—can invite to none but a heavenly calling. *His people* are "a royal people." His word and institutions are still the same, "spirit and life," "living and powerful," to induce the vitality and nobility of heaven into all who "obey them from the heart." And seeing the ancient error of *resting in the observance of institutions to the neglect of the great end of them all*, still stalks the earth, spreading *spiritual death* and *delusive hope* wherever it goes, let us look onward for a little beyond the bath and the table, and ponder on the design of all—of type and prophecy, of law and gospel, of fact and promise,—the elevation of the human spirit from the degradation of sin to the glory of God. In what, then, does that elevation consist? In the dignity of his relationship towards God as his adopted son. John, the Apostle, when speaking in the introduction to his gospel, of the divine majesty of the word incarnate, and of the great purpose of that incarnation, namely, to exhibit the divine character to an alienated world so as to win it to a loving subjection to his parental

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authority, adds, "to as *many* as receive him, believing in his *name*," gave he the sight, or privilege, to become the sons of God. "He that hath an ear to hear, let him hear!" The man who has believed in the Nazarene as the "image of God"—who has seen in his words, deeds, sufferings, and glory, an exact representation of the Father's character, and has availed himself of the "bath of regeneration"—that man, whatever his degradation, though equal to Manasseh or the men of Pentecost in bloody hands, or the men of Sodom and Corinth in brutal filthiness—that man, we repeat in exulting confidence, is a "son of God." *If* he understands his *position*, he has "come out" from the unhallowed influence of earth and hell,—he is entirely "separate" from them. His new spirit will not suffer him to "*touch*" what is unclean. Through his faith he has come with joyous "introduction" to the *presence of his Father*. It is true, his sins are *all forgiven*. A great blessing. Oh, yes! unspeakably great. Yet, *but* the *preparation* for access to the Father's presence with *confidence*. Blessed Father! his royal hand opens the sinner's prison door, proclaims liberty to the "captive sold under sin." He breaks his fetters, smiles away the "spirit of *bondage*," which is unto *fear;* and with the gushing liberality of love divine, arrays him in the purple, adorns him with the ring, falls upon his neck and kisses him, inducing the melting confidence of penitent love, emboldening him to cry before the presence of Heaven's majesty, "Abba, Father;" and there, if he has truly received Christ, *there* he *dwells* with God. He is not as a sojourner. No; not he. He is a child at home. He *rests*—he *luxuriates* in his love. The pure, ennobling, heart filling joy of his relation to God, convinces him that now he drinks from the fountain of living waters. That deep conviction has ever lived, yea, from the foundations of the world has lived in the heart of God's children. It has gone up to the throne of the Highest—from Adam to Moses—from Moses to Christ—and from Christ until this present hour of ignorance, atheism, and professing impiety. It yet goes up like a bright cloud of glory amid the blackness of darkness around, and amid all the clamour of pleasure and passion its still small voice is heard. Lord, *thou* hast been our *dwelling place* in all generations! We seek, beloved, to give it prominence, that we come not through the belief of the Christ and the waters of baptism, to remission of sins *alone*, or *chiefly*—no; when we cease to be slaves we become SONS. Into what were we baptized? Into the name of the Father, Son, and Holy Spirit. Aforetime, indeed, we *dwelt* under the influence and obeyed the impulse of the world, the flesh, and the devil. But a translating influence rests upon—surrounds us now. The saving power of the one Jehovah, made known to us in the favour of our Lord Jesus Christ, and the love of God, and the communion of that Holy Spirit, from whose presence we cannot flee. Here, then, let us rest, with this dignity upon us, and cleave we to the Lord with full purpose of heart. He *seeks* to *dwell* with us. Do we ask with Judas (John xiv. 22,) "Lord, *how* is it that thou wilt manifest thyself unto *us*, and not unto the world? Jesus answered and said

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unto him, If a man love me he will keep my word, and my *Father* will love him and *we* will come unto him." As sojourners? nay, but to make *our* abode with him." Above (17 verse,) he had promised "the *Spirit* to *abide for ever with them.*" Let us keep it in remembrance. We are "with God." He is our dwelling place. He abides with us. Marks our every movement—of thought—of emotion—of action. "His eyes," with peculiar interest, "are upon the righteous." Oh let the language of our heart ever be, "Unto thee lift I up mine eyes, Oh thou that dwellest in the heavens."

Sons of God! Alas! that men should listen with a heavy ear and unmoved heart. Alas! that *the many* who bear the name, should so feebly realize and exhibit its holy dignity. Sons of God! How long shall it be regarded as an almost unmeaning figure of speech, mighty in sound, impotent in power and privilege?

Not so to disciples of primitive fame. To them it was a reality pregnant with mighty love, so mighty that they could find no utterance to express it, save "Behold *what manner* of love the Father has bestowed on us, that we should be called the sons of God." Sons of God *they felt* themselves—the great vail of their sins was rent in twain—they had passed through into the holiest of all. As sons they are priests. They looked upon the New Shekinah—even Him whom God set forth—the effulgence of the New Covenant glory—the Word made flesh—yielding to death, even the death of the cross. What *manner* of love? That is mighty love for a human heart when a man dies for his friend, for the good. But *that* love rests upon a *peradventure*, and when exhibited comes with the *tardy* step of a *daring* to die. But the children of God are loved with a mightier love. A love, whose *compassion*, weeps, bleeds, dies, *for sinners*. *What* will it do for *sons* then? "It reigns head over *all things*" for them. It gives them all things. Yes, all things, while in this poor world; that consist with the maintenance of their dignity and usefulness. "All things" which redeemed spirit can receive in its continued enlargement through the ages of eternity. It will fill them with all the fulness of God. Well might they, and *equally well* may *we*, hang over this great blessing and sing, "Herein is love." And feeling its ever-living flow in our souls, with joy unspeakable shout, "*What manner of love hath the Father bestowed that we should be called the sons of God?*"

Come, brethren, let us rise up to, and survey this eminence, this high calling. "Behold," says John:—let us "behold" its heart entrancing greatness. *I* will be a father unto you. Who? The Lord, the Almighty. Blessed be his name, we have a "Thus saith the Lord" for it. Look, then, freely above to the heavens, and on all below on the earth; for all things were made by Him, and they shall speak to us of "our Father." There above us is that expansive blue with its innumerable and brilliant stars—its mysterious planets—its gentle moon walking in brightness—and its mighty sun girt like the strong for a race. And here below, the great green earth, with its everlasting hills, towering in solemn majesty—and the booming ocean rioting in its awful immensity. And He, oh

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marvellous light! He is our Father, who spread these clouds as the curtains of his tabernacle—who hung these stars as lamps in the heaven—who kindled the suns great fire—who hath measured the waters in the hollow of his hand—comprehended the dust of the earth in a measure—and weighed the mountains in scales, and the hills in a balance. Behold its greatness! Yes, we may, for he is our Father in all the greatness of his majesty—in all the profundity of his knowledge—in all the achievements of his wisdom—in all the might of his omnipotence—in all the untold wonders of incarnate love—in all the infinite, eternal resources, of the riches of his favour. Our Father, who having made us sons, will perfect his image in us—making us the counterparts of his own beneficience—dignifying our lives with the nobility of his own goodness.

Sons of God! a figure of speech!! Yes; the secret is told. Ye men of figures, we wonder not *now* at your figurative piety—your figurative self-denial—your figurative prayerfulness. Surely, had Apostolic James beheld ye, he would have uttered his awful revelations of human character in your ears, if so be he might have awoke ye from your dreams. We turn for strength to the New Testament worthies. To them it was as replete with greatness as with enjoyment. A magnificent reality—a present nobility. And, mark it well, the greatness of adopting love, as *they* beheld it, distinguished them from the children of this world, by impelling them to the spontaneous realization of a spirituality of mind, and purity of life and devotion to the good of their race—becoming, oh, beautifully becoming a parentage so transcendently high My brothers, put your spirits under the teachings of the beloved disciple in his 1st Epistle, iii. chap. It describes a royal state, a princely character—connecting the present dignity with its eternal development, and avowing the poverty of human language to speak its greatness, he adds, "*Every* one that hath this hope in him (and all *the true* children of God have it,) purifies himself as he is pure." Mark it, not as the professed church is pure. No human image save Christ the "image of God," must stand between our Father and his children. Amongst *ourselves* we are not *permitted* to *measure* ourselves; for he has made known in his Son to destroy the works of the devil, namely, to take away sin—and in Him is no sin; and whoever "*abides* [dwells] in him, does not sin." No; so dwelling he cannot sin, *for* his seed *abideth* in him. His native appropriate work is righteousness, after the example of his Saviour, "as he is righteous."

Brethren, is this the language of the New Testament? and do we profess this dignity? Nay, do we not rejoice in the *purity* of our *descent?* "*Born* of *water* and the *Spirit.*" Not the stunted children of a creed—not the deformed offspring of a human tradition—not bastards—but sons! Does not solemn obligation—does not mighty gratitude—rapt admiration demand that we *make known* the purity of our descent by our *undoubted* resemblance to our great Father? The beautiful proportions of our Father's image should be *seen.* If possessed, they will be. And, oh, our Father's honour, the world's

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salvation, cries for impressive, commanding resemblance. Something that may be *seen*. The world has *heard* enough. Alas! had they *seen* as long and as *much* as they have *heard*, surely accessions to his kingdom would have been much more numerous than this poor land has yet seen.

Shall we cry Reform, and not breathe its holy spirit, and not live its holy life? Better not cry until we do. Far better for all on earth that we be swift to hear Apostles and Prophets, and slow to speak their instructions, until their spirit of devotion, unfeigned and all-absorbing—until their spirit of compassion, deep and tearful—towards the living be realized.

Reform—and what shall we seek to reform? Their institutions? Their external order? Their symbol of faith? Nay, verily. That would be to point to a well-framed ladder, to laud it as firmly based, and strangely to forget to direct to the elevation, whither it leads. Does the professing church need a more elevated position? Then do lift thy finger to it. But oh! while the ladder is let *down* to them, and thy finger is pointed to the "heavenly places in Christ Jesus," be sure thy *own* foot *is on* its staves—be sure that thou by it *art mounting* higher, and yet higher above the influence of the world, and still upward, hearer to the divine presence, closer to the assimilating power of the divine glory—up, and receive, and reflect the rays which streams from the inaccessible light—and ever upward go, and bathe in the great ocean of divine love. And, *then*, from that *eminence*—real, spiritual, and now become *visible*—looking downward "remembering the hole of the pit" whence we *have* ASCENDED, we may cry "Come,"—for then the "Spirit" will recognize us as the "Bride," and give power to the cry. And then shall none despise the day of our small things, nor have power to take up this reproach:—

"Why do you observe our defects of order and institution, and are insensible to the spiritual disorders within you? How dare you say to your brother, 'Obey the Lord,' while your own heart is far from a child's comings with its father?

"Thou hypocrite! *first* take away the alienation from thine own heart, then shalt thou in the spirit and power of Christ, reform thy brethren." W. M. D.

ENGLAND AND AMERICA.

London, July 13th, 1847.

ENGLAND has peopled the North American states, and given her own laws, language, literature, and manners, to her children on that continent. No doubt but English *mind* is more at home, and at ease, on the banks of the lakes and on the Hudson, the Potomack, the Ohio, and the Mississippi, than on the banks of the Mersey, the Trent, or the Thames! The enterprizing citizens of Great Britain sought an asylum on our shores, on various accounts; some to escape the unchristian persecution of Mother country, some to break the grippe of lanky poverty, and others to dig up gold and

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make fortunes, and to develop human nature, away from the cramping irons of kings, and from the *Chinese shoe* of religious intolerance!

The works of Milton, Locke, Hampden, Sydney, Grotius, and that constellation of wits, drolls, poets and statesmen of the Augustan age of English literature,—namely, Addisons', Popes', Drydens', Swifts', Bolinbrokes', &c. &c. were by them *digested* and *approved*, and our "Revolution" followed as a consequence! America, free and independent, and *powerful*, is now having a salutary influence upon the land of her fathers, the land of the brave! Government and politics have a more ample field in the new states, and the experiment is given to the world, that *untitled*, but not *untaught*, the *peoples'* government can maintain itself through all troubles, from without and from within!

In religion it is with us as it is in politics. We have the Bible in the same language, and almost all biblical criticism that we enjoy is from English pens. Here again we have the advantage of unfettered thought, and religion, with us, stands upon its own merits, or falls unheeded and unwept! The *strength* and support of the law and government of England is the *weakness*, or the cause of the moral weakness of religion in these realms. It is enough for government to mind the things of *this* world, and to leave the things of the *next* to God and to the *consciences* of men. When government supports a church, neither government nor governed are the better for the existence of that church.

In the United States the current Reformation is much a-head of what it could be expected with you. I remember that it was with us, in the early history of our effort, very much as it is with you. The mind of man badly bears the fatigue of slow and persevering *years* in an effort at reformation. Therefore it is that many, in both countries, have *jumped* at conclusions, at *once*, not deigning to wait until their senses were "*exercised*" to know the difference between good and evil. These have done themselves and the cause incalculable injury. In the United States we have a great deal to learn, and hence it is painful to see brethren acting and speaking as if we had gained the very summit of perfection. I am much pleased to see, in general, an inquiring spirit among the brethren of this country, though a case or two has fallen under my notice, where a brother who has been a year or two in the church seemed to think that he had *outlearned* his teachers, and would no doubt kindly undertake to open the eyes of the blind! Unfortunately this is a disease for which there is no remedy!

London is a vast mystery, in every sense of the word, and the more I study it the less I seem to understand it. It is utterly unapproachable, uncomattable. I have long since known that London was only to be reached through Dublin, Edinburgh, Liverpool, Manchester, and the provincial towns and villages of the country. London is at the top of every thing, every where else. Let the provincials raise a man of note, and let Edinburgh or Dublin find it out, and London is profoundly smitten with an anxiety to see him.

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Large as she is, then, she is only the *echo* of her more unpretending sisters—the *whispering* gallery to throw back the plaudit of fame.

If brother Campbell had gone first to Scotland, and to Ireland, he might have been heard here by larger crowds. The meetings here have been unfortunately *jostled* and shifted until entire uncertainty reigned as to the matter. Hardly a meeting was held, about which, *confusion*, as a counteracting *genius* was not thrown. Had any one place been selected, and made the rallying point, it would have been much better. The brethren did what they could, but still much labour was thrown away by the incertitude that was, unfortunately, connected with the matter. I felt sorry on the peoples' account, for I doubt not many will regret six months hence when they learn that brother Cambpell has been to London and they did not know it. At the request of the Sceptics, brother C. agreed to deliver a lecture in their "Literary Institute," upon the conditions on *their* part that he would allow them to ask questions on the subject of the lecture, and on *his* part that no charge should be made to the audience.

Accordingly brother Campbell delivered a lecture on last Friday evening upon this question, "Has God ever spoken to Man?" To this point he spoke with great clearness, in a speech about an hour and half in length, and took his seat to hear objections to his argument, or the questions relating to the subject. After some concert between two of them, one of them arose, and in a most uncourteous manner commenced to *denounce* the lecture, not to answer it! These paragons of reason, these *boasters* of common sense, these *enemies* of superstition, these friends of *free inquiry*, these sons of light! despairing of their cause, rushed to the rescue as if the dying agony had come! They overacted their part, and thus betrayed a secret they would like to have kept hidden from the people. Yes, a man who, as compared to brother Campbell is a boy, had the *infidel* impudence to tell the audience that brother C. had done nothing but make assertions about miracles. He said that the lecturer had thrown away his time by trying to show that God had spoken to man, whereas he should first have proved *to him* that there was a God! Thomas Paine said, in his age of reason, that a man that denied the being of a God, was not a fit subject for reason! I believe it, and therefore, the stupidity of these men!

Brother Campbell remarked, that he had wholly mistaken the character of his auditory, and that had he known it, he could have spoken to that point as well as the other. He could only say, that not one point in his argument had been touched by the remarks of the gentleman. That argument is to infidelity what the file was to the viper's teeth; the harder they bite it the worse for their teeth. Moreover, the sceptic said that God did not create the universe—that was nonsense; but that the universe was self-created!—that is *wisdom!!* Now until it shall come to pass that you see a pork pie busy at *making itself*, you had better hold on to the ancient idea that God made the world! These are not the wisest men I have ever known!

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Another, whose name was announced as Mr. Southwell, seemed to think that it was important that *he* should maintain *his* right to speak. He had been sent for, he assured us, and like the genius of sophistry he must try to involve the whole subject in mystery. This man has a bold front, and does not, I should judge, feel much of the promptings of modesty! He dashed right into the merits of the question *by denying every thing brother Campbell had said!* There, thought I, you had better condemn it in the general than endeavour to show its fallacy piece by piece! That's the old foolish practice of our grandfathers, and since in this age of progress boys in their *teens* have more sense than men of former times with hoary heads, why should these "*literary*" geniuses be debarred from doing with an argument as they do by the Bible? And that is, *just what they please!*

This man *felt* that reason was not with him, and therefore he evidently aimed to shock the feelings of every professor of Christianity there by uttering some of the most awful denunciations against the Bible and against God that I had ever heard. We left him to the field, as I am determined always to do the man, who either does not *know* what is due in courtesy and civility to an opponent, or *knowing*, will knavishly strive to insult me to my face. No man who is at all in favour of good morals and liberty of speech, should allow such wanton libertinism. I understand that brother Greenwell had once put down this Southwell at Edinburgh.

J. HENSHALL.

MY OWN PROFESSION OF RELIGION AND CONVERSION.

AM I converted to God? is a serious and searching question. Each professor ought to ask it earnestly, and let conscience, guided by the light of revelation, give the answer. A man that professes religion and knows that he is not converted, is a hypocrite:—a man that thinks he is converted while his life remains unchanged, is deluded;—but the man who counterfeits piety to throw his neighbour off his guard, is the worst of all deceivers. I will tell a plain unvarnished story of myself—let my case be no man's guide—I wish it may be to some a prompter.

My parents were of the Methodist persuasion, but their children were christened in the Church of England. My father was a steward for the gentry, and they being members of the Episcopal Church, we went to the Established Church as well as to the Methodist chapel. I was taught the catechism and the creed, as they are taught in that church, and at fifteen or sixteen years of age I was confirmed by the Lord Bishop of Chester, in the Parish Church at Middlewick. All was educational, a mere routine packed upon my memory, just as the Mahomedan trains his child in the belief of "The Prophet," and as the Jew attaches the faith of his offspring to the Hebrew, and opposition to Jesus of Nazareth.—There was nothing of my own individual faith; no self-appreciation

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of God's love. From my earliest recollections I had been, at times, the subject of serious impressions. Having imbibed a settled conviction of the existence of an all-seeing and overruling Being, I can recollect how often and how earnestly I would pray, while I was quite a boy of tender years. When I would retire to rest at night, my thoughts would often give me disturbing dreams.

My mind was much engaged at church, either in noting the things said by the preacher, or in imaginations or creations of my own. From the time I was ten years old, I was troubled with an apparent inconsistency in preaching. Sometimes the Deity would be represented as full of love and compassion; this would give me delight;—but at other times his judgments and his wrath would be set forth in words of terror, and it would be made to appear that it was with great difficulty he could be propitiated or reconciled. This would make me sad, and my spirit would sink in despondency. At this stage of my history, I went through all those feelings peculiar to the dreams of childhood. In these old establishments, every thing is so fixture-like and regular, and the services come regularly round, just as the bells in the steeple are struck when their time comes.

Personal, individual, and self-applying faith is rare, where each man feels himself one among many—an integral part of a parish, all the members of which profess the same religion, go to the same church, and read and chant, and pray out of the same repository! While there are many most excellent things in the book of common prayer, and in general the prayers are clear and scriptural, yet it strikes me as very singular that the man who READS a prayer, should for a moment think that he was praying. Is the man who reads the president's message addressing a message to congress? Or should the president at any time hereafter copy Washington's message, and send it to congress accept it as his own? How could any man who lived three hundred years ago, anticipate my wants, and foreshadow the blessings I receive, so as to prepare words of thanks for me? It is preposterous. Let a man's own heart dictate to his mouth when he speaks in prayer to God; though he stammer and blunder at every word, it is not prayer unless it comes from the heart.

While I remained single my mind was not particularly enlisted in behalf of personal religion. I well remember the day of my confirmation. My thoughts, and the thoughts of all with whom I was acquainted, ran upon something that had been done for us, we knew not what, after the manner of a formal induction into office, or attending to the sanctions of the law, whereby you become entitled to property. I recollect that we pleasantly joked each other as to whether we were firm in the faith, and rallied each other, as to which of the hands of his lordship, the Bishop, had rested on our heads. Some felt no little concern at being under his LEFT hand, lest it might be a chance indicative of their standing before the Great Judge in the last day? Still, even now I do not roundly condemn every thing alike that is practised by the Episcopalians. In the general, there is more truth in their preaching, more good morality and common sense, than that of any other denomination known to me. Many of

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Tillotson's sermons are as scriptural and correct as our best reformation discourses.

After my marriage, I began to read the New Testament for myself, and to think about religion in a really serious manner. Personal responsibility, and the adaptedness of Christianity to our state, struck me with great force. It seemed to wake up my dormant thoughts, and present a tangible subject of contemplation. I had been taught that at baptism I became "A member of Christ, a child of God, and an inheritor of the kingdom of heaven." And after confirmation, that my sponsors were released from responsibility. But when I compared myself with the divine standard contained in the scriptures of truth I found out my deficiencies, and felt bound to correct the defects whatever they might be. Very little straight forward preaching at this point in my history would have opened up my way before me, and have saved me a world of cares.

In conversing one day with a person of the baptist profession I was startled at the remark that infant baptism could not be found in the New Testament. I immediately replied that if it could not I would give it up! At that time I had little idea that the pledge thus made and carried out would make it necessary for me to begin again at the beginning, and obey my own Lord from my own faith in him.

Having been brought up in Pedobaptism, I was not apt readily to adopt the sentiments of the despised "Dippers," as the witnesses of the faith were contemptuously called in our section of the country. My wife's grand-father was a Baptist preacher, and a man of great independence of mind. In politics he was a stern Republican, in fact a Radical, and though in name a Baptist, he had no Associational connexion with any body and maintained strictly and literally the independence of each particular church of Christ. This good man taught me to think for myself, for he scorned to be a beggar for his opinions; and in all his investigations and elaborations of the thoughts of others, or his own, he had a manly bearing: possessed of a self-sustaining and powerful intellect, he could never crouch to human authority; but by a strong faith in the divine word, he acquiesced like a child, in the teachings of Christ and his Apostles. My curiosity was greatly aroused when I first heard him preach in Warford chapel, adjoining which, in a country place, he had his dwelling. His appearance, manner, and matter, were all new to me. He was a fine looking and venerable old man of seventy-six. He read a portion of scripture, and then selected some part thereof as his text. His aim was to make you understand his subject, and the trammels of rhetoric or sermon making he could not endure.

In connexion with weekly preaching, I had the advantage of frequent conversations with my father-in-law, who was also a preacher and a member of Warford church. He was a man of much reading, but had not mixed much in society, and consequently was timid and very backward to preach. He was a regular reader of the works of William Jones, and was much in favour of the Scottish Baptists, in all their views of doctrine and discipline. In all these matters he was a better guide than his father, for although his father acknow-

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ledged that the ORDER of the Scottish Baptists was primitive, he always deprecated a change, alleging that he had known several churches to start on those principles and come to nothing.

J. H.

(To be continued.)

TO THE EDITOR.

AN EXTRACT.

DEAR SIR.—* * * * I heard Mr. Campbell at Banbury on Monday night. There was nothing new in his address: but a great deal of truth, and made plain to plain men—but there are some things to which I demur. The division of the ordinances of the gospel, or rather, a numeration of them as three, and three only. Now there is in the scriptures, according to my reading, a fourth, namely, the laying on of hands, which according to Heb. vi. 1, 2, is classed with the first principles of the gospel of Christ, and those of unquestionable perpetuity. * * * * There are some other things that appear to me to be fanciful, but I have not time now to write them. Perhaps at some future day I may if the Lord will. * * * * On the whole I consider Mr. Campbell a great man. For biblical knowledge I do not know his equal; and for zeal and labour he is surpassed by none of his contemporaries, or hardly by his predecessors. These are qualities highly commendable in every one, and particularly so in one of Mr. Campbell's position. I wish him every blessing and the cause he pleads, and an increase of knowledge to carry it out independent of what man can say and do. May the Bible be, as I know it is, his constant monitor in all divine things! Yours very truly, * *

REMARKS ON THE ABOVE.

WE hope the writer of the above will excuse the liberty we have taken in presenting the above extract to our readers, especially as we have felt it proper to omit both his name and residence. We have learned by experience that some persons apparently best qualified to write and investigate subjects of importance and of general interest to their associates, desire to be kept in private, while others less qualified are never satisfied only as they are brought forth to public view, and their supposed greatness presented before all.

This friend and well-wisher, though a perfect stranger to us, closed his friendly epistle with the word *private*, for which we felt sorry, otherwise the very style of the letter would have induced us to have printed it verbatim. Urbanity, truthfulness, and purity of speech, according to the degree of our knowledge, is what we admire in all who profess to be the disciples of Christ. But to the object we had in view when sitting down to write.

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We also had the pleasure of hearing brother Campbell's three discourses in Banbury. In the one referred to, which was the last, he spoke of *three facts*, *three commands*, and *three promises*, as covering the whole ground of apostolic proclamation of the gospel to unbelievers. Other instructions were subsequently given by the Apostles to the immersed believers. Now, according to the reading of our friend, there is in the Scriptures a *fourth ordinance*, namely, the laying on of hands. This, of course, if attended to in apostolic days as an ordinance, was observed after baptism and not before, and would be found one among the *all* things commanded by the Lord to be enjoined on his disciples—but the question is, Was it so?

The laying on of hands, as we understand the matter, was practised for two different purposes, and by two different classes of officers in the church of Christ. The first was for the imparting of spiritual or supernatural powers, and could be attended to only by the Apostles of the Lord. The second was for the induction into office brethren qualified for pastors and deacons. The former ceased when the Apostles fell asleep in Jesus, but the latter continues to be obligatory on the disciples of Christ through all time. The proofs for this view cannot now be referred to. Much has been said, and no doubt will still be said, both for and against each of these positions.

Philip, a disciple of Christ, afterwards a deacon and then an evangelist of the Lord, in connexion with six others of his brethren, had the hands of the Apostles laid on him, and by which he became empowered to work miracles. But he never presumed to lay hands on any of the converts which he discipled to Jesus. He had no miraculous power to convey to them through that medium. The Apostles alone, and neither evangelists, pastors, nor deacons, could do this.

To convey the miraculous gifts of the Holy Spirit into the minds of some of the disciples, was one of the peculiar marks by which the true Apostles of the Lord were distinguished from the false or mere pretended apostles. Truly, the signs of an Apostle was wrought by Paul and his brother Apostles. These signs were conveyed by them to a second person: but never from a second to a third. Otherwise, why did not Philip lay hands on the converts at Samaria? Acts viii. 14—17. Simeon the sorceror, and many others in the primitive age, desired to become Apostles in this respect. But not so. The Lord has made known them who are his apostles; and, therefore, "let every one who names the name of Christ depart from all iniquity."

It is evident the Hebrews, to whom Paul wrote, desired to see

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acted over again, the baptism of John—of Christ—of the Pentecostians—fresh proofs of the resurrection—the laying on of hands, &c.—thus laying again the foundation of repentance from dead works, and of faith towards God. The Apostle wished them to go on to perfection; and reminded them, that when for the time they ought to have been teachers, they needed that one should teach them again which be the first principles of the oracles of God. They were weak in faith, and needed milk rather than strong meat. But it was not our intention to write so much on this subject. If our esteemed correspondent will send us his thoughts and proofs that the laying on of hands is now a Christian ordinance, in order to introduce sinners into the kingdom of Christ, or that they may receive the Holy Spirit, he shall have a fair hearing.—ED.

A. CAMPBELL'S ORATIONS.

Banbury, July 19th, 1847.

BROTHER WALLIS:

My dear Sir.—Your desire to have my discourses in England taken down by stenographers and published, expressed to me at one of our interviews, calls for a more public response than that I gave you at the time, since similar desires have been expressed by others, and more especially by our brother King of London, who had, on his own responsibility, employed stenographers to take down and report my public orations in that city. My objections to such an undertaking on your part have been more than fully justified by the attempt of brother King. Indeed, my experience hitherto has constrained me in all such cases to withold my consent. I have too much acquaintance with the incompetency of our best stenographers to take down accurately the speeches of any one that speaks so fast as I do, to allow me to sanction any thing they might publish in the name of my speeches, without my revisal of them. The specimens shown to me by brother King would not only misrepresent my views in certain points, but would make me say matters not only somewhat ridiculous, but even revolting to my feelings. I, therefore, positively refused to sanction the reports he presented, or any others, not revised by myself, as giving either my speeches or my views. But as the desire to have my addresses published has been so often expressed in this country, as well as on many occasions in the United States, I must continue to withhold my consent from any garbled or incorrect report of them, until I have leisure to get them correctly out, or such of them as are of general interest to the public. I will therefore say to you, and through you to our brethren in Great Britain, that I will not authorize any report of my orations in England to go to press for the reasons given, but if the Lord will, I intend, at my earliest convenience, to publish one volume of my orations in England and Scotland, in which all of public interest shall be preserved, so far as I may have learned from the various expressions of

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public opinion that have come to my ears. I hope this may be satisfactory to our brethren and friends, and that no one will attempt to do myself or the cause which I plead so serious an injury, as to give to the public a garbled or incorrect report of my public discourses in this kingdom.

In all Christian affection and esteem,

Yours in the Lord, A. CAMPBELL.

REMARKS ON THE ABOVE.

WE feel perfectly satisfied that brother Campbell has adopted the proper course in sending the foregoing letter. No reporter however perfect ought, in such an important matter as this, to be allowed to speak for the lecturer. Indeed, a perfect and faithful stenographer is not to be expected. Unless, therefore, the author could see the articles through the press, they had better not appear. Oral addresses, delivered spontaneously in public, especially on religious topics which exhibit the apostolic mode of illustrating Bible truths and Bible institutions, in which so many persons feel interested in misunderstanding, or misrepresenting, ought not, and we hope will not, carelessly be sent forth to the world. At the same time we should feel most happy to see a volume of these plain, unassuming, luminous, and unique lectures, brought out by our brother.

J. W.

Queries and Replies.

Dumfermline, 1847.

Query. If a disciple of Christ is excluded from the church because he is a retailer of wines, ardent spirits, &c., ought not the pastors with all those members who purchase and constantly use these articles as a common beverage, to be excluded also?

Answer. It is an old adage that if there were no receivers of stolen goods there could be no thieves—and that the former is equally guilty with the latter. This we do not believe, because the prohibition is, "Thou shalt not steal." In the ardent spirit traffic, we should say, that the distiller who produces the article is first guilty. God never intended men should live on abstractions, neither physically, intellectually, or morally—therefore, it is wrong to produce them for the purposes of a common beverage.

It is one thing for a druggist to sell a pennyworth of opium or of arsenic to an individual for a useful purpose, (and who will say this may not be done?) but it is quite another matter for him to be retailing out drams of alcohol to the deluded multitude, when he knows at the same time they are ruining themselves, their families, and society, and becoming daily unfit to live either in this world or the

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next. We say, let us have no regular dram sellers or dram drinkers, in the church of Christ. If such there be at Dumfermline, it is high time they were reformed from such pernicious practices.

J. W.

Query. Will you tell us plainly if it be lawful for the poor of Christ's flock to receive parish relief?

Answer. We do not remember any law in the New Testament respecting parishes, or parish relief, and a thousand other things with which the disciples of Christ must necessarily have to do with in this world. That it is right and just according to the law of the land for the poor of Christ's flock to receive parochial aid, no one can doubt, and we always recommend them to do so when absolutely necessary; at the same time we are truly grieved when any are compelled from dire necessity to go into the poors' house—still, better do that than steal or die for want of food. J. W.

Query. Who are they who are "of no account in the congregation?" 1 Cor. chap. vi. In the common version, "*least esteemed.*"

Answer. The word here rendered "of no account" and "least esteemed," is in Acts iv. 11, translated "set at naught," in the passage, "This is the stone which was set at naught by you builders," &c. Again, in 1 Cor. i. 28, we find it—"things *that are despised*," &c. Also, in Luke xviii. 9. "He spoke this parable to some who trusted in themselves that they were righteous and *despised* others." If we suppose the epithet "least esteemed" or "of no account" to be applied to certain members of the church, as the common version would require, we recognize a distinction in the church of a very equivocal character. It is true that Christ himself speaks of some who were to be accounted *great* in the kingdom of heaven, and of others who from disobedience to one of his least commandments, and corresponding teaching, were to be regarded as the *least* in this kingdom. Matth. v. 19. And Paul complains bitterly of some of whom he affirms that they walk "as enemies of the cross," that their "god is their appetites," that they "glory in their shame," that they "mind earthly things." So that it might be urged with some plausibility that as there were in the church then persons of a worldly disposition, too much occupied with business or pleasure to attain any distinction in the church as Christians, and, on this very account regarded by the pious as "least esteemed," it was very proper to refer a controversy respecting worldly business to such persons. And this for two reasons: 1st. Because they would be the best judges in such cases, being so conversant with worldly affairs; and 2d. Because such affairs being of small importance compared with the matters appertaining to the kingdom, might well have their trifling nature made more evident by being referred to the least esteemed in the church for adjudication. But before any practical application could be now made of this view, it would be necessary to suppose that there are in the churches of the present day, the same description of persons, having all the qualifications above specified, to constitute them the proper judges in such cases.

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Or, on the other hand, it can be asserted, (and this is a view greatly favoured by the clergy,) that the distinction is not into spiritual and carnal, but into *clergy* and *laity*. Here the private members of the church, or laity, are those who are the "least esteemed," or regarded as "of no account," and it is to them all differences of a worldly nature are to be referred, the clergy being too much occupied in spiritual matters to be troubled with worldly concerns of this description, in which they would have no interest. But there are many who do not admit such an official distinction as must be supposed to exist, upon this hypothesis.

Another view of the passage, accordingly, has been taken which does not involve such consequences, and is most generally adopted. It is this: That the epithet "of no account," applies to unbelievers —to those out of the church, who were to be held in no estimation as judges of church members, being disqualified by their very position in respect to the church, and ineligible, from the fitness of things, to sit in judgment over those who were themselves the constituted judges of the world. To carry out this view, the 4th verse must be understood as an interrogation, as printed in the late editions of the new version: "If then *you* have the cognizance of such matters, why do you set *those* to judge who are *of no account* in the congregation?" Why do you set *infidels* to judge? "For shame to you I say it. So, then, there is not among you a wise man, not even one, who shall decide between his brethren! But brother with brother is judged, and that by infidels!"

It is evident from the whole connexion that the charge the Apostle brings against the Corinthian disciples, is, that they went to law before the *unrighteous* instead of being judged by the saints, and that while he deprecates litigation altogether, he authorizes the institution of a secular seat of judicature, filled by one or more brethren, to decide questions of a worldly nature in respect to which brethren might disagree. The epithet in question is, then, undoubtedly applied to unbelievers, who are here rejected by the Apostle as judges in such cases, not perhaps so much from any incompetency on their part, as because a reference to them would place the members of the church in a false position. R. R.

Query. Is the "eating," spoken of 1 Cor. v. 11, the Lord's supper or a common eating? J. E. G.

Answer. It is a common eating. The characters spoken of were to be excluded from every social and religious intimacy with the members of the church. R. R.

Query. What is the import of the phrase "end of the commandment"? 1 Tim. i. 5. J. E. G.

Some suppose "commandment" to signify the *charge* committed to Timothy by the Apostle. Others, with better reason, understand it of the gospel itself, whose objects are precisely those here attributed to the "commandment." There is no impropriety in thus designating the gospel, for it is something which is to be "obeyed." Rom. x. 16. The law itself is so denominated on various occasions.

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IMPORTANCE OF PERFECT OBEDIENCE TO THE WORD OF GOD.

"THE great protestant maxim is, "THE BIBLE, THE BIBLE IS OUR ONLY RULE." Yet, alas! how much popery still exists among protestants! Protestants, indeed, do not avow the right to the chair of St. Peter. But what is the difference between such an avowal, and claiming the right, on the ground of expediency and change of times, &c., to deviate from the practice of the first churches founded on Apostolic precept? It will be time enough to talk about successors to the Apostles, when they have vacated their thrones. They have the very same authority now to rule, by their word, in all the churches of christendom, as they had to rule in the churches of Galatia. The difference between papists and many protestants consists in the former more boldly avowing, and carrying out to greater extent, the principle of usurpation of the king's authority, than the latter. Christians can never be united in truth until they wholly abandon the principle. The views of fallible minds concerning what is expedient are as variant as the wind. Until we are willing to practise on the great maxim, we may no more expect to be united in our Lord's kingdom, than we may expect to meet in the same port if we should put to sea in different vessels without helm or compass.

The Dissenters left the church of England on the principle we advocate. They considered that it not only justified, but required their separation. To this they appealed, and on this they rested their defence against all the same charges of schism and disorganization, which the papists had urged against their opponents. The Baptists on the same principle separated from the Presbyterians and Congregationalists: and on this principle we have separated from the Baptists. *On this holy principle we would joyfully unite with all.* The doctrine of Christian forbearance indeed requires the continued union of disciples in the same church amid diversity of opinion and imperfection of obedience; but it neither requires nor allows the abandonment of this principle. It is the foundation stone of the spiritual temple. It must be maintained, or the vital principle of the new man expires; the main spring of holy action is broken. If, for the important question, *What saith the Scriptures?* we substitute, *What is expedient as means to increase our sect?* we manifest, that while we disavow the *name* of popery, we retain its *spirit*. This is the mark of the beast.

Brethren, how can we be "*the ground and pillar of the truth*," while we adopt and act upon the principle, that it is expedient to deviate from the truth? If we begin to act on this principle, where shall we stop? I repeat it, we lose the true character of the church of the living God, and bear false testimony concerning it, so far as we act upon this corrupt, though specious, principle. How can we urge the word of the Lord as a proof against other men's sins, while we advocate the right of departing from it ourselves? How does it appear that we love the Saviour, and reverence his authority in Zion, but by keeping all his commandments so far as we understand them? "He that hath my commandments and keepeth them, he it is that loveth me."

Brethren, we expect no new revelation to consummate the millenial glory. Is it not by the return of the people of God to that pure word from which we have departed, and by a strict conformity to the holy simplicity and order of the New Testament, that Zion is to put on her beautiful garments, and shine forth in sacred attire to the glory of her Lord and the joy of his obedient subjects? Is it not by conformity to that holy word that the prayer of the Messiah is to be answered, and his disciples be ONE, that the world may believe that the Father hath sent him? Let us then in the fear of God, for his glory, and for the salvation of perishing men, immediately return unto Zion. "Turn again our captivity, O Lord, as the streams in the south." "If a model exists in the New Testament by which all churches ought to be regulated; if each is occupied in imitating this, they will gradually approach nearer to one another, and thus the numberless sects and parties which dishonour the religion of Jesus will be at an end." If such a model is not acknowledged, union is not to be expected. If there is no king, every one must do what is right in the sight of his own eyes. But what saith the Almighty? "Yet have I set my king on the holy hill of Zion." "Blessed are they that do his commandments."

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THE MISSION TO ENGLAND.

From the Intelligencer, United States.

Not that England wants the Bible, or is ignorant of its contents, are we about to visit her populous cities and her village-spotted surface;—not because she has not the truth, nor because she is not disposed to practise it in many of her noble-minded children;—but, because we want to shake hands *as a people* with our *own* brothers in Christ in that mother country. We shall go with no vain expectation of "astonishing the natives," nor of creating a great sensation by singularities, in faith or practice. The habits and turn of thought of the people of Great Britain are too well fixed ever to be changed by the fits and starts of novelty. That population is too staid and sober to be moved by any but a steady and healthy progress of truth.

The wild career of *revivalism* has left too desolate a wilderness in our own country, to be successful in a country and among a people of far less susceptible and exciteable temperament. The prompt and decided English, and the dry and calculating Scotch, are not to be moved through all their masses, but by something *national*, something grounded in human nature, like their *common law*, or like the Christian system revealed in the New Testament. To encourage the saints, and to lay before the people of the three kingdoms, the scriptural plan of permanent union and co-operation, will be our aim and effort. It is an undertaking of great magnitude. We shall require the prayers of the faithful on both sides the great waters, for our safety and success.

I feel abundantly thankful for the liberality of many of our good brethren and sisters in coming forward so nobly to aid in defraying my expenses. I have given eleven of the best years of my life to the cause in Eastern Virginia, and though my services have not been as efficient as I could have wished, they have not been entirely unavailing. Much kindness has been shown to me by the brethren, and therefore I the more readily acknowledge their additional kindness in helping me on a visit to an aged father, whom I have not seen for nineteen years. I will give a few extracts from some of their encouraging communications, and credit them for the sums I have received, giving the initials of their names, &c.

Sister F. N. of Essex county, writes:—"I am glad, very glad you are going home to see your earliest and best friends. You will be happy amid the scenes of your childhood, though a mother's voice may not greet you, nor a mother's eye grow brighter because you are come. That sweet voice which charmed your infancy is hushed. These are sad thoughts. But still you will be happy with father, brothers, and sisters. You will meet with great and good men and see such grand and glorious things in good old England! Cities, palaces, castles, churches, and all the ancient and beautiful things which they contain. May the angels of the Lord guard and protect you in all your wanderings."

Sister E. H. T., of Augusta, Ga., writes:—"Circumstances over which I had no control have prevented me from acknowledging the receipt of your letter until this time. But late as it is, I hope still in time for my annexed mite to aid you in your visit to our father land, for the benevolent purpose of preaching the ancient gospel, and teaching the way of the Lord more perfectly. May the Lord bless, preserve, and prosper brother Campbell and yourself, giving you souls for your hire, and return you in health and safety to your families and friends, is the sincere prayer of your sister in the hope of eternal life."

Brother W. D., of King William county, politely sent me twenty dollars, ten from himself and ten from his Christian wife, showing the deepest interest in the success of the enterprise. For all which they have my warmest thanks, and my full assurance that they will not be sorry for their liberal support in so good a cause.

Brother E. M. W., of Essex, has moved in the good work, and he was the first to say that he would give twenty-five dollars in futherance of the enterprise. I have not had a doubt since of its being successful. This good brother first saw me in the Baltimore church, and urged me until I came to Virginia. I hope providence will so order that we may all rejoice that we have been brought together in the great travel of life. He is trying to back his own subscription, where I know if they do not help much it will not be because they do not desire it, but because they cannot.

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Brother T. W., of James City Co., tells me that the churches of Kiskiach and Grafton in York county, will subscribe fifty dollars. I am greatly their debtor for their warm friendship of many years. Many happy meetings I have enjoyed in that county, both with many living and with many dead. May the Lord abundantly bless these brethren in every work of faith and labour of love!

Brother R. L. B. of King and Queen county, gave me ten dollars, and his good lady and others in their house gave me several presents of things I am saving to wear on my journey. Many years ago, I preached under a large tree, in the neighbourhood of their house, and baptized sister B., who has held fast to the faith once delivered to the saints. She now has her husband with her in the church, and a few faithful ones have stood firm under discouraging circumstances, and they will soon reap the reward of their loyalty to our King, in seeing their children and neighbours obey the gospel. Some twenty in number, they have erected a commodious meeting house, where they keep the ordinances of Jesus.

Dr. D., of that same community, intends to have an interest in this good work, no doubt esteeming it a favour to have the privilege of doing good rather than a task. Brother P. Ainslie has agreed to preach for them in connexion with Rappahannock in Essex. May the Lord give success to his labours!

The following is a list of the sums I have received:—

	DOLLARS.
L. R. B.	10,00
F. N.	5,00
E. N.	5,00
E. R.	5,00
A. J.	1,00
F. E. D.	3,00
W. D.	10,00
E. H. T.	50,00
M. E. G.	5,00
M. H. M.	2,00

Our brethren in Richmond have not been called upon yet, as it will be all-sufficient just before we start. They will do their duty. Any person wishing to subscribe may send their subscription by letter or otherwise between this and the first of April. I trust that this year being the first that our liberality is going abroad, we shall reap an abundant harvest at home. I feel assured that our cause will march on gloriously this year. Let all the churches pray for it, and all the evangelists labour for it, and the Lord will give us the desire of our heart and the labour of our hand. J. HENSHALL.

SYMPATHY AND LIBERALITY OF THE BRETHREN.

FOR some time past we have been fully aware that many of the beloved brethren and sisters in different parts of the United States, have had a feeling of deep sympathy with the few disciples in this country. This was natural and what might be expected, seeing we are all built upon the same substantial and immutable facts, enjoying the same privileges, and looking forward to the same period when we hope to partake of the glorious realities of a blessed immortality, and to dwell together for ever in the presence of God and the Lamb.

The desire has been created, and is still in existence, that many more may be added to the number of the saved, and be inspired with the animating hope of eternal life. But such a result never has been and never can be realized without the zealous and faithful proclamation of the glorious gospel of the blessed God, a fact of which many of the brethren seem to be too insensible, and of consequence are cold and negligent. At the same time others, we are happy to know, and not a few, believe the testimony, and know by experience that the gospel is still the power of God to the salvation of every one who

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believes it. It is still worthy of all acceptation. Oh! the blissful thought—"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS!!"

The contributions recorded above in favour of brother Henshall coming to England, have greatly rejoiced our hearts. There is—there can be no selfishness here. All is pure benevolence, and must be acceptable to God. It is a legitimate fruit of the gospel, and a sweet savour of Christ.

The hand of help, though feeble it be in the eyes of men, has been stretched out even to Britain. The co-operative voice has been heard. The language has proved impressive and effectual. "Brother Henshall," says these brethren, "we shall furnish you with the means of crossing the mighty deep and of re-crossing after you have seen for a time our brethren in the Old World, who, like ourselves, are pleading for a return to what is simply testified in the Bible by the Spirit of our God. Will you go? And can you trust to the Providence of God and to the brethren, for the balance of your expenses while labouring among them?" Brother Henshall responds, "I can!" The contract is made, and now the brother is amongst us, a companion and fellow labourer with brother Campbell in the work of the Lord.

Brethren, the same sympathy flows in the hearts of all the disciples of Christ, reside where they may. It is pure and ennobling compared with that which exist in the most exalted of the unrenewed among men. It is as gold to the dross. The product of the Holy Spirit of God through or by his truth revealed in the Bible.

Brother Campbell and Henshall will not be disappointed. They will not be enriched by the gospel. Their just expenses will be paid, and their reward for toil and labour is in heaven with the Lord. This we know they anticipate with calm satisfaction and tranquil delight.

The brethren in this country, from east to west, from south to far north, though poor they be for the most part, have felt interested in this matter. Not a farthing shall be wasted or mispent through us, and should a surplus be in hand, a brother stands ready to come, and if the Lord will, to spend six months in labouring amongst us, for the conversion of all who will believe and obey the Lord. In due time a balance sheet will be presented to all the contributors.

J. W.

Items of News.

Nottingham, July 26th, 1847.

OUR beloved brother Campbell left Nottingham for Leicester on Tuesday, June 22nd, where arrangements had been made for him to deliver two lectures instead of three as noticed in the circular. Here the New Hall had been engaged for the purpose, and upwards of a thousand people assembled each evening. The solemn and devout attention was most gratifying. Many professors of all classes were present, especially of the General Baptist denomination. Some of their ministers on the second evening took brother Campbell by the hand, and expressed themselves highly gratified with the views of divine truth he had presented to their notice. Indeed how could they be otherwise, if they are believers in the Bible. After spending a delightful day or two at the hospitable dwelling of Mr. Manning, who with his son, a student at the Baptist academy, Bristol, manifested the greatest courtesy and friendship, brother Campbell passed on to London, on Friday, June 25. Here he was met by several of the brethren and sisters, among whom was brothers Black, Warren and his wife, sisters Turner, Whalley, and others, along with brother Davies of Mollington who at that time was in London on business. We had the pleasure also of

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witnessing the joyful countenances, and participating somewhat in the inexpressible feelings occasion by such greeting of brethren and sisters in the Lord. Of brother Campbell's stay and success in London we need say nothing, Brother Henshall having supplied this in full. For various reasons not needful to mention, it was found impracticable for either of our brethren to deliver lectures in Northampton, Cambridge, Oxford, Bristol, Bath, and Birmingham. A week's rest became necessary for brother C. We fear that Berwick, and Hull also, must be omitted. If men do all they can, angels can do no more. It is not to be expected that brother Campbell and his associate should accomplish in every place what the Apostle Paul could not realize under three, six, nine, or twelve months. On the 17th of July, instead of the 12th, as stated in the circular, brother Campbell arrived in the clean and pleasant town of Banbury. Six lectures had been here announced for Friday and Saturday evenings, with three on the Lord's day, and one on the Monday evening. The two first and fourth we were announced to occupy the time which was accordingly done to attentive and respectable audiences in the regular meeting room of the brethren. Brother Campbell spoke in the Baptist chapel Lord's day morning and evening. At each of the meetings there was a good attendance, and two if not three Baptist ministers were present on the Monday evening. Much prejudice has been removed, and we hope much good will be the result. There were no public confessions, but we know there were many secret longings to do so. We saw them in the countenances of the people. Brother Greenwell, for eight days, is now following up the work in that place, and we expect to hear that some fruit will be gathered in, which shall be to the praise and glory of our common Lord and Saviour Jesus Christ.

We noticed in our last that brother Henshall was to remain in Nottingham and vicinity till the 28th of June, one week after brother Campbell had left. During this period six made the good confession and were added to the Lord. Since that period, several others have done the same, making in all about thirty who have put on the Lord by immersion into him. Could the stay of our beloved brethren have been prolonged, we are fully convinced much greater would have been the result. But we thank God and take courage.

An intelligent, and ennobling view of the gospel has been presented to the people, and could it be followed up for some time, corresponding results must ensue. Not only the low, the poor, and illiterate, but the intellectual, the God-fearing of every class would gladly bow to the authority of our King, who is on the throne of the universe, and who alone is the Saviour of the guilty.

J. W.

Our brethren have now nearly finished this short trip to England. Their labours at Huddersfield, Newcastle, Sunderland, &c., in connexion with the manner of their reception and success on the other side the Tweed, we hope to notice in our next. The following letter, which came to hand yesterday, will speak for itself, and will be interesting to all:—

LETTER FROM J. HENSHALL.

Manchester, July 24th, 1847.

Dear brother Wallis.—Yours of the 22nd July I received last evening, and now sit down to drop you a word in answer. Our visit to London was not by any means as profitable as we could have wished, although the brethren thought more favourably of it, and expected more good from it than did brother Campbell and myself. I am now very much satisfied that if half the amount of labour had been bestowed on Manchester we should have reaped a rich harvest for the Lord. In London there seemed to be a tanglement of cross purposes, as if our way had been shut up. The arrangements were frustrated and often rendered fugatory by unfortunate misunderstandings.

I have never seen brother Campbell so much neglected as he was in London; I mean on the part of the religious community. It seemed next to impossible to let the people know that so favourable an opportunity was afforded them to hear him.

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Respecting Maidstone I think good can be done there; but it would require there, as every where, that the people see they will be attended to afterwards before they will join. The few brethren there are loyal and faithful; but single handed they cannot do much, though they do all they can. Sectarianism was built up, and is sustained, by public effort of public men, or men devoted to the work; and it is idle to expect any thing to be done to any great extent for the cause of truth, but by men devoted to God in the work of proclamation. I preached five times in Maidstone, and had a quite intelligent audience all the time. The people there, I fear, are bound fast to their sectarian establishments, and are somewhat afraid of offending the *powers that be*. This I have no doubt could be broken up by a well sustained effort in favour of the truth. Two persons were persuaded to confess the Lord.

I preached five discourses in London at Providence Chapel, Elstree-street, in which the brethren regularly meet. There was very little interest manifested to hear, even by the friends, and when *they* are careless it would be strange to see the world alive to the matter. My visit to Brighton, Hampstead, &c., were all upset by the failure to get places to speak in. In fact, upon looking back upon our visit to London, I can but regret the money and the time, feeling a firm persuasion that, to a great extent, they were utterly and for ever wasted.

On getting to Wigan I found a different state of things, and preached last Lord's day to large and attentive congregations, three times. I also preached on Monday and Tuesday evenings; and it was the judgment of the brethren there that great good had been done; in laying more fully the gospel as we preach it before the people, the consequence of which was, the removal of prejudice and misunderstanding. Many inquires were made of the brethren, and many were upon the point of obeying the gospel, which I trust ere long they will.

Brother Campbell delivered two lectures in Manchester, and left the third to me, "The obedience of the gospel." This I treated with all faithfulness, and had breathless attention all the while, and have not witnessed in any place such effects from three lectures. I was surrounded by anxious inquirers after the lecture for some time, and many gave their hearty approbation to all they heard. A respectable Baptist preacher from Durham spoke at some length in admiration of what he had heard from brother Campbell and myself, and said that we followed the true Baconian method of teaching the Scriptures, and that it must finally take the world. He gave me his address and a hearty welcome to preach in his chapel could we only get to Durham. One gentleman said he was now fully convinced and wanted to be baptized. Many anxiously inquired, "Are you going to establish a church in England on these principles?" Indeed, I began to think I should not get away before midnight, but for a timely interruption of one of the trustees of chapel. I hope good seed was sown, and may the good Lord send labourers to gather it ere it is choked with thorns!

J. HENSHALL.

Edinburgh, July 23, 1847.

IN Edinburgh the congregation is in comfortable circumstances on the whole, and making progress. One was baptized last Lord's day, two the Lord's day before, with more in prospect. We are all anxiously looking for the visit of our beloved brother Campbell, from which we hope and pray for much good to ourselves and those around us. May our brethren come in the fulness of the blessing of the gospel of Christ!

P. C. G.

Two have been baptized into the Lord at Mollington within the last fortnight.

Newark, July 13, 1847.

You will be very much gratified to learn that two have been baptized into Jesus since the visit of our venerable brother Campbell and his associate our beloved brother Henshall, and four others have returned to their allegiance to the Son of God. I hope the truth will have its entire effect in controlling the body, soul, and spirit of each of these. We all have a great work to do in obtaining self-control. It is imperative that we be renewed in spirit day by day. I think, in conjunction with the brethren here, if our brother Henshall could

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spend a week with us, some great good might be effected. Try and help us. I dare not ask for another visit from brother Campbell, but I do hope again both to see and hear his voice raised in favour of the truth before he leaves for America.

Prevail with him, if you can, to write out some of his lectures—the one on Christian union, with some others of equal importance, and let us have them published in a cheap form for the public.

Yours, &c., J. BELL.

THE desire of brother Bell to have the lectures printed in a cheap form is quite in accordance with that of many other brethren, and has been presented for the consideration of brother Campbell. This will be obvious from his remarks in the letter from Banbury the 19th inst.—ED.

Randlecoup, Newmills, July 10th, 1847.

YOU will herewith receive the contribution from the brethren in Newmills to assist in defraying the expenses of brother Campbell's visit. I am sorry that under the pressure of the present distress we cannot do more. During the past year we have parted with twenty of our brethren, most of whom have gone to foreign parts in search of a more comfortable subsistence. Nine have gone to the colony of South Australia along with four from the church in Beith, who fully intend, in union with the brethren who have been long resident in the colony, to erect a church of God after the model of the ancient churches, who were in Judea in Christ Jesus. I am hopeful that with such gifts as they possess, and with the choice materials they have for laying a foundation, that I shall be able some time hence to report good things concerning them, and I expect that such information may interest numbers of the brethren at home who contemplate (with the facilities now offered of a free passage by her majesty's colonial commissioners,) seeking a home in that land of high promise, and where diligence and economy speedily procures independence—such an accession of numbers will be hailed with delight by the few warm-hearted and zealous brethren, who have long lamented, amid all their worldly prosperity, the want of the fellowship of brethren in the Lord. If you thought it would interest the readers of the *Messenger*, I would sent you occasionally extracts of letters I have received from such brethren. If there could be any plan fallen upon to get about twenty copies of the *Messengers* sent out to Adelaide through some agent, it would give great pleasure to our brethren there, and who are now on their way. When you write to me, say whether you think this object is attainable. By a new arrangement of the post office, all letters and parcels sent to Adelaide, are to be forwarded direct to Adelaide by private ship, instead, as formerly, by Sidney mail. Ships are leaving the Thames every month, I believe, for Port Adelaide.

I am happy to say that the congregation here are living in comfort and are edified together.

Yours affectionately, JOHN LAWRIE.

WE shall most cheerfully forward the *Messenger* to these far distant brethren when directed how, and where to send it; and all items of news from them which are of general interest, will be thankfully received. J. W.

A. CAMPBELL AS A PREACHER.

AN American paper describes Mr. Campbell as "a Preacher of the Gospel, possessing great originality and power. His discourses are unwritten, and so far as regards language and ornament, the effusions of the moment: hence they are characterized for that warmth and ease, that popular and captivating style, which never can prevade and animate precomposed and carefully written sermons. Unconfined by notes, he expatiates over the field upon which he has entered, with calm self-possession, sweet dignity and powers of reasoning that have never been surpassed. His mental combinations

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are rich, new, and sublime. His deductions are clear and irresistable; and his figures are introduced, not merely because they are beautiful, but for the purpose of illustration and impression possessed of the utmost fluency and force, of the purest language, a piercing eye, a countenance strongly marked with intellect, a voice deep-toned and melodious, an enunciation remarkably clear and distinct, a person dignified and commanding, and gestures graceful and happy —he speaks as in the presence of God."

COSTS OF WAR.

ELECTORS! You have now to perform a great duty; a duty to your country, to your children, to the whole world. Study to do it honestly, fearlessly, and faithfully. Remember how much depends on the characters of the men you now elect to serve in parliament. See to it that they are men of the right sort; men of sterling principles; above all men of peace, and ready to do their part towards putting an end to war. Remember the following facts:—

I. That the entire annual cost of the Civil Goverment is but about 6½ millions of money; but the War Estimates for the present year (1847) are

For the Army	£6,840,074
For the Navy	7,561,876
For the Ordnance...	2,679,127
Miscellaneous	3,750,000
	£20,831,077 (*Times, Feb.* 23, 1847.)

and during 32 years of Peace, our War Establishments have cost us upwards of 500 millions of money.

II. That the interest of the War Debt, otherwise called the National Debt, is for the present year, £28,045,000; and that, since the Peace in 1815, we have paid in this way the enormous sum of more than 1000 millions of money.

III. That out of every 20*s.* you pay in taxation, 2*s.* 6*d.* only is required for the support of the civil government, while the remaining 17*s.* 6*d.* goes to pay or provide for War.

IV. That in the present House of Commons, there are tbout 140 members who are Military or Naval men, or who have a direct interest in maintaining the War system. Can your wonder that they should vote so large a sum of the people's money for War purposes, when they live by the system?

V. Remember the words of the Christian lawgiver, "Blessed are the Peace-makers; for they shall be called the children of God."

Therefore, do your duty. Support no man who will not support Peace; and, above all, vote not for any man who lives by the War system, or whose interests favour its continuance.

Peace Society, 19, *New Broad Street, London,*
June 28th, 1847.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. IX. SEPTEMBER, 1847. Vol. III.

From the *Western Reformer*, United States.

A LETTER TO UNBELIEVERS.

Gentlemen,—In the good providence of God I am permitted to address you on the evidences which give me the highest assurance of the divine authenticity of the Christian Scriptures, and, consequently, the highest assurance of all which they guarantee to the adherents of the Saviour, of which mortal man is susceptible on any great and interesting proposition.

It is a fact that the road to vice is downward, rapidly descending, and that it requires no exertion to travel in it. All that is wanting is to let go all holds, and just float with that common current which carries all the indifferent trash which happens to lie in its course. But the path of virtue ascends; and it is impossible to rise without exertions. Not only so, but the ascent to virtue is up the same current which flows down to vice, and therefore, all who are ascending not only have the current to contend with, but are constantly coming in contact with those who are being carried like drift-wood down the stream. Thus, you will perceive, it requires superior strength to ascend, while perfect weakness will descend.

Now it is clear to the most common capacity, that it requires no exertion to be an unbeliever. No reading is necessary; no study or research into antiquity. No learning is called for; no mental improvement. No difference about the moral character. The dishonest swindler, the liar, the thief, or the robber, can be just as firm an unbeliever as any body else. He may be the vilest character in the world, and a consistent unbeliever; for there is nothing in unbelief which says he may not commit the most horrid crimes ever recorded. He may be the most ignorant, self-conceited creature, that breathes, and yet be as firm an unbeliever as the world contains.

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This is not the case with the believer. The believer must be truthful, virtuous, and honourable, otherwise his conduct will contradict his profession, and thus impede the progress of the faith. This arises from the fact that the faith of the gospel requires purity of character, while unbelief has no respect to the actions of men. Unbelief being the opposite of belief, its effect is opposite, and consequently it just nullifies and declares that you need not do all that the gospel requires. While faith requires that man should have respect to his own conduct and the welfare of all his species, unbelief not only takes no account of the one or the other, but denies all obligation to do so. Yet while I charge this upon unbelief, I do not charge it upon all unbelievers, for many of them are better than their system.

What is here charged upon unbelief is virtually acknowledged by an almost universal objection of sceptics. Who is there that has not heard sceptics contend, as an objection against the Scripture, that its requirements could not be complied with? In this objection there is an acknowledgment that disbelief does not require so much as belief, and it is preferred by the objector on that account. It is even contended sometimes, that no man submits to all the requirements of the gospel. If this be the case, there is no man as good as the gospel would make him, if he would adhere to it strictly. This is certainly no objection to the system. It is simply saying, the system is better than any man who has ever embraced it. Unbelief cannot boast this, for many unbelievers are far better than their system requires them to be. A system which is not as good as the people who enter into it, can certainly never improve its adherents.

Now, gentlemen, I charge it upon unbelief, that it has nothing in it for the improvement of our race—that it takes no cognizance of the species, and holds not itself accountable for the welfare of its adherents—that its strongest inducements to gain admittance into the hearts of the people, are that the reins are to be thrown off, and every vile and corrupting desire may be gratified to the fullest extent, without any danger of being brought to judgment. And while I thus charge the whole system, I challenge the whole phalanx to produce a single man, of respectable character and talents, to step forward and meet me with the tongue or pen. You shall have page for page with me in my own periodical, which will be read by thousands, mostly firm believers in the Bible; or you shall have half hour about in an oral debate, and it shall be faithfully reported and published. Come now, gentlemen, I know there are thousands of you; and is it so that you cannot produce a single man, who will risk his reputation for good sense, attainments in the history of the world, and take one good excussion with your humble servant into the precincts of *reason*, and whatever we may find laid open to the view of man, which may bear upon the question one way or the other, in the wondrous works of creation.

You have complained long and loud, that ministers enter the "*coward's castle*" and say what they please, without admitting any replies; but now my publication has contained an address, osten-

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sibly to your ranks, every number for more than a year, and where are your replies? Two short articles with fictitious names, constitute the sum total of all the opposition we have encountered from your entire ranks. Were it not that you have vice, immorality, disloyalty to government, every species of crime and corruption, and hell itself in favour of your position, the entire scheme would sink into oblivion in a single year. But the heart of man is corrupted, hardened, and sinful, and consequently he glories in a corrupting and sinful system, which throws off all restraint, and bids defiance to all rule and authority.

Our side of the question is very different. We have to oppose all the evils in creation. We have to convince man against his will, and therefore our arguments must reach the heart or effect nothing. Not only so, but we have to reform the characters of believers, or they are our deadliest opposers.

To sum the whole matter up into a single sentence,—If you can only keep in motion a sufficiency of corrupting influences to vitiate the human heart, it matters not whether you have argument, reason, learning, talent, or even common sense, in operation; your cause is bound to go onward in defiance of all the arguments in creation. In this way you can greatly outnumber us, though we should refute your system a thousand times. Refutations might lie in your houses as unanswerable as any thing could be, and avail nothing unless they were read. But I ask you, if you are willing to propagate your system in this manner? After talking of reason and common sense, you intend to abandon all reason and common sense, and rely solely upon other influences to propagate your entire scheme.

The infidel Jews differed very widely from our infidels. The Jew solemnly believed he was right: or, as in the case of Saul of Tarsus, he "verily thought he ought to do many things contrary to Jesus of Nazareth," but when convinced that he could not maintain his position, he yielded his position manfully and engaged in "preaching the faith which once he destroyed." But alas for our times! we have too many like Goldsmith's schoolmaster, who, "though vanquished he could argue still," or rather, who though vanquished and destitute of reason and argument, can still continue in all the practices of unbelief. This is in consequence of that great deficiency in the conscientiousness of the men of our times. It is because men allow themselves to act, without feeling under the least obligations to give a good reason for their actions. While this shall continue to be the case we need not calculate on any extensive improvement or happiness for our land and country. But not to be further tedious, we shall again proceed to the prophecies concerning the Jewish nation.

Luke xxi. 24, the Saviour says, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

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Moses says, "And I will scatter you amongst the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste." Daniel xxvii. 33.

Ezekiel says, "The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God, surely as thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I diminish thee: neither shall mine eye spare, neither will I have any pity." Ez. v. 10, 11.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone." Deut. xxviii. 64.

Extracts like the above might be greatly multiplied, but these are deemed sufficient for our present purpose. So far as we have extracted from the writings of Moses, you are aware that the prediction must have been made some fifteen hundred years before Christ. The quotation from Ezekiel is of sufficient antiquity to put it beyond the power of man to have seen what the prediction contained without superhuman power. And he must be possessed with extraordinary credulity, who can believe that any man, unendowed with superhuman power, could look forward from more than thirty years before the destruction of Jerusalem, and discover all that Christ has foretold concerning that great event.

My object, however, in selecting these extracts, was not so much to bring them to bear upon the destruction of Jerusalem, as to notice what relates to the scattering and captivity of the Jewish nation. Yet, so far as they relate to the overthrow of Jerusalem, they bear upon the great question of Christian evidence. But in the very short extract from the lips of the Saviour above, you will see three important prophetic statements. 1. "They shall fall by the edge of the sword." This evidently related to the destruction of the devoted city. 2. "They shall be led away captive into all nations." 3. "Until the times of the Gentiles be fulfilled."

Now I ask, in the name of all reason and common sense, how did Christ look forward more than thirty years, and see Jerusalem fall by the edge of the sword? How did he look forward beyond that great event, and see the captivity of the Jews amongst all nations? And still further, how did he know that Jerusalem would be trodden down by the Gentiles, until the times of the Gentiles be fulfilled? Who aided Moses, Ezekiel, Isaiah, Jeremiah, Daniel and other prophets, and enabled them to look back from five to fifteen hundred years before Christ, and almost write out the history of that once mighty nation? This they have done, as can be abundantly shown when it shall become necessary.

The above questions have never been disposed off by sceptics, and never can be. But, gentlemen, my limits admonish me to take leave of you for the present.

Yours respectfully, B. FRANKLIN.

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MY OWN PROFESSION OF RELIGION OR CONVERSION.

[Concluded from page 373.]

THE time of *inquiry* is a critical time with every man. Is he anxious to know the truth? Will he practise it when he knows it? Can he brook the scorn of the world, and disregard the jeers and sneers of worldly-minded professors? The tender ties of consanguinity are apt to be cut asunder by the adoption of unpopular truth. These things struggled with me for a time, and gave conscience a severe trial. Those who have left the faith of their fathers understand me in what I am now saying. Every person is apt to have models of piety before his mind: and these, like household gods, are enshrined as saints in the memory. This was my case. An old man, with his happy family, had occupied the same seat in the Methodist's chapel of Middlewich, ever since my memory's earliest records. Constant, and and attentive, and prayerful, having flowing hair, grown grey and reverend with years, he stood before me as a patriarch, and I thought him perfect.

As my mind would be yielding to conviction upon the subject of baptism, my feelings would all instantly rise against the new impressions, and charge them with the barbarism of condemning such men as the above, for lack of baptism. My good parents felt the change of their children from their views and professions. This was a strong barrier, as it should be; for no child should be hasty to differ with its parents. Parents may be wrong, but that which they instil into the minds of their children, with so much care, they themselves firmly believe, and consequently, they should not be treated rudely or harshly by their children. At this crisis of my history, after conviction had been wrought in my mind, I felt myself labouring to strike a compromise with my conscience, upon the ground, that there are so many good people in the world who do not deem immersion essential, and why should I wish to be better than they.

These subterfuges, however, would soon be dispelled when I would read the New Testament for myself. There I saw I was accountable for myself, and that God expected every man who had the light, to walk in it; and that, however merciful he might be to them who do the best they know, that I should not be in that category, if I stifled, or went counter to my convictions. I had become very fond of listening to preaching, and felt most anxious to unite with the followers of Christ, especially on communion occasions. At length I determined to wait no longer; and in connexion with my sister-in-law, I presented myself for baptism to the Warford church. Grandfather remarked, that many churches had forms of receiving members, by which they required a recital of the feelings and experience of candidates. This, he said, the scriptures knew nothing about. The great question, said the old Pastor, with emphasis, is this: "Do you believe with all your heart that Jesus is the Christ, the Son of God?" Upon our responding in the affirmative, we were immersed in a brook that ran about half a mile from the chapel. It was

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believed and taught at Warford, that baptism was necessary to salvation; nor could they be frightened by any uncharitable consequences which were made to flow from this sentiment. They conscientiously believed the truth, and they would have suffered martyrdom before they would have flinched from a firm adherence to it.

Warford chapel was about two miles from the residence of Sir John Stanley, baronet, and about four from Wilmslow, in a sweet country place, retired from the clatter of commerce, and the din and whirl of manufacturers. To this place we chose to go every Lord's day, to meet with a few, who were loyal to the commandments of Jesus, rather than meet within a hundred yards of home with the free communion Baptists in a popular house. I look back with satisfaction on those sweet walks of twelve miles every Lord's day (which we continued to take until we sailed to the United States) as slight evidences, to my own heart, that we loved the truth for the truth's sake. Before I was immersed, I had not read three lines by human pen on the subject of believers' baptism. I have often rejoiced at this; because I was not convinced by the reasonings of men, but by the Word of God. My readings were chiefly confined to the Bible, although I had a taste; yea, a thirst, for every thing which related to religion.

The first book I remember much about, was Paley's Evidences of Christianity, which was of great service to me in showing that the Christian religion was true. Had it not been, I could not have received it, for I was always inquisitive to know the WHY, and the HOW, of things. It gave me great pleasure to talk with any body on the subject of religion, provided they had any intelligence. I often had conversations, reasonings and debates with Infidels, Methodists, Free Communion Baptist, Southcottarians and persons of various persuasions.

My first disposition to teach was brought out and exercised in the case of a young man who lived in the neighbourhood, and who belonged to the Free Communion Baptists. He was very fond of me, and he afforded me an opportunity for gratifying my inward and unconquerable thirst for argument. Many good arguments did I then make against free communion, and in favour of the commandments of Christ. All things have a beginning, and it may be a question whether I should have become a speaker, but for this first impetus of my thoughts and reasonings. He believed in me, and I generally brought him to my opinion. I often think of my first efforts at ratiocination in the company of this good man.

I might go on to tell the tale of life, and many would recognise in it the second edition of their own experience; for the biography, the full told tale of a life is the history, with a few additions and subtractions, of every man that lives. I have been brief, and I fear therefore sometimes obscure; but I have aimed to set forth in a few words, my own profession of religion, in that elemental stage of it called conversion. I have forborne to emphasise upon my devotion to the truth, the Lord knows that; with the exception of a slight

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deduction or two, I have left that to the reader. At a future day, I may fill up the chasm between the times spoken of and the present, if the Lord will. Into his hands I commit myself, praying that we all may be led in the truth, that we may be happy for ever. Amen. J. HENSHALL.

CO-OPERATION OF CHURCHES IN KENTUCKY, UNITED STATES.

AT the semi-annual meeting of the churches of Mason and Bracken counties, Kentucky, held at Beasley's creek, in Mason county, a committee of seven brethren, namely, Daniel Runyon, of Minerva; Charles Osborne, W. C. Holton, and L. A. Walton, of Beasly's creek; James W. Holton, and John T. Brooks, of Germantown; and Baldwin Hearl,* of Dover, was appointed; to whom was referred the subject of general church organization and co-operation; with instructions to report at the next semi-annual meeting for the churches aforesaid, to be held at Minerva, commencing on Friday before the first Lord's day in November, 1845. Accordingly, on Saturday, the second day of said meeting, John T. Brooks, from the committee appointed as above, made the following report, which was unanimously adopted:—

The undersigned, a committee to whom was referred the subject of general church organization and co-operation, having had the same under careful and prayerful examination, would respectfully submit to the consideration of brotherhood the following Report:—

Your committee has felt, and still feels, a profound sense of the responsibility incurred in the task undertaken and performed pursuant to your request. We feel that a subject so deeply involving the welfare of the whole church, and upon which the ablest minds have been exercised with more or less diffidence and distrust, is more than we can manage with entire satisfaction to *ourselves*, and therefore we may not hope that our humble labours will meet the approbation of the whole Christian community. But we believe, as you do, that a wide, extended, deep, and abiding conviction is taking hold on the minds of the brotherhood; that the wants of humanity and Christianity alike demand a more general system of organization and co-operation than any that has hitherto obtained amongst *us*; and, therefore, we the more cheerfully submit the result of our humble efforts in reference to this great subject, with a sincere desire that we may be succeeded by those whose superior learning and intelligence, under the influence of "that wisdom which cometh down from above," may enable them to elaborate from the Book of books a divinely authorized system, under the administration of which the truth, as it is in Jesus Christ, may universally triumph. Your committee is aware of the fact, that one of the most formidable difficulties, hitherto in the way of a full, free, and liberal discussion of the subject of general organization, has been the fear that no such

* Brother Hearl failed to labour with the brethren.

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organization could obtain without the exercise of unwarrantable legislative authority on the part of the church; and that the exercise of such authority would result in the ordination of a creed, after the manner of the various reformations that have supervened since the days of Martin Luther. And, indeed, if this were necessarily and essentially true, it would be an insurmountable difficulty. But this is rather begging than arguing the question. The real question demanding our attention, as it seems to us, is this: Does the word of the Lord teach or sanction a general system of organization and co-operation? And if it does, what is the system so taught or sanctioned? Now if it can be shown that the sacred canon teaches or sanctions that which the wants of the church eminently require, we may not refuse to do what we ought to do, from the fear of doing something that is divinely prohibited. We believe it is generally conceded that, so far as mere matters of expediency are concerned, a congregation may declare and execute its will. But whilst this position is admitted to be true, it is equally a settled point amongst us, with the Bible before us, that the Lord of life is head over all things to his church, the lawgiver to the Christian community; and that, therefore, the congregation has no legislative authority in relation to matters of faith or morals.

Assuming the truth of these premises, it necessarily follows that any organization contravening the principles therein involved, would be unauthorized by the word of the Lord. But whilst it is true that the congregation may not, constitutionally, infringe upon the legislative prerogative of the Great Head, it is, at the same time, true that these are very important and responsible duties imposed upon her by the Great Lawgiver, the proper performance of which depends absolutely upon a constitutional organization. The duties or powers imposed upon and vested in the church, may be properly denominated judicial and executive.

The New Testament is the constitution of the Messiah's kingdom; and is a book of truths and facts to be believed, and statutes to be obeyed; and it is peculiarly the office of the congregation to adjudge and execute the constitution and laws of the kingdom, in so far as it is intended they shall be adjudged or executed in the present order of things.

If, then, the administration of the judicial and executive powers of the Messiah's government or kingdom on earth, are constitutionally imposed upon the church itself, it would seem that it ought to follow that the same constitution that invested such authority would also indicate the organization necessary to its legitimate exercise.

That the congregation or church is the body of Christ, and that that body is a unit, are matters of divine truth, were attested by the inspired volume. The following scriptures are sufficient for our present purpose—Eph. i. 22, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." Eph. iv. 4, "There is one body," &c.

Your committee would, then, fix attention upon this grand truth, namely, That the church is the *one body* of our Lord Messiah. We

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would claim special attention to this great truth, because it is the grand basis of inevitable organization. It contains within it the vital germinating principle, that as naturally and necessarily produces a system of general organization and co-operation, as does the acorn, under favourable circumstances, produce the oak. It is impossible to conceive of such a body without organization; and if the body is a unit, its organization must be adapted to the unity of its nature; and, therefore, it conclusively follows, that the organization adapted to the one body, must be something or other than the organization of individual and independent churches or congregations; for such organizations, in the absence of a general system, tend rather to destroy the grand principle of unity; and Messiah's kingdom, instead of being a well regulated and organized government upon earth, must become and continue to be a mere chapter of accidents to the end of the volume.

It is, therefore, manifest that the doctrine of the absolute independence of individual congregations, is not the doctrine of the Bible, and that it is necessarily schismatical in its very nature and tendency.

Having seen from the Scriptures that the church is a unit, we now proceed, with this great truth full in our eye, to further developments upon the subject; and, for the sake of illustration, we will pay some attention to individual organization. Christianity is eminently a social system; and hence all who are properly influenced by its holy and benign principles, delight to come together according to its requirements, to attend to those religious duties and ordinances which are intended to be observed in the congregation.

But the whole body cannot convene on the first day of the week at *Jerusalem;* and therefore, under the new and better covenant, founded upon better promises, and in the liberty of the gospel, it is competent for the disciples of Jesus Christ, according to their respective locations, to meet and form themselves into a congregation, with their proper scriptural officers; and, when thus organized, they constitute the church of God, or of Christ, at the particular place of their location; as, for instance, "the church of God at Corinth."

But when they are thus organized, do they therefore cease to be of the one body? Certainly not; for it manifestly requires all the congregations in all places, and in all time, to constitute the one body, of the which the Lord of life and glory is the one great head.

A congregation, under its separate scriptural organization, being part of the one body, bears to that one body the same relation that a part of any one thing bears to the whole of that thing: and, therefore, in the very nature of the case, it cannot be wholly independent of the body to which it stands related. It is true, as we conceive, that under its separate organization, an individual congregation is in many respects independent of all other congregations. And perhaps it may be safely affirmed of such a congregation, that so long as she

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continues practically sound in Bible faith and Bible morals, she is ecclesiastically above the reach of all earthly authority. But in case a question arises in relation to the faith or morality of a given congregation, by whom is such question to be decided? And if, in order to the protection of the body, it becomes necessary to correct certain evils attaching to a congregation, by whom is such correction to be made? Shall we be told by such a congregation, that she is independent of the body?—that she has a right to sit in judgment upon her own case?—canonize any error in faith or morals however monstrous?—and she continues to fraternize with the one body? By no means. But on the contrary, the moment she departs, as a congregation, from the laws of the great King, and will not retrace her steps, she makes herself a rebel against his government, forfeits her sovereignty, and becomes amenable to the body; and the family of which she has made herself an unworthy member, have the right, and it is their imperative duty, to arraign said congregation and try her by the family law, and if she cannot be reclaimed, they owe it to the family reputation and the purity of the church to place her in a position where she cannot bring a reproach upon the family name.

In view of the foregoing premises, we think it clear that an individual congregation bears to the one body the same relation that an individual member of a separate congregation bears to the congregation of which he is a member; and that this doctrine necessarily grows out of the great primary truth, that the body of Christ is a unit.

And so we think the Apostle Paul reasons in the twelfth chapter of his first letter to the Corinthian church. We know that it is thought by some that inasmuch as that epistle is addressed to a special congregation, it ought to have a special application. But waving for the present, any expression of opinion in relation to that view, we say that the great principles of relationship and mutual dependence are admirably laboured, defined, and settled in that scripture, and that is enough for our present purpose. But to return, we say of an individual member of a single congregation, that whilst he continues to fill up the measure of his religious obligations, and remains sound in faith and morals according to the sacred word, he is beyond the reach of any legitimate exercise of the authority or discipline of his church. His *church*, however, and not *himself*, must judge of the soundness of his Christian character. If an offending member must of necessity be tried, and condemned or acquitted, as the case may be, by the congregation of individuals of which he is a member, so an offending church must be tried, and condemned or acquitted by the congregation of churches of which she is a member.

In our brief examination of this subject, it will be seen that we have had an eye specially to the preservation of the purity of the church through what we suppose to be a wholesome administration of the discipline of the gospel, or rather of the laws of Jesus Christ, against an offending church or churches. But as the duty assigned us embraces the subject of general co-operation, and as in our judg-

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ment no efficient general co-operation can obtain that is not founded upon general organization, we shall now proceed to take a more extended view of the subject.

If it be true that there is but one body, and but one spirit animating that one body—if there is but one hope of our Christian calling, one Lord, one faith, and one baptism—and if there be but one God and Father of all, over, in, and through all, follows it not that the church has a unity and community of interest and aim, fortune and destiny, and that therefore, whatever affects the fame or fortune of a single congregation for weal or for woe, necessarily affects the whole body directly or remotely, more or less, according to the geographical relevancy of that single congregation?

We answer affirmatively to these premises, and further say, that wherever this unity of interest and aim, fortune and destiny obtains, there must of necessity be a unity of obligation; and that, therefore, whatever one church is obliged to do by the laws of our King, all the churches are obliged to do by the same laws—all things being equal. If separate congregations were living squarely up to their religious principles and obligations as such, they would, as we have already seen, be in some sense independent. But the history of Christianity, as well as our own personal observation, bears melancholy testimony to the fact, that multitudes of congregations are extremely delinquent in relation to some of the primary duties of their organization, while none, perhaps, live fully up to the measure of their obligations. We argue, therefore, that there is a special system of religious policy or government, inseparably appertaining to individual congregations, and that there is another general system, as inseparably connected with the whole body, which respective systems must, of necessity, be administered respectively by the several apartments to which they are constitutionally and inseparably related. But the particular mode of such administration is the question claiming our attention at this point. And here, again, we shall, for the present, appeal to analogy for illustration.

We have seen in passing, that in order to the administration of the affairs of a single church or congregation, that congregation must be organized. That organization is based upon an association or assembly of individual members. The precise geography of their constitution, the size and architecture of their house of worship, together with all other co-relative incidents, are questions solely for the congregation to settle; and that in the settlement of all such questions, they must necessarily be governed by circumstances, or if you please, by the laws of expediency. And we here remark, that so imperious is the law in this case, that Christianity cannot exist without this organization. It is the great conservative life-giving and life-perpetuating principle. But the healthful exercise of all its functionaries or organs, as we humbly conceive, depends absolutely upon a well administered kindred system of general organization. And if, in order to a wholesome and scriptural administration of the affairs of an individual church, there must, of necessity, be a congregation, assembly, or association of individuals, does not analogy

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plainly teach, that in order to a wholesome and scriptural administration of the affairs of the whole church, there must be a congregation, assembly, or association of churches? And again, if circumstances of convenience—such as geographical relation for instance—indicate and regulate the boundary of a separate congregation, would not the same circumstances indicate and regulate the boundary of such general association or organization? We are aware that the terms, Assembly and Association, are not very favourably regarded by some, nor do we avow any very special attachment for them, but they are terms which very fitly describe the thing under consideration, and we do not at present see any sufficient reason why we should be deprived of their use. The abuses to which they may have been subjected, should not, as we think, bar their proper use. We are fully persuaded that there is good reason to fear that from our just aversion to religious error on the one hand, we are in danger of running into mischievous extremes upon the other.

(To be continued.)

AMICABLE DISCUSSION.

ORRIN ABBOTT TO ALEXANDER CAMPBELL.—No. II.

Akron, Erie county, New York, April 3, 1847.

BROTHER CAMPBELL:

Dear Sir,—You allow that my last letter had one argument, only one! But as that did not have Baptist in it, you threw it overboard for want of syllogistic form. I think it was easier to dispose of it in that way than to meet it. In Watt's logic, that eminent doctor says, "The light of nature, a good judgment, and due consideration of things, tend more to true reasoning, than all the trappings of moods and figures." I put Baptist into the premises, but the space you allowed me compelled me to condense my arguments; therefore, as your readers know that Baptists reject infants from the church without my telling them in the premises, I threw the whole into one sentence without giving them the knowledge which they already possessed. The sense is plain; but as you have twice changed its form to get its meaning by logical rules, and have both times rendered it senseless, and then easily refuted it, you shall now have it in syllogistical order.

25. The Jewish church had infants within its pale. A Baptist rejects infant church membership; therefore, no man who held to the Jewish church could be a Baptist. The law of Moses required infant church membership; a Baptist rejects such membership; therefore, no man who held to the law of Moses could be a Baptist. —Substitute the covenant of circumcision for the law of Moses and you may apply the syllogism to that also.

26. You call their adhesion to the Jewish church their "vulgar prejudices," in which the Apostles "themselves fully participated."

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But call their faith what you will, it proves that they had not left that church. Their "vulgar prejudices" were too strong for them to be Baptists.

27. In answer to the first assumption with which you charge me, viz., "The Jewish church was founded upon the covenant of circumcision," I reply, The first syllogism above shows that it makes no difference with the argument, when, or where, that church was founded; or what covenant it was founded upon. In my third section I showed from yourself, that such a church existed. That was enough. I likewise showed from the same excellent author that it existed after the resurrection of Jesus—and that the Apostles "understood all the discourses of Christ" to refer to its "continuation." And in 4—14 I proved that they understood him then better than you can now. I did this by showing that the Christian Jews remained in that church as long as the sacred narrative follows them. To the 2d and 3d assumptions of which you complain, I reply:—I did assume that the law of Moses was given for the government of the Jewish church, and that it required infants to be church members, because I could not think that you would deny those points. If I had based an argument upon men's noses, would you find fault with me for not first proving that they have noses? All the other assumptions, of which you accuse me, I deny. So far as I touched the points, it was by evidence and argument.

28. I did not mention that the Mosaic law governed the Gentile Christians; or that it should, or should not, have governed the Jewish disciples. I showed facts as they stand in the sacred record. I am sorry to be obliged to occupy so much of my space in this way.

29. In reply to your argumentative suggestions, if I had room, I would show that Ishmael was left out of the covenant of circumcision, and that Esau was turned out of it—also, that the people in the covenant had laws, ordinances, altars, sacrifices, public worship, priests, prophets, and rulers, and that they had a religious government that would expel the transgressor from the congregation of Israel, that God often called them "my people," led them by a cloud, sent his angel before them, baptized them, gave them the Sabbath, fed them with "spiritual meat," and gave them "spiritual drink" before they came to Horeb, where you begin their church existence.

30. More questions may be asked in a few lines than can be answered in a common volume; but I will fill the remainder of this letter with an answer that will apply to the whole of your last set of questions about baptizing a circumcised Jew, and your suggestions and argument about the new covenant and the Christian church. Three important family covenants have been made with the house of Israel. When they entered into the first, they were circumcised; when they entered into the second, the one at Sinai, they were sprinkled with blood and water; and when they entered into the third, the new covenant, they were baptized. The second was "added because of transgressions till the seed should come," and then it was "ready to vanish away." The third was made with the

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same "HOUSE of Israel and with the HOUSE of Judah;" not scattering individuals; but collective bodies—not with a spiritual Israel of Jews and Gentiles; nor with a spiritual Judah; but with the *selfsame houses, infants and all.*

A "house" means *all,*
Both great and small.

I think it is evident that the same church, or house, which was in the second covenant, is continued in the third. Again, the declaration that the third, which was to be made with them, should be, "not according to the covenant that I made with *their fathers,*" at Sinai, shows that the new covenant was made with the children of the men who were embraced in the Sinaitic covenant.

Can common sense dispute a point so clear?
The sires at Horeb stood—the sons are here.

The *people* were not destroyed; but, according to Moses, "every soul" [this does not reject them collectively, but individually,] "which will not hear that Prophet shall be destroyed from among the people;" and according to Paul, "Because of unbelief they were broken off;" but, if they afterwards repented, they were baptized, and "grafted in" again. Now I think I have proved that the new covenant was made with them collectively; and that the unbelieving were expelled individually.

31. The Gentiles were not admitted into this covenant until Peter preached the gospel to Cornelius.

32. The Scripture does not teach that the covenant of circumcision has expired. If you think it does, please to show the passage. The questions I might ask you I leave out, because I had rather you would occupy your space in clearing your way through those "vulgar prejudices." With high respect, ORRIN ABBOTT.

A. CAMPBELL TO ORRIN ABBOTT.—No. II.

Bethany, Virginia, April 20th, 1847.

BROTHER ABBOTT:—

My dear Sir,—Leaving for Europe thirty-six hours hence, I sit down to respond to your favour of the 3rd instant. In the same playful mood in which you say it was easier for me to throw your one argument overboard for want of syllogistic form, than to meet it, I respond that it is hard, indeed, to meet that which has neither body, soul, nor spirit. But then even to meet it, you make my power greater than it really is. But now you say you will bring it up in syllogistic form. But, my dear sir, I ask not for *form* without *substance.* You have given the *form* of an argument; but where is the *substance!* The proper form of your argument is—

The Jewish church had infants within its pale;
But—A Baptist church has not infants within its pale;
Therefore, a Baptist church is not the Jewish church.

This is not only in logical form, but in rational form; for logic is

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reason and reason is logic without rules; and in this form and substance it is decidedly on my side of the question; for that is just my argument. But, *in the form you have given it*, it applies not to the case in hand. You have only proved that a Baptist church is not the Jewish church; but who affirms that it is! You have lost your ammunition. You are fighting against a windmill—you are beating the air, and not warring against me.

You seem, from the favour before me, not to have duly considered the assumptions to which I requested your grave attention. Indeed, you admit some of them, and merely deny some others. You now say, not that the Jewish church was founded upon the covenant of circumcision; but affirm that it is enough to assume that it existed. This is candid. But what comes of the argument! A Jewish assembly, or community, or nation existed in the wilderness—called out of Egypt, having men, women, and children in it, as every other nation has; but is the Christian church a national church, or is a church taken out of a nation! If you admit the latter, as I verily believe your candour must, then what becomes of your arguments? The fair argument or syllogism would then stand thus:—

The Jewish church constitutionally included every man, woman, and child born of the flesh in one kingdom;

But the Christian church does not constitutionally include every man, women, and child born of flesh in any one kingdom:

Therefore, the Jewish and the Christian church are not one and the same church.

Do you not, my brother Abbott, assert without consideration on this subject when you say, that you have "showed that the Christian Jews remained in the Jewish church as long as the sacred narrative follows them?" Does not Peter say that the Lord visited the nations not to take them nationally, but "*to take* OUT OF THEM *a people for his name!*" And did not Paul "SEPARATE *the disciples*" from the Jewish church when the Jews as a nation rejected them! Or would you say that I belong to the British empire, because I admit and practise family worship—as practised there? How, then, could you say that because some Christian Jews practised circumcision, that this made either them or their children members of the Jewish church, or that the Jewish and Christian church are one and the same church!! Think of this, my good brother, and be consistent with yourself.

But you apologize for some other of your assumptions on the ground that you assumed that I admitted them. How could you, my dear sir, suppose that I could admit that the Jewish church was founded upon the covenant of circumcision and governed by the law of Moses, when, if the church was founded upon the covenant of circumcision, it existed four hundred years before the law! What authority have you found, unknow to me, authorizing the conclusion that the church composed of a portion of Abraham's seed were governed four hundred years by a law which during that period, had no existence. What church preceded the Jewish? Had it infant

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members? Was it governed by the law of Moses? Or do you assume that there was no church or family of God during the first 2107 years of the world, for circumcision and infant membership commenced in the year of the world 2107!

But you say you deny the 4th, 5th, and 6th assumptions. In so affirming, do you not, my venerable friend, deny yourself? The fourth says, "The Christian church is governed by the law of Moses." This you now deny. *Then* how can you affirm that the Christian and Jewish church are governed by one and the same law! Do you believe that two nations, governed by different laws, are one nation? Please explain this. You also deny that the Jewish and Christian church are in constitution, law, and membership indentical; and, strange to tell, you make them one and the same church!

We shall now consider the new arguments that you offer. Three family covenants are, then, your demonstration and proof. On entering the first, they were circumcised; on entering the second, they were sprinkled; on entering the third, they were baptized. In one capital point we are agreed, viz.—that sprinkling and baptism are two different institutions. For you say on entering the second family institution they were sprinkled, but on entering the third they were baptized. Well, now, as there are not two baptisms, sprinkling and baptism are two things—as well as appendages to two, and not to one family covenant. Of this new theory of one church in three families, with circumcision for one door, sprinkling blood and water for the second door, and baptism for the third door, you very prudently decline offering any proof.

You ask me for disproof. "The scriptures do not say that circumcision is done away." Well, if not, why did not the Jewish portion of the Christian church continue it till now!!! It *was* done away amongst all converted Jews. Paul positively says that he took away the enmity between Jews and Gentiles—the law of commandments contained in ordinances—contrary to us—carnal or *fleshly ordinances* imposed on them till the time of reformation. We Christians are circumcised not with the knife nor with the water, but by the new circumcision which is of the heart and not of the flesh, which is of the spirit and not of the letter—whose praise is not of men, "glorying in the flesh, but of God."

I am sorry that my *twelve facts* and my *eleven questions* have not yet received any attention from you. I request you to read them again, and to consider them as again repeated by me, inasmuch as they stand in file almost wholly unnoticed, and certainly unanswered. Meantime I have time only to say, that I hope to hear from you in my absence, and to respond to you on my return to the United States. I may return early in September, and I may not till some time in the month. Meantime accept the assurance of my high consideration and respect, and my fond hope that we may see eye to eye before we close this amicable discussion.

Yours benevolently, A. CAMPBELL.

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THE WAY OF SALVATION.*

THERE are three questions that every person of reflection will naturally ask himself, *What am I? Whence did I come?* and *Whither am I going?* And truly these are the most important questions that a rational being can ask himself—for what is there of such vast importance, as a knowledge of our origin, of our present state, and of our future destiny? A diligent examination of the first question, leads us to an acquaintance with ourselves—of the second, to a knowledge of our Creator—and of the third, to an apprehension of a future state of being.

A satisfactory solution of these questions we cannot find in nature. The wisest men of Greece and Rome, in all their endeavours to obtain a knowledge of these things, have only proved the inability of man, by his own unaided reason, to find out God,—to know what worship is acceptable to him, and whether there is a future state of rewards and punishments.

You may investigate all nature—question the sciences—examine the heavens above—the earth beneath—and the depths thereof—and they will all confess that this knowledge is not to be found in them. It only remains, then, that God must reveal it. And that he has done so there are many infallible proofs.

God first spake to man personally, when he was in a state of innocence. When that innocence was lost, he spake to him by Prophets—and, finally, by his Son and his Apostles,

The instructions of all these have been recorded, and compose the Holy Scriptures of the Old and New Testaments, by which God now speaks to the children of men. All, then, that we rightly know of ourselves—of God—and of a future state—is drawn from this divine fountain,—THE SACRED ORACLES.

We are taught by these, that God at first made man upright. That he was created holy and happy, and placed in a situation most agreeable to his nature—having the free use of all the fruits of the delightful garden committed to his care with the exception only of one tree, which his Creator reserved as a sign of his subjection and a test of his obedience. Through the temptation of a spiritual foe he transgressed the divine command, for which he was deprived of his happy abode—of the delightful converse of his Creator—and became subject to pain, disease, and death. That his posterity are all involved in the same calamity is bitterly evident from the experience of the present and the history of all the past—for, truly, "All have sinned, and come short of the glory of God,"—therefore, death passes upon all mankind—generation after generation has passed away, the grave has closed upon them and held them fast as its prisoners.

This fearful view of the ravages of death shows forth the awful glory of God's holiness. It manifests his supreme hatred of sin.

Yea, moreover, such is the abhorrence in which sin is held by a

* This article, with the following "Private Correspondence," will compose Tracts for the People, No. 7.

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holy God, that not only must man's body, which is infected and defiled, be dissolved, but the earth, the scene and stage of man's enormous rebellion, is represented as being defiled and groaning under her sinful children, and must undergo the purifying process of a deluge of fire before it can be rendered a fit habitation for a righteous people.

Seeing, then, that God is holy, just, and true, and that man has become unholy, filled with enmity against God, and hatred of his fellow creatures, what are the means by which he may be rescued from such a desperate state, and raised from ruins to his primeval innocence and glory?

To obtain an answer to this most vital question, we must refer to the Scriptures of the New Testament. Therein God has revealed himself as a God of mercy, condescension, and love. The feelings of God with respect to fallen man are thus affectionately declared by his Son:—

"*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*"

Thus God approaches man with words of kindness and the most astonishing acts of grace, to win him back to himself. If we could only conceive what was God's love to his Son, we should be overwhelmed with astonishment at the view of his giving him up to suffer shame, and pain, and death, for so base and sinful a creature as man. It is a subject that fills angels with surprise and wonder. There can be no stronger proof of man's deep depravity and alienation from God, than his disregard of so wonderful a display of the divine philanthropy, in the mission of so glorious a messenger as his own Son. On this account, Jesus said, "This is the condemnation, that light is come into the world, but men loved darkness rather than light, because their deeds are evil." And again, "If I had not come and spoken unto them, then they had not had sin; but now they have no cloak for their sin."

From this it is plain that unbelief is the great condemning sin—because God has given various proofs, and the strongest that could be given, *that Jesus is* THE *Christ.*

All the prophets of all previous ages spake concerning him—the rites and ceremonies of the law given by Moses, shadowed him forth, teaching by figure his nature, his work, sacrificial death, and intercession before God for man. Of succeeding prophets some foretell the time and place of his birth; others narrate the circumstances of his death, and that with such minuteness, that it appears rather a history of the past than a prophecy of the future. In short, his life, death, resurrection, miracles, doctrines, and general character, are so fully pourtrayed by the prophets, that it is impossible not to identify them as all meeting in Jesus of Nazareth. And if we examine his history as recorded by the evangelists we shall find that his character differs from that of all other men. That he was holy, harmless, and

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separate from sinners. That he went about doing good. His life was one scene of toil, suffering, and self-denial for the good of men; and having done his Father's will, keeping the law in all points; and having communicated his heavenly doctrines to the men whom he had chosen, he finished his glorious earthly career by offering himself a sacrifice for the sins of the world. He died for sin, was buried, and raised again for man's justification.

Thus, then, the universal agreement of the testimony of all the prophets—the spotless life of Jesus—his divine doctrines and miracles—with many other concurring proofs, all combine to demonstrate him to be what he declared himself,—THE SON OF GOD.

This is the foundation that God has laid in Zion, which he calls a "precious corner stone, a sure foundation; he that believeth on him shall not be ashamed"—"he is the way, the truth, and the life: no man comes unto the Father but by him"—"for there is no other name under heaven given among men whereby they can be saved."

But how are we to know that we are accepted of God, and that our sins are forgiven?

He has graciously given an institution that assures the believing penitent that he is pardoned and received into God's family—for thus the proclamation runs, "*He that believeth and is baptized shall be saved.*" And this declaration agrees with the one made by the Lord to Nicodemus, "*Verily, verily, I say unto thee, Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" The meaning of these passages is made evident by referring to the teaching and practice of the Apostles in all their subsequent history.

As on the day of Pentecost, when Peter had convinced some thousands that the same Jesus whom they had crucified, was Christ the Lord, with compunction and dismay they inquired, "Men and brethren, What must we do?" He answered, "*Repent*, [or, rather, *Reform*,] *and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.*" Like this is the direction given by Philip to the inquiring Eunuch, when he said, "See, here is water, what doth hinder me to be baptized?" and thus, on confession of his faith in Christ, they went down into the water, and Philip baptized him, so that he went on his way rejoicing.

To add the case of Paul may at present be sufficient.

When this violent persecutor had been met by Jesus in the way, and overwhelmed by the glorious vision, he passed three days in blindness and distress—when Ananias was commissioned to visit him, whom he thus addressed, "*Brother Saul, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord Jesus.*"

These cases sufficiently prove, that God's way of receiving a sinner is by *faith* and *baptism*. Faith apprehends; baptism places him in Christ. Faith beholds Christ as the most lovely and desirable object, and all-sufficient for the sinner's need; baptism introduces

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him into his family.—It it a solemn pledge given by God to assure the believer that his sins are blotted out.

To this view does Paul refer the Romans, when he says, "*Know you not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*"

In his letter to the Colossians he also teaches a similar view, where he says, "*They have put off the body of the sins of the flesh by the circumcision of Christ: being buried with him in baptism.*"

Hence we see the importance of this most significant ordinance.

It is a lively representation of the foundation of the sinner's hope —the *death*, *burial*, and *resurrection* of Christ.

It is also a solemn and public act, whereby the believer declares himself no longer a subject of Satan—but as one devoted to another master, the citizen of another kingdom.

It may be styled the starting point in the Christian race for the heavenly prize—the legal enlistment under the banners of the Captain of Salvation—and the solemnization of the marriage ceremony, whereby he gives his hand and heart in an everlasting bond to the great Lover of Souls.

Let it not be supposed that these terms are stronger than the Scriptures warrant. Many are the passages that sustain and teach these views.

Let it, for the present, suffice to name two in addition to those already given:—

Paul, in his letter to the Ephesians, speaks thus: "*Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.*" And in that to Titus, he says, "*According to his mercy he saved us, by the washing of regeneration and renewal of the Holy Ghost.*"

Reader! do you, then, desire happiness? You will never find it till you find the pearl of great price. Examine the character and the claims of Jesus, and you will find him to be all that you need. Confess him before men; be immersed in his name for the remission of sins; and you shall receive the gift of the Holy Spirit—that Spirit of adoption by which you will be enabled to call God your Father, and which will impart strength to enable you to run with patience the Christian course, and lay hold on eternal life.

PRIVATE CORRESPONDENCE.

[PUBLISHED BY PERMISSION.]

LETTER.—No. III.

W—— M——, June 18th, 1838.

DEAR SISTER.—Your letter of the 3rd of May is now before me. It reached us in due time, and received a cordial welcome. We were thankful to hear of your health and happiness. We were refreshed in spirit by the sentiments contained in your letter. It is cause of

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unfeigned thanksgiving that, at so early a period of your life, you should have been enabled to place so just an estimate upon the things of this present world, and to set your heart to seek for imperishable treasures. "They build too low who build beneath the skies." The tinsel and glare of worldly externals may charm the senses, but they leave the soul to pine and perish. What a stupendous infatuation has the pride and pomp of dress and fashion become in this our favoured land! What jealousies, what rivalries have followed in the train; And then to support all this immense extravagance, what eagerness of pursuit, what avidity to grasp—yea, what fraud and oppresion are practised! And the poor, that they may not be wholly put to shame by the rich, how do they labour and "bereave their souls of good," and exert every power to approach as near as *may be* to the external show of the rich! Upon the whole, what a world of confusion and wickedness—of sin and strife—of sorrow and disappointment, is this world of ours!

"Oh! who could bear life's stormy doom
Did not thy wing of love
Come brightly wafting through the gloom,
Our peace-branch from above!"

What is there upon this impure earth that has attraction for the "pure in heart?" "Vanity and lies" is a sentence written on every earthly possession; but the inscription is concealed from the people of the world. The glories of eternity are hidden from their view by the god of this world, and a splendid illusion is set before them.

"Thus in the desert's dreary waste,
By magic power produced in haste,
As old romances say;
Castles, and groves, and music sweet,
The senses of the trav'ler cheat
And stop him in his way:

But while he gazes with surprise,
The charm dissolves, the vision dies;
'Twas but enchanted ground;
Thus if the Lord our spirit touch,
The world, which promis'd us so much,
A wilderness is found!"

When the Lord anoints our eyes with eye-salve, we are enabled to descry the glories of "the better land," and we long "to fly away and be at rest." Jesus has ravished our souls with his charms, and we have found rest in his embrace—that rest for which we sighed in vain in the pursuit of worldly happiness. We have found that rest typified by the Hebrew Sabbath which that people enjoyed during the toils and dangers of their wilderness journey. "Come unto me, all you that labour, and are heavy laden," says Christ, "and I will give you rest." And Paul affirms, "We who have believed *do enter* into rest." "Christ died for all, that they who live (by his death) should not henceforth live unto themselves; but unto him who died for them and rose again." Here, then, our own wills *cease* to actuate

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us: we cease to be governed by our own passions and inclinations; "for he that has entered into his rest hath ceased from *his own works* as God did from his." But if our heavenly Father thus requires us to do *his works* and *his pleasure*, he also on his part graciously pledges himself for our sustenance and well being: himself has said, "I will never leave thee nor forsake thee." Thus it is, as one has said, "Faith becomes the grave of care." "Cast thy burden upon the Lord and he will sustain thee," is an antidote for all the perplexities and solicitudes of life. Are we afraid of hunger and nakedness? We are taught to remember the fowls which are fed, and the grass which is clothed by the care of our heavenly Father. Are we poor and needy? We hear his cheering voice, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom that he hath prepared for them that love him." Have we an ambition that aims at lofty things? We hear his animating voice, "The conquerer shall inherit all things." "He that overcometh will I grant to sit down with me on my throne, even as I have overcome and am set down with my Father on his throne." Are we persecuted, insulted, contemned? He tells us, "Be not troubled;" he will assert our dignity; he will redress our grievances; he will avenge our cause: "Vengeance is mine: I will repay, saith the Lord." How glorious is that divine influence which provides for our souls such rest here, and for all who will enjoyed this rest here has provided an eternity of bliss in heaven.

"Astonishing beyond astonishment!
A heaven bestow'd for heaven enjoy'd!"

Mrs. C. joins me in Christian love to yourself and mother. Pray for us as we do for you, that we may be kept in the love of God unto eternal life. Yours in the Lord, M. S. C.

REPLY.

W——, *July* 18*th*, 1838.

Mr. C.——Many thanks for your last letter, which came to hand a short time since.

We were sorry to hear that ill health had prevented our seeing yourself with Mrs. C—— and Mr. C——, as we had anticipated, in June. I trust nothing will occur to prevent the contemplated visit to the Lake in August. We shall be most happy to see you in W—. I am most anxious to become personally acquainted with Mrs. C—, who is now much loved by me. With what unspeakable joy does the Christian look forward to that glorious day, when "the whole family in heaven and upon earth" shall be assembled together in "one fold, having one Shepherd;" all being "like him" who is "full of grace and truth." Surely,

"A hope so great and so divine
May trials well endure,
And purify our souls from sin
As Christ himself is pure."

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It is now about two weeks since my dear father and mother left for C——. Mother's health was far from being good when she left, having scarcely recovered from a severe illness which confined her to her bed some weeks. She wrote, however, from P—— that she gained strength from journeying, and we hope the result will be her entire restoration to health.

There have recently been three very interesting meetings on the Western Reserve. Twenty-nine persons were immersed at the different places.

I have much time for reading this summer, nearly all of which is occupied in the study of the Holy Scriptures. I have spent so great a portion of my life, comparatively short though it may be, in the neglect of this blessed volume, or (what is nearly the same, as to receiving any benefit from it,) have read it in such an improper and injudicious manner, that I am daily astonished at my ignorance of its contents. I have been so much in the habit of reading the Bible differently from any other book in the world, without paying any attention to its connexion one part with another; even in one of the New Testament epistles, reading a chapter here and there without any regard to the circumstances when, by whom, or for what purpose it was written; that, although I was pretty well acquainted with the *words*, I had clear ideas of the true meaning and spirit of but a small portion of it. The *new translation* of the New Testament I find a most excellent assistant in understanding many hitherto dark passages, and in giving a more clear idea of what I before imagined I understood: indeed, making the whole, generally speaking, more intelligible than the old. How much are those persons to be pitied, who, from blind prejudice, refuse to read this translation, and thus deprive themselves of so much pure enjoyment. "The entrance of thy word giveth light; it giveth understanding to the simple."

Yours in the hope of eternal life, S. H. K.

LEVIATHAN.

In pursuing the philosophical journey, we find that there are three points of departure or methods of advancement. We may begin with man, with nature, or with God.

I. Those who begin with man have astonishing vision. They are assured that man was a *savage* in his original condition. Reclining on a gloomy shore, the superior ourang-outang casts his eyes around on a wild and frowning landscape. The roar of swelling water is in his ear, the waste of a desert coast before his eye. Possessing no vocabulary as the instrument of thought and feeling, he can only testify by inarticulate sobs and groans, the anguish of his oppression. Rising up to change the scene, he bounds away with the fleetness of the antelope, to seek the protection and solitude of the matted forest. There we behold him sometimes hunting and slaughtering the weaker animals for food, sometimes wrestling with the stronger ones for

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life. Gorging to satiety at one time with wolfish eagerness, at another, brooding in his cave of brushwood in long continued torpor. As years advance he by some mysterious alchemy manufactures a language. Gradually emerging from his naked and barbarous condition, he begins to muse on delicacy and refinement. He clothes himself and builds himself a house as a shelter from the noonday heat and the midnight blast. His offspring multiply, and in a propitious moment he discovers that there must be no sexual union between the members of the same family in close proximity. Moral law augustly rises from the necessity of relations. Society still increasing he arrives at the conclusion from experience, that there will be nothing but anarchy and tumult unless some majestic controlling force be enthroned by all as a common arbiter. The judgment seat is erected, and the sword of public justice hung up to terrify the evil doer. Next, he surveys the manifestations of power and wisdom in the visible creation, and by a long train of abstraction reaches the conclusion, that behind all the effects and causes which lie on the surface, there must be some sublime invisible cause as the first link in the chain of causation. Investing this supposed cause with personality, governmental power, intelligence, and a desire for human reverence, he falls upon his knees. The savage became a reasoner; and the reasoner has become a worshipper. Thus he has by unguided instinct created language, discovered the foundations of the commonwealth, set up the landmarks of moral science, arranged the sanctities of the household, and ascended to the sanctuary of godhead! Why should he not glory? Is he not a god? Has not the savage dilated into a divinity, and his desert been transformed into a paradise, and will he not grow larger and brighter as the ages roll onward, until expecting the universe as his inheritance he drinks the amreeta cup of immortality, and sinks down under the throne. The class who, by inherent capability, discover or create their god on the road, generally forsake him, or break him to pieces before they reach the goal. He is only a philosophic idol, and may be treated with small ceremony. Indeed, he has been introduced to the society of his *peers*, who, without irreverence, may stand erect and uncovered in his presence.

II. A second class begin with Nature. The first stage in their journey is a *sensual* and *passionate worship*. In a trance of delirium the devotee surveys the midnight watchfires, or basks in the warm glory of the morning sun. He listens to the harmony of the spheres in consonance with the everlasting anthem of the ocean. The rich green valleys and the overtopping hills form an amphitheatre for a carnival of sense. The groves are but solitudes for luxurious rapture. The flowers are scattered on the lap of nature to minister perfume to the voluptuary. The open streams and hidden runlets combine to sing him into extasy. By what earthquake spasm or volcanic fire he is awakened and terrified, matters not. His second stage is that of *resolute searching analysis*. Nature with all her forms must enter the crucible, and after much labour, smoke, and peril, the abstract spirits of law rise up from the cauldron, and are apprehended. We

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are then deafened about the laws of nature. Mighty and ancient destinies, evidently superior to the gods, for though he whom we call Almighty has his shadow still lingering among them, yet he is only considered as the slave of his own ministers. The *fates* have determined to circumscribe the Ruler, so that he shall have no power of absolute and immediate manifestation. The third stage is the legitimate consummation. It is the *dungeon of Pantheism*. God is nature, and nature is God. The universe is an immense, uncreated, self-working system, blindly heaving from its bosom, humanity, and receiving us again to an unconscious embrace, when the mystery of life disappears in the sepulchre. There is no eternal, celestial, and personal spirit pervading and sustaining all—but a surging sea of lawless matter which flings us of like spray from the deep, and receives us again when the impulse is over. In all these stages—in the passionate idolatry of these senses—in the dissection of analysing reason—in the final chasm where the central sun is extinguished, and creation covered with a pall of darkness—God is absent from the scene! Surely it is vanity to rear an arch without a keystone.

III. The third class begin with God. A select and purified company whose convention has been consecrated with high solemnities. Looking from the serene eminence of sacred tradition they discern their ancestral head. He is not an uncouth hairy savage, wandering in the wilderness with mere instinctive life. This atheistical romance is lost in the steam of its own pit. He is fair and lofty in material beauty and intellectual splendour. His mental and moral proportions are in strict and solemn harmony. The method and signs of thought, the structure and uses of nature, the foundations of law and society, the nature of his own spirit, and the glories of the invisible world, are all unfolded to him by a divine teacher. His spirit is constituted in accordance with the mind and character of his creator. He is a finite reflection of the infinite God. The ample page of creation is unrolled before him, not that he may originate the idea of God—for that is already the fountain of his life and the sheet anchor of his solid repose—but that he may read the varied confirmation, and gather the collateral evidence of all that he feels within.

This class can discern the *savage* state in their survey. But they find it separated from the original state by ages and revolutions, material, mental, and moral.—by large tracts of time, space, and circumstance. It is visible as a condition of wretched degeneracy, and all the husky voices which are audible speak of violated law and wounded love,—of crime, disorder, punishment and misery.

(To be continued.)

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in there at; because, straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—*Christ.*

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EVANGELICAL ALLIANCE.—No. V.

I HAVE no intention of protracting my remarks unnecessarily upon the Evangelical Alliance. I have candidly and faithfully, and with every kind feeling, noticed and reviewed its basis. Did I, or the community with which I am associated, desire to be numbered among the people of the Alliance, I am not aware that they either could or would have objected to us on the ground of orthodoxy, as we are probably more sound in the faith on all capital points—on all the nine pillars of their tabernacle, than they are themselves. Still I cannot say, with infallible certainty, that if Paul and his ancient church of Corinth had attended in disguise, knocking at the door of this new outer court, the porters would have admitted him and his church into the secrets of their assembly, into the mysteries of their alliance.

I wish the Alliance God speed in every effort to gather the dispersed of Israel into one—to bring the people out of the land of their captivity into the courts of the ancient sanctuary—to the hill of Zion "whence cometh our help." I desire for them a broader and a clearer vision of the temple of the Lord—a still more catholic spirit—and a more vigorous effort to dethrone the Man of Sin from his lofty pretensions even in the midst of Protestant communities. Adverse as I am to Protestant as well as to Roman Popery, to Prelatic as well as to Papal assumptions, I must deal with a like impartial hand an admonition to all as they recede from apostolic grounds of union and communion, and a commendation to all as they approach the holy, catholic, and apostolic basis on which Apostles and Prophets founded the Christian church.

I said at the beginning, and I say at the close of my notice of the Evangelical Alliance, that I thank God and take courage from every effort, however imperfect it may be, to open the eyes of the community to the impotency and wickedness of schism, and to impress upon the conscientious and benevolent portion of the Christian profession the excellency, the beauty, and the importance of union and co-operation in the cause of Christ, as prerequisite to the deffusion of Christianity throughout the nations of the earth.

The reformation for which we plead grew out of a conviction of the enormous evils of schism and partyism, and the first document ever printed by any of the co-operants in the present effort, was upon the subject of the necessity, practicability, and excellency of Christian union and communion, in order to the purification and extension of the Christian profession.

The abjuration of human creeds as roots of bitterness and apples of discord—as the permanent causes of all sectarianism, was set forth as a preliminary step to the purification of the church and the conversion of the world. The restoration of a pure speech, or the giving of Bible names to Bible ideas, followed in its train, and from these starting points we have been led, step by step, to our present position, each one of the prime movers adding to the common stock something of importance, until matters have issued in one of the

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most extensive moral and ecclesiastic movements and revolutions of the present age. Quietly advancing step by step through hosts of opponents, without any other aid then the calm, bold, persevering, argumentative efforts of those who had been long devoted to the Bible alone, as the only volume of authority and revelation adequate to all the wants of the church and of the world.

It is a remarkable coincidence that at a meeting held in Washington, Pennsylvania, of various denominations, a resolution was passed so early as September 7, 1809, precisely similar in its characteristic feature with that passed by the Evangelical Alliance as respected its position to the Christian world. It is in the words following, to wit:—

"That this society by no means considers itself a church, nor does it at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of church association: but merely as voluntary advocates for church reformation; and as possessing the powers common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose: namely, the disposal of their time, counsel, and property, as they may see cause."

It will be remembered that the Alliance declined in advance a church or ecclesiastic character. It declined all the powers peculiar to a church association.

So far, then, the movements differ only in numbers and magnitude. But the former is much in advance of the latter in the following resolutions:—

"That we form ourselves into a religious association under the denomination of the Christian Association, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men.

"That this society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power countenance and support such minsters, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page; without attempting to inculcate any thing of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian church; or any thing, as matter of Christian faith or duty, for which there cannot be expressly produced a *thus saith the Lord* either in expressed terms, or by approved precedent."

Out of this Christian association came the prime agents of the current reformation. Still much light has been sinced elicited by many new helps, and by the friction of mind upon mind; for at that

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moment we were all Pedobaptists, and attached to a sort of Congregational Calvinism. Forty years have greatly developed the minds and views of many of us who have been for that time making our way out of Babylon, and therefore we can very cordially sympathize with the Evangelical Alliance, and anticipate for them a brighter and a better dispensation; and, for my part, I will, to the utmost of my power, co-operate with them just as far and as long as they please to permit me. Whereunto they and we have already attained, let us walk by the same rule, let us mind the same thing: and as many as be thus minded, peace be on them, and on the Israel of God!

A. CAMPBELL.

A FEW DAY'S TRIP WITH A. CAMPBELL.

DURING the last month we have had the gratification and privilege of becoming acquainted with a few more of the excellent of the earth, and with whom, when perfected in our Father's house, we hope to spend an eternity of blessedness. At the close of each month, when the *Messenger* is out—a work like all others issued from the press,—a savour of life unto life or of death unto death—a little relaxation both for body and mind is generally afforded. Being earnestly requested by various brethren to meet brothers Campbell and Henshall in Edinburgh, we left home on Monday the 2nd inst., for that purpose. Our first stage was to Sunderland, where we arrived in the evening of the same day, and found brother Campbell engaged in delivering his last lecture in that place, to a large audience, on the "*true principles of Christian union.*" The lecture was nearly half done when we entered the hall. The first sentence we heard was nearly to the following effect:—

"Calvinism, Arminianism, Episcopalianism, Methodism, and all other isms, can do no more for the world than they have already done; and that as religious strifes and divisions are now the order of the day, it is a part of true wisdom to inquire into the causes, and at once to return to the original, broad, and firm foundation of Christian union, as laid in Zion by the God and Father of us all. 'Behold,' said God, 'I will lay in Zion for a foundation, a stone, a tried rock, a precious corner rock,' &c. Jesus said to Peter, 'Whom do men say that I the Son of man am? Some say Elias, others one of the prophets, &c. But whom say ye that I am? Peter answered, *Thou art the Christ, the Son of the living God.*' The reply of the Messiah was prompt and unique. 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. On this rock *I* will build my church, and the gates of hell shall not prevail against it.' This was a sure guarantee for his own and for his people's resurrection from among the dead. And who can doubt the accomplishment of such a final and glorious result on behalf of all the children of God?"

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Tuesday, the 3rd, was spent partly in the examination of sundry difficulties which stood in the way of union, and partly in social intercourse with brethren assembled from different points to hear brother Campbell. Upon the whole, we understood, that the meetings in Sunderland in which brother Henshall took part, were both pleasant and profitable. Multitudes heard the word of life, and we hope much good will be the result.

In the evening a considerable party went twelve miles by rail to Newcastle, where brother Campbell was to lecture on that and the following evening. The largest room that could be obtained was crowded to overflowing. Thousands heard the truth proclaimed in a manner and with a clearness that cannot soon be forgotten. The second discourse was one of brother Campbell's best and most powerful efforts. The subject might with propriety be designated, *Christ the head, and his church the body*. The Unitarians, Socinians, Barkerites, and all others who take pleasure in depreciating the divinity and glory of the Son of God, might buckle on their armour and fight in vain against such an exhibition of divine majesty and glory as was then presented, dwelling in Messiah the constituted head of the universe. How any one could redeem, govern, and supply the wants and energies of the universe, who was not its creator, we cannot conceive.

On Thursday morning we passed on to the good town of Berwick-on-Tweed, where arrangements had been previously made for brother Campbell to speak in the evening of the 5th instead of the 3rd, as announced in our circular, page 329. This alteration caused us to be two days later in Edinburgh than was intended, and which we are sorry to say produced considerable inconvenience and disappointment to several brethren who had come from a distance, to consult on the arrangement for the tour to be made in Scotland by brothers Campbell and Henshall. All was done for the best, and we hope will prove so in the end.

At Berwick a somewhat remarkable circumstance took place. The friends there obtained the consent of the minister and of the trustees of the Free or Episcopal Church of Scotland for brother Campbell to speak in. The house was large and the assembly numerous and most attentive. Several clergymen of different orders were present. The officiating minister was courteous and pleasant, and for once heard the primitive gospel proclaimed in its *facts*, *commands*, *promises*, and *obligations*, in a logical, intelligent, and convincing manner. On this occasion the book of common prayers, the surplis, and the man of proxy who pronounces the *amen*, were all dispensed with. This short visit to Berwick, the sermon, and

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a dissenting minister preaching in the established church, will not soon be forgotten. May it prove a blessing to many!

The following day, Friday, August 6th, we reached Edinburgh at quarter past one p.m., and were met at the train by several of the brethren, who gave us a hearty welcome to the metropolis of the north. A preparatory meeting, to make arrangements for the month, had been announced for three o'clock p.m., and a social meeting for tea at six o'clock p.m. These led to an adjourned meeting at ten o'clock next morning—at the couclusion of which the following arrangement was agreed upon as the plan of operation for brothers Campbell and Henshall up to the 6th of September: and although this tour will be completed before this comes into the hands of many of our readers, still we think it worthy of a place in our pages.

ARRANGEMENT OF THE TOUR THROUGH SCOTLAND.

	A. CAMPBELL.			J. HENSHALL.		
August	8,	—	Edinburgh	8,	—	Dundee
	9,	—	do.	9,	—	do.
	10,	—	Kirkaldy	10,	—	Edinburgh
	11,	—	Edinburgh	11,	—	Dumfermline
	12,	—	Dumfermline	12,	—	Edinburgh
	13,	—	Edinburgh	13,	—	Kirkaldy
	15,	—	Aberdeen	15,	—	Cupar
	16,	—	Banff	16,	—	do.
	17,	—	do.	17,	—	Perth
	19,	—	Montrose	18,	—	do.
	20,	—	Dundee	19,	—	Saltcoats
	22,	—	do.	20,	—	Sanquhar
	23,	—	Cupar	22,	—	Dumfries
	24,	—	Auchtermuchty	23,	—	do.
	25,	—	do.	24,	—	Carlisle
	26,	—	Falkirk	25,	—	Cumnock
	27,	—	Glasgow	26,	—	Kilmarnock
	29,	—	Paisley	27,	—	Paisley
	30,	—	Glasgow	29,	—	Glasgow
	31,	—	Kilmarnock	30,	—	Paisley
Sept.	1,	—	Glasgow	31,	—	Glasgow
	2,	—	Paisley	Sept. 1,	—	Kilmarnock
	3,	—	Glasgow	2,	—	Glasgow
	5,	—	do.	3,	—	Paisley
	6,	—	Sails for Belfast	5,	—	do.
				6,	—	Sails for Londonderry

Brother Henshall will return to Liverpool on Friday, 10th September, proceeding forthwith to Nottingham, Bulwell, and Newark, in fulfilment of his previous engagement; and brother Campbell will return to Liverpool on Wednesday, the 22nd of the same month.

J. W.

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A. CAMPBELL IN EDINBURGH.

On Lord's day the 8th, brother Campbell delivered two lectures in Edinburgh, one in the South-bridge Hall, the regular meeting place of the brethren, and the other in the Waterloo Rooms, to most attentive audiences. Indeed, that in the evening was overflowing, hundreds, if not thousands, went away unable to obtain admittance. On Monday the 9th, a third lecture was delivered, subject, "*The office of the Holy Spirit in the church of Christ.*" The attendance, though perhaps not so numerous as on the previous evening, was nevertheless very large and orderly.

On Tuesday morning three gentlemen, whom we suppose to be clergymen, called upon brother Campbell to congratulate him on his arrival in Edinburgh, &c. &c. and to inquire of him the position which he held towards American slavery. Brother Campbell, with his accustomed frankness and urbanity, told them all the truth; not suspecting in the least they use the intended to make of this short interview. But the devil was at work, and he evidently intended by these agents to turn the attention of the people from the gospel of Christ, to a subject, to say the least, but very partially understood by the people of Great Britain.

No sooner were these gentlemen gone, than brother Henshall remarked, they had no good design in their visit. Shortly afterwards brother Campbell was placarded the length and breadth of Edinburgh as the *abettor and upholder of menstealers*, and that he had been a slave-holder himself although he was not one now, but had given it up because of its unprofitableness, and not on account of its sinfulness in the sight of God.

Brother Campbell had engaged to deliver his last lecture in Edinburgh on Friday the 13th ult. The subject selected was "*The true principles of Christian union as revealed in the New Testament.* This lecture he reluctantly gave up. The excited state of feeling manifested, even by the cold calculating Scotchmen, on this occasion, took the place of their more intelligent and sober judgment. In consequence of this, and in vindication of himself against the unmanly, unjust, and iniquitous statements, sent forth to the public by Mr. Robertson, brother Campbell announced by placard through the city, his intention to deliver a lecture on Friday evening on the true position in which he stood towards American slavery—admittance by ticket, price sixpence, the money to be devoted to the Royal Infirmary. This proved to be a wise and judicious arrangement, otherwise the crowd, we may say, the mob, would have been immense, and nothing but confusion could have resulted.

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Brother Campbell in commencing his lecture made some preliminary remarks in which he referred to the course he had adopted as a disciple of Christ during the last thirty-eight years of his life—the manner in which he had been received through the United States—the success which had followed his labours—the reasons for his taking a tour through England, Scotland, and Ireland—and, finally, the causes which now led him to vindicate himself against the allegations brought against him on the slave question, he proceeded to read the following correspondence:—

THE REV. J. ROBERTSON'S CHALLENGE.

To the Reverend Alexander Campbell, of Bethany, Virginia, United States, America.

SIR.—As I promised at our interview, yesterday, I beg to hand you the enclosed anti-slavery pamphlet.

The position which you hold in America as the leader of a sect; the opinions which you have published in reference to slave-holding; the fact that you have been a slave-holder yourself, and did not relinquish it because of its sinfulness, but for other reasons; and the fact that you now hold religious fellowship with slave-holders, appears to me to render it necessary that you should not be permitted to quit the capital of Scotland without receiving a PUBLIC CHALLENGE to vindicate, in the city of Edinburgh and before a Scottish audience, the position which you occupy in regard to American slavery.

That challenge I beg, hereby, respectfully to present to you, and declare that I am prepared to maintain that your POSITION and OPINIONS on the question of AMERICAN SLAVERY and SLAVE-HOLDING, are at once UNGODLY, UNCHRISTIAN, and INHUMAN.

The time and other conditions of the debate can be mutually arranged.

Hoping that you will see the propriety of accepting of this challenge, I have the honour to be,

Sir,

Your most humble servant,

JAMES ROBERTSON.

Edinburgh, August 11th, 1847.

REPLY TO THE REV. J. ROBERTSON.

To the Rev. James Robertson.

SIR.—Your letter of to-day was handed me this evening after my return from Kirkaldy, together with Mr. Thompson's speech in the Music Hall, Edinburgh, June 1846, for which please accept my thanks.

Your allusion to my position as a leader of a sect in America, however courteously intended, with your allusions to my position in reference to American slavery, rather indicates your own *opinion* of my position in both respects, than the *facts* of the case. I am neither the leader of a sect, nor the apologist of any system of slave-

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holding, ancient or modern, English or American. I do indeed teach that all Christians should form one community on the catholic foundation that "*Jesus is the Christ, the Son of the living God*," irrespective of all difference of opinion on either the *politics* or the *metaphysics* of existing sectarian institutions. If, then, the advocacy of Christian union or Christian principles be sectarianism, I must plead guilty of the charge, otherwise I am neither a sectary, nor the leader of a sect.

As to your allusions to my opinions published in reference to slaveholding to the alleged *fact* that I have been a slaveholder, and to my reasons for emancipating my slaves, they are still more imaginative, unfortunate, and exceptionable, than your reference to my position to a sect. And still worse, I have to-day seen a placard of which, from certain allusions in it to our conversation of yesterday, I must suppose you to be the author, in which you call upon the citizens of Edinburgh to "*beware of me*," that is, I presume, not to hear me on the subject of religion; for in no other respect are they in danger of me. Now in all these particulars, to say the least, I am sorry I cannot commend the candour, the liberality, the justice, or the conscientiousness, which I had expected from a gentleman sustaining your moral and religious associations in this community.

I am, sir, according to your placard, advertized as "*the defender of manstealers.*" Had you said that I was *in your opinion* a defender of manstealers, then, indeed, while I might regret the frailty of your logic, I could not regret that of your morality. If to take up an evil report of one's neighbour is no characteristic of an inhabitant of Zion, still less is it to originate and put into circulation an evil report against him. To one less accomplished than yourself, I should not have thought it would have appeared allowable to give to his neighbour for his offer or for his character the construction which any one may please to put upon one of his expressions, especially too when informed by his neighbour that he both reprobated and abjured the theory and the practice implied in such an imputation.

But to return from the placard to your letter—to the opinions which you say I have published in reference to slaveholding—Have you read my opinions? or only some garbled extracts from some *ex parte* representations of them? Have you not other opinions of mine upon the subject which would have more fully and justly exhibited them, and my position to American slavery, and have placed these extracts which you have quoted in a proper light before this community? Did I not in your presence say, in response to one of your company, that the opinions expressed in the *Christian Baptist* are still my opinions? Why, then, did you not also lay these before the public with those you have given? Did I not also intimate to you that the opinions expressed by the Free Church of Scotland were the same as those which I had published in America? Are they, in your judgment, *defenders of men stealers!* You say that I have been a slaveholder, and did not relinquish it because of its sinfulness, and therefore my position is *ungodly, unchristian,* and *inhuman.* You had only my word for it that I had ever owned a slave, and you

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had my word also that I had owned some without buying them; also that I had bought others for the purpose of emancipating them—and that I had emancipated them; some for one reason and some for another; and that I had not owned one for many years. Why, then, did you not equally honour my word and tell the whole truth without suppressing one part of it and misconstruing another part of it, adding, that I did not relinquish it for its sinfulness, leaving it to be inferred that it might have been for its unprofitableness, or for some other cause? Was this done for a good effect or for a bad effect on the public mind, as it appears all to be done for public edification? Indeed, I have learned that your letter to me was placarded and exhibited at the door of the Waterloo Rooms before I had time to answer it. You must be panic stricken. Do not think, my good sir, that I am going to carry all Edinburgh with me, not leaving you a single adherent. Be calm; be patient. Hasten leisurely!

But, sir, may I ask by what code of morality or politeness are you allowed to call upon a stranger, as if in common courtesy, without informing him of your intention; availing yourself of his frankness and candour, soliciting his opinions without informing him of the use you intended to make of them, and immediately on leaving him, walk into a printing office, placard his opinions, and then address him by letter for publication, as you have now done in that lying before me? I have, sir, believe me, too high an opinion of Scotland—dear to me from many pleasant associations, and of this Modern Athens, its elegant and enlightened metropolis—to think that your conduct is in harmony with its elevated standard of good taste or of good manners. I will not, therefore, *ex uno discite omnes*, take you, sir, as a proper representative of what is esteemed polite or moral at this meridian, until public opinion should have passed its sentence upon your conduct on this occasion. I opine, sir, that Scotchmen will not order any stranger or citizen first to be chastened, and then to ask him what he has done.

But in good keeping with your *preface* and *introduction*, you have challenged me to mortal combat, on pain of being proved "*ungodly, unchristian*, and *inhuman*," should I differ from you in a question of moral expediency, and that too, after you had first ascertained that I could not possibly accept it, having printed and published appointments and engagements throughout Scotland and Ireland *for every day* until late in September; and that too, to meet said appointments, after redeeming my pledges in Edinburgh, leave on Saturday next. Truly your bravery and courtesy are admirably unique and elevated.

Well, sir, as you are a very clever and lion-like man, *if the Anti-Slavery Society will endorse yow as a trust-worthy champion of its cause*, I hereby inform you that your challenge is accepted; and according to the mode of mortal combatants in this chivalrous age and nation, you having given the challenge, it is mine to choose the arms, and mode of using them. My appointments are printed and circulated for every day till the 22nd of September, and with the exception of one or two days after that, every day till the 4th of October, when I sail for the United States. I propose then to exchange with

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you three essays of ten octavo pages, each to be simultaneously printed; yours in the affirmative, and mine in the negative; first, in the Anti-Slavery periodical, or some other popular paper in Scotland; and also in the *Christian Messenger* in England; also, in the *Millennial Harbinger*, which circulates through North America; and also the Abolition paper printed in Washington city, United States.

As I can attend to this amidst my travels; and as a printed argument will be more concentrated and useful than an *oral* one, your object can be more effectually gained and on a much larger field, than by a few speeches orally delivered to two or three thousand people in Edinburgh. I doubt not you and the public will concur with me in opinion, that this will be a more useful and effectual way of spreading our views before our contemporaries. I cannot therefore doubt your ready acquiescence. While, sir, I may thus show that you cannot sustain your allegations, I will, I hope, be able to show, without assuming too much, that my position to American slavery is the only moral and religious one, which a Christian well read in the Bible, Old Testament and New, can possibly sustain, and that yours is dishonourable alike to Moses and to Christ, so far as you make your theory a condition of Christian esteem and communion. With proper respect,

Your obedient servant, A. CAMPBELL.

Edinburgh, August 11th, 1847.

P.S. It will be important that I hear from you to-morrow, as I leave on Saturday morning; and that arrangements be made for the carrying out of your challenge. It will be expedient that your first essay be sent to me as soon as possible that I may respond to it immediately. I will mention P. C. Grey, 81, Candlemaker's-row, who will send them to me as soon as put into his hands. I will, all things concurring, read your letter to me, and my response to you, on Friday evening, and will deliver a lecture on my position on American slavery in the Waterloo Rooms, at half-past seven o'clock.

A. C.

REPLY TO MR. CAMPBELL.

To the Reverend Alexander Campbell, of Bethany, Virginia, United States.

SIR.—Your letter of the 11th inst. in reply to my challenge, has only reached me this morning. You inform me that MY CHALLENGE IS ACCEPTED; but instead of agreeing to meet IN PUBLIC DEBATE IN THE CITY OF EDINBURGH, you propose that we shall "exchange THREE ESSAYS OF TEN PAGES EACH."

THIS, SIR, IS AN EVASION, AND NOT AN ACCEPTANCE OF MY CHALLENGE. I did not challenge you to A PAPER WAR, but to A PUBLIC DISCUSSION IN THE CITY OF EDINBURGH.

Let not the plea of previous engagements prevent you from meeting me face to face. I shall wait, if you wish, till your engagements are over; at the same time, I beg leave to say that the people of Great Britain and Ireland, will listen all the more readily

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to what you have to say on other matters AFTER YOU HAVE CLEARED YOURSELF FROM THE INFAMY CONNECTED WITH SLAVE-HOLDING.

Your proposal to LECTURE *this evening on slavery*, appears to me to be rather unfair—unless you are willing and agree to divide the evening with me. I shall be at the lecture, however, and if permitted shall interrogate you, and make such statements as I may consider called for.

I have the honour to be,
Sir,
Your most obedient Servant,
JAMES ROBERTSON.

Edinburgh, August 13, 1847.

REPLY TO MR. ROBERTSON.

Edinburgh, August 13, 1847.

REVEREND JAMES ROBERTSON.

Sir.—Your letter just now received lies before me. You have, it seems to me, *recalled* your challenge and RETRACTED from your position.

The words of your challenge are—" That challenge I beg leave hereby respectfully to present to you, and declare that—I am prepared to maintain that your POSITION and OPINIONS on the question of AMERICAN SLAVERY and SLAVE-HOLDING, are at once UNGODLY, UNCHRISTIAN, and INHUMAN."

In this challenge there is neither time, place, nor mode of debate stipulated or mentioned. You speak in a *preamble* to it of a Scottish audience, and of vindicating my position in the city of Edinburgh—but unless your whole letter be a challenge, or every word that precedes and succeeds it, be *conditions* of it, I see nothing to justify or authorize you in the evasion now resorted to.

But as one of my conditions is not complied with nor alluded to, I have, of course, nothing more to do with you in this affair. You have not produced any evidence that you will be appointed by any organized body of Anti-slavery men to represent them, and without such authority, from your whole conduct in the affair, and so much of public opinion as to your standing with the community as has come to my ears, I cannot, in the absence of such authority, recognize you as a capable or approved representation of any community or organization, ecclesiastic or moral.

With all due respect,
Yours, A. CAMPBELL.

WE had made preparation to give verbatim as nearly as possible brother Campbell's lecture delivered in Edinburgh, Friday 13th ult., in reference to his position to American slavery. All that he read at the lecture from his own writings we have in our possession, and intend to give it; but by a request from him, through brother Dron, the following, copied from the *Edinburgh Journal* of the 25th, is inserted instead:—

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TO THE EDITOR OF THE "EDINBURGH JOURNAL."

Dundee, 21st August, 1847.

SIR—For the impartial notice taken of my lecture in your paper of the 18th inst, you are entitled to my thanks, and to those of my friends and the impartial public in the kingdom. It never has been my lot to be assailed with more violence, or to be slandered with more apparent malignity than in the city of Edinburgh by some of the priesthood of your city. If sincere in their sympathy with the unfortunate slave, why unjust to me who have ever been the friend of that slave? If they desire to weaken the plea of the slave-master and the man-stealer, why encourage them by placing me upon their side? It is, sir, I must think, a spirit of sectarian opposition to my views of religious reform and Christian union, not sympathy with the slave, that has promoted and animated this crusade. I cannot reconcile a spirit of slander and defamation—and the most gross misrepresentations of my sayings and doings—with the profession of mercy for the slave, or of justice to me. I therefore ask the favour of simply declaring, in your impartial columns, my true position to American slavery, and that in as few words as possible.

Allow me farther to premise, that in consequence of some typographical errors in the notice taken of my address in the Warterloo Rooms, and owing to the impossibility of the reporter, in the midst of such tumult as occasionally occurred, to hear what I did say, I am made to say some things neither exactly accordant with fact or with my opinions. I presume, indeed, that if my position to society justified the notice which I received in your city from the Rev. Mr. Robertson, and those who sustain him in it, it will justify you in permitting me, in my own words, briefly to define my position.

I. In the first place, I never approved nor defended in word or writing, any system of slavery, Grecian, Roman, Anglican, or American. I have always regarded and represented them, as sanctioned by law and displayed in them in their statue books, as impolitic, immoral, and irreligious.

II. But that there were *bond* servants as well as *hired* servants amongst Patriarchs, Jews, and Christians, sanctioned and approved by the Supreme Lawgiver of the universe, I as firmly believe as I believe in Christian religion. A mere sample of my reasons for so believing will be found in the following passages in the Bible:—

I need not more than state the fact that Abraham, the father of the faithful, and the friend of God, had at one time *three hundred and eighteen male servants*, born in his own house, fit to bear arms; and that in the divine ordinance concerning circumcision, the statute legalises the buying and the rearing of bondservants. The Divine statute ordains—"He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in thy flesh for an everlasting covenant." Gen. xvii. 12, 13. Hagar also, by whom he had Ishmael, a son and a servant, was an Egyptian slave. So she is called by Moses and by Paul. "Cast out the bondwoman and her son, for the son of this bond-

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woman shall not be heir with my son—even with Isaac, the son of the free woman." Gen. xxi. 10; Gal. iv. 30.

In the second place, as respects the Jews. In the Jewish law there are three statutes concerning *bondmen*. Of these the first is, One allowing the buying of a Hebrew servant by his brother Hebrew for the term of six years. Exodus xxi. 2—6. This statute allows the master, when he gives to a single man thus purchased a wife, to hold her children, with herself, as his own property, even contrary to the will of the mother, the children, and the father; simply, too, because they were born of a woman who was his property. At the end of six years, the father was free, according to contract; but, by the express law of God, his wife and children were his master's property, and that their father could enjoy their society only by having his ear bored in proof of his becoming his master's property all his life: and this, too, is the first law that God enacts after the tenth commandment, which expressly says "Thou shalt not covet" thy neighbours property, amongst which are specified his man-servant, his maid-servant, his ox, and his ass.

The second Jewish statute concerns heathen bondmen. God gave the Jews license to buy bondmen from the heathen. The law reads—"Both thy bondmen and thy bondwomen, which thou shalt have, shall be of the heathen that are round about thee. Of them shalt thou buy bondmen and bondmaids." "They shall be your possession," *alias* property; and you shall take them as an *inheritance for your children after you*, to inherit them for a possession. They shall be your bondmen *for ever*." Leviticus xxv. 44, 46.

The third statute respects poor brethren that sell themselves to pay their debts. These were again to be set free at the jubilees—till then they were to serve not with the rigour of *bondmen*, but as *hired* servants. Lev. xxv. 39, 43.

Now, as to the Christian institution:—When the Christian churches of Rome, Corinth, Ephesus, &c., were founded, slavery abounded in them, and in all the Roman empire. No one can deny this. What did the Apostles enact on this subject? Did they inhibit or regulate it? Their statutes are—"Art thou called being a servant (or slave) care not for it. But if thou mayest be made free, use it rather; for he that is called in the Lord being a servant (slave) is the Lord's *freed man;* likewise he that is being called *free* is Christ's *servant* (or slave.) 1 Cor. vii. 22. "We are all baptized into one body"—the church—"whether we be Jews or Gentiles—whether we be *bond* or *free*"—slaves or freemen. 1 Cor. xii. 13. To the same effect, Gal. iii. 28. See also 1 Tim. vi. 1, 2. "Let as many servants *as are under the yoke* count their own masters worthy of all honour. And they that have *believing masters*, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, and *partakers of the benefit*"—of their labour. See also Titus ii. 9, Eph. vii. 5, 8, Philemon 16th verse.

Now, sir, from this exhibit, and from much more to the same effect, it appears to me as evident as the law of ten commandments, that God, for certain reasons, allowed, in certain cases, the relation

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of master and slave, amongst Patriarchs, Jews, and Christians, at the same time enjoining the golden rule of "loving our neighbours as ourselves, or of doing to others as we would that others should do to us"—a law by the way seldom interpreted correctly by some anti-slavery men. We must logically or grammatically interpret it. "Are you a master? treat your servant in all things as you would have him to treat you were you his servant. Are you a servant? treat your master in all things as you would have him to treat you were you his master and he your servant." This law must always be interpreted and applied *mutatis mutandis*, or the parties changing places.

Now, sir, with these Divine documents before my eyes I could as soon become a Socialist, a Free-thinker or a sceptic, as say or think that it is immoral and unchristian to hold a bondservant in any case whatever, or to allow that a Christian man can have property in man. I therefore, dare not, with my Bible in my hand, join in the anti-slavery crusade against the relation of master and slave in all cases whatever, or proscribe from the Lord's table a Christian minister, because he holds property in man.

We draw a well-defined difference between slavery in a statute book, by law established in certain American States, and as practised in these communities. No Christian master is obliged by the statute-book to sell a wife from her husband, or a parent from an infant child, or to bring up her servants in ignorance of Christ or his religion.

There are indeed in our statute-book most odious laws on the subject of slavery, and should any master avail himself of them, and thereby violate the Christian laws, I, for one, will have no fellowship with him, or knowingly with the church that sanctions him.

I am, sir, opposed to all cruelty, oppression, and tyranny, ecclesiastic and political, English and American. I am myself no slave-holder, no "defender of, or ally of man-stealers," as most uncourteously, unjustly, and I fear most maliciously placarded in our city by a certain reverend clique of anti-slavery defenders. I have personally, and by my influence, and at considerable expense set free from slavery a number of slaves, and have always been anti-slavery in my opinions, feelings, words and actions, because of its general, moral, and political aspects and bearings, as injurious to both masters and slaves.

I have never said that I would not eat the Lord's Supper, nor a common meal with an African slave, on either political, moral, or religious grounds. These are falsehoods, circulate them who may. I have never defended, as most falsely affirmed in an anti-slavery meeting in Edinburgh, the "negro pew system." Indeed, I never saw it practised to my knowledge. Our African brethren in all churches known to me *eat the Lord's Supper at the same Lord's table with their masters.* They may or may not in all cases sit in the same pews: but if they do not, it is for other reasons than mere colour or mere relation. Those who have two Lord's tables in one church have never fallen under my observation.

My views on all these allegations have been fully published in the

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United States and in this country by the late William Jones of London in his *Millennial Harbinger*. See vol. i. pp. 77, 78, 79; Vol ii. pp. 356, 357, 358. Also in the *Christian Messenger*, Feb. 20, 1847. Also in the *Christian Baptist*, vol. i., 1st art. on Abuses of Christianity.

From these documents our position to American slavery can be fully ascertained, as also from our whole volume of the *Millennial Harbinger* of 1845, published in Virginia.

A word or two on the challenge tendered me from the Rev. Mr. Robertson, and I have done. Before that challenge was given, Mr. Robertson was careful to know my engagements; and having ascertained that my appointments over the United Kingdom, till late in September, were published, and that thereupon, without violation of pledges given, a challenge could not be accepted, he went home and wrote it. I proposed to meet him in the only way that I could. He then dishonourably backed out of it. A condition, indeed, was required by me, and probably that condition could not be fulfilled. Knowing nothing of his standing with the Church of Scotland or its Anti-Slavery Society, I required an endorsement or an assurance that he was esteemed by them that knew him in said society, a proper and trust-worthy representative of the party. As soon as he placarded me, I inquired for his standing. I was so unfortunate as to learn that he was not in high esteem with the public, nor of such attainments or talents as to attach any consequence to a discussion with him. I stated this in a very large meeting, and in his presence too. Since that time the Anti-Slavery Society held a meeting, *but did not endorse for him as their representative in any discussion.* Of course, then, I could not have anything more to say to him on the subject. But I will now say to the Anti-Slavery Society that I will meet in public debate, *oral* or *written*, any man in Great Britain whom they may appoint, *either on my position to American slavery, or on the negative of the proposition submitted by Mr. Robertson.* I will only add, 1st, that if it be *oral* it can only be held from the 24th to the 27th of September, my whole time, *except these days*, being now pledged, and my passage taken in the steamer of the 4th October for the United States. Liverpool and its vicinity being the place where my appointments terminate, would be the most suitably as well as the most convenient for an oral discussion;—for a *written* one any place or town can be made acceptable. I will, in either way, meet any gentleman whom they may select—even Mr. Robertson himself—provided only that he be not that *Reverend James Robertson* who was publicly censured, and excluded *from the Baptist church*, for violating the fifth commandment, in reference to his mother, of whom I have heard something in Dundee. All of which is most respectfully submitted to the citizens of Edinburgh, especially to the Scottish Anti-Slavery Society, by their much-abused but unrelenting friend, A. CAMPBELL, Bethany College, Virginia.

P.S. Will the editors of those papers that have published anything against my views have the kindness and impartiality to copy this into their journals—and in my way as editor, I shall do as much for them when called upon. A. C.

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THE following notice was published in the *Edinburgh Witness* and copied into the Dundee *Northern Warder*, August 12, 1847:—

THE REV. ALEX. CAMPBELL OF VIRGINIA, UNITED STATES AMERICA.—We understand that this gentleman is now in Edinburgh endeavouring to propagate his peculiar views. It is proper that those who frequent his lectures should be fully aware of the obnoxious and bigoted opinions which have been published by this individual. The following extract is from a work by Mr. Campbell, and which will be found quoted in the *American Biblical Repository* for July 1844, p. 207:—

"*Infants, idiots*, deaf and dumb persons, *innocents, pagans*, wherever they can be found, *with all the pious pædobaptists*, we commend to the mercy of God. But one thing we do know, that none can *rationally*, and with *certainty enjoy the peace of God and the hope of heaven*, but they who intelligently, and in full faith, are born of water, or immersed for the remission of their sins."

Such statements need no comment. Is the man who puts them forth competent to instruct the people of this country? and are not his followers to be pitied for the grossness of the delusion in which they allow themselves to be involved?—*Witness*. [We deem it our duty to caution the Dundee public against the above A. Campbell and Co. Some of our readers may have observed that placards have been posted through the town intimating lectures on *Sabbath* and Monday last, by a Mr. J. Henshall, of Richmond, Virginia, who introduces himself as an associate of the above Rev. A. Campbell, who also is to arrive in Dundee in a short time, The grossness of the dogmas of these persons is lost in the ingenious subtilty with which they are introduced, and we trust that in Dundee they will find few or none willing even to listen to their ministration.]

The following short notice by brother Campbell was refused admittance into their columns:—

TO THE EDITOR OF THE "WITNESS."

SIR—Will you, as an impartial *Witness*, please allow me to say to your readers that the extract given from the *Biblical Repository*, as your introduction of me to them, is just as fair and full an index to my views and teaching, as it would be to the views and teaching of the Apostle James, should you quote from his words the following passage:—"You see, then, how that by works a man is justified, and not by faith only."

"Was not Abraham our Father, justified, by works, when he had offered Isaac, his son, upon the altar? Likewise, also, was not Rahab, the harlot, justified by works, when she had received the messengers and had sent them out another way?" Such statements need on comment. "Is the man who puts them forth competent to instruct us" in the Gospel of the free grace of God? and of salvation by faith without works? Tell your readers, that as James and Paul do not teach all their doctrine in one verse, that A. Campbell does not teach that any one can be either regenerated or saved by

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baptism or an ordinance, without faith in the blood of Christ and sanctification of the Holy Spirit, and oblige one who loves the truth, and all who speak the truth, and walk in it.

A. CAMPBELL.

Edinburgh, 12th August, 1847.

A. CAMPBELL'S VISIT TO IRELAND.

ALEXANDER CAMPBELL, Professor of Moral Philosophy, and President of Bethany College, Virginia, United States of America, will lecture on the Christian Institution, as delivered by the Apostles and Evangelists of Jesus Christ, in the places and on the days following :—

Belfast, September 7th and 21st.
Newry, September 8th.
Markethill, September 9th.
Richhill, September 10th.
Cookstown, September 12th, 14th, and 16th.
Tubbermore, September 13th.
Dungannon, September 15th, 17th, 18th, and 19th.
Ballymena, September 20th.

Dated August 16th, 1847.

LETTER FROM J. HENSHALL.

Sanquhar, Scotland, August 21st, 1847.

DEAR BROTHER WALLIS.—Weary and almost worn out I sit down according to my promise to you to look back upon our track and make a minute of our course. Who is competent to such a task? Whirled through the country as fast as horses, steam, and paddles can carry us—preaching, talking, writing, and sleeping, although, as our frequent yawnings proclaim, not too much of the latter, how can a man note accurately the events of such an *eventful* trip. My last, if I mistake not, left us in Manchester, and of course I must begin where I left off.

In contrasting London with Manchester, our London brethren are of opinion that both brother Campbell and myself were too low in our calculations of what was done in the great city. I am glad to be mistaken on that side, and also to know that a very respectable person has joined them since, and assured them that it was hearing brother Campbell that awakened him to a due sense of his duty. May we hear of many such cases, there and every where. After leaving Manchester we went direct to Huddersfield in Yorkshire, and had a most delightful ride through a most beautiful and highly cultivated country. The work of cutting the railroad through those hills, and carrying it over rivers and dykes and immense ravines, is proof positive that man will not be overthrown with *trifles* in matters connected with this world! Man is in *flesh* a giant, but in *faith* an infant!

We found Huddersfield and Halifax all excitement about the elections, which were to take place while we were in that neighbourhood. Brother Campbell preached on Lord's day, in the morning at Halifax and in the evening at Huddersfield, and I at Huddersfield in the morning and in the evening at Halifax. We had fine congregations in both places, on Lord's day, and respectable ones through the week, considering the agitation of the public mind on the all-absorbing subject of *earthly politics*. If the candidates for a seat at God's right hand, were only as zealous and devoted as the politicians are to gain a seat in

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parliament, there would be no doubt of their success. Time or eternity will reveal the good that was done in those two places. I am glad to know that there is a fine state of health and peace in the churches there, and theirs I trust is not the peace of the *grave*, but the peace of a loving and harmonious church!

Brother Campbell took cold here and could not go to Hull, where he had appointments to speak twice. Much against my will I went to tell the people he could not come, and to taper off the disappointment a little by speaking to them myself. My judgment is, that it rarely happens that good is done on such occasions, the disappointment is so great that the people feel fretted and ill-at-ease, at least I think so, and that disqualifies me from preaching as I would. I had the pleasure of meeting here with sister Jackson, the widow of the late Elder W. Jackson of Manchester. She remembered having seen me at the Cold-house chapel twenty years ago, when I lived in Manchester. I met also sister Greaves from Newark, who is zealous in the Lord. From Hull I went to York where I met brother Campbell, and with him viewed the ancient city and its stately cathedral. Many are the ancient monuments here of feats of war and daring chivalry. England has been a great theatre for daring man-killers; would God it could be as monumental of men of peace, men of God, going forth with the sword of the Spirit, gaining bloodless victories over sin and Satan!

From York we booked to Sunderland, and found elections moving the great mass of mankind. A fine hearing, however, was given to brother Campbell, both here and in Newcastle-upon-tyne. I spoke twice in Sunderland on the Lord's day, and then rested for a week, as there was no place in those parts where I could preach, while brother Campbell was in the neighbourhood. In Newcastle a very great anxiety to hear was manifested, and, I trust, that from the great attention the people paid to the preaching, that great good was done. In both places much prejudice was removed from the people who heard. Our next movement was to Berwick-upon-Tweed, which is neither in England nor Scotland, but in a sort of state to itself, like a pampered child, but still under the supervision of parliament and Victoria. Brother Campbell had the loan of the Kirk Chapel here, and preached one discourse, much to the satisfaction of the hearers, as I understand, and of the Scotch Baptists in the place.

The next day we went to Edinburgh, and were kindly received by the brethren there, and on the evening of our arrival there was a mutual tea party given, at which the subject of union and co-operation were to be treated of. Brother Campbell was chosen to preside at the meeting, and was requested to deliver an address on these great subjects, which he did, very much to the purpose, but still not to the purpose of some there, who had favourite schemes to abet, and opposing schemes to combat. Hence, after the address from brother Campbell, propositions were made about adopting such measures of union and church co-operation as should put an end to all difficulties in churches, and restore peace in all our borders. I knew nothing of the real state of things, nor did brother Campbell, and therefore we were completely playing blind man's buff! Such an use of strange brethren is wrong. It is nothing but an effort to make us parties, pro or con, to previous and unhallowed disputes. I saw it was a pandora's box, and therefore recommended that the meeting could not legitimately take cognizance of these matters. That I had always noticed that the efforts to keep peace and promote union had too commonly gendered discord and division.

There is no such thing in the New Testament as the discipline of churches by churches; but each church is under discipline to itself, and accountable to no tribunal on earth; but only to its *head* in heaven. The union of members in the same church is an union of love under the *law* of Christ—the union of churches is that of love only! There is no synodical jurisdiction among the churches of the saints; nor any synodical thunder to be hurled upon heretical churches. Some argue from the oneness of the body of Christ in one place to the oneness of the body in all places, and therefore think that there must be a discipline for refractory churches as well as for refractory members in a particular church. The seven churches in Asia Minor were addressed each by the Head, and warned of the departures from the truth they were guilty of. No council was called of churches to reprimand them and bring them back to their

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original state. The Saviour said to the churches at Thyatira, "And all the churches shall know that I am he who searcheth the reins and hearts; and I will give to every one of you according to your works."

I am sorry to learn that divisions have arisen among some of the churches in Scotland, on these grounds, and much opposition has been caused by them. This is a great pity, because there is not a more glaring error than to think that schism or division is a slight offence. Indeed some would seem to think that it is a cardinal virtue, because they divide so readily and set up another table. Nothing but corruption and immorality will justify any man in leaving a church, and not then until he has tried to purge away the sin and has failed; then, in that case, he may flee as from a house on fire, or from a city stricken with the plague. Though the ship be tossed in a storm, yet it would be madness to jump overboard to meet certain death in the sea! *Stand by the ship*, and guide her across the waves, and keep her pumps, agoing that she may ride the angry billows till the storm allays. God has good in view in storms in nature; they purify the atmosphere;—and so can he bring the winnowing shovel into the church to blow away the chaff from among the wheat. Let every man take heed to have a good *motive* and a good *spirit*. "God is not mocked."

J. HENSHALL.

Items of News.

Hull, August, 1847.

WE were much pleased with brother Henshall's addresses at Hull. The number of hearers was pretty good considering it were the election days. But it appears to require considerable and repeated efforts to bring over the people. We have had a few more hearers in consequence—but it will be highly necessary to have evangelists to follow up their labours, which I am glad to find is probable. May they be of the right sort, bearing some resemblance to the labourers of old—practical men—as the Apostle said to Timothy, "Be thou an example in all things." We were very much disappointed at not seeing and hearing brother Campbell. My father and myself have some thoughts of meeting him somewhere on his tour, either in Scotland or at Chester. May the Lord bless the labours both of him and brother Henshall to the conversion of sinners and the destruction of sectarianism!

Having received an invitation from you to write something for the *Messenger*, besides the general invitation, I forward you a paper, which may possibly be of some little service where an elevated production might not reach. Plain and simple food suits plain and simple minds, therefore if you should deem it suitable either for the *Messenger* or a Tract, it is at your service; but if not, be so kind as to return it.

Yours in Christ Jesus, W. GODSON, Junr.

Newcastle-on-tyne, August, 1847.

WHEN I arrived in Newcastle from Edinburgh I found the brethren had published our place of meeting, and in consequence we had a pretty numerous congregation in the afternoon and evening. After the evening discourse we had some considerable questioning from a man who desired admission to the church on the confession that Jesus was the Christ, without admitting the Apostolic description of his person. He would confess "the *man* Christ Jesus," but not he "who descended from David according to the flesh," and, yet, "God over all blessed for ever.,' On the whole I felt glad of the occurrence as it afforded an opportunity of evincing our liberty in the Lord—our freedom from human authority—and at the same time our freedom from a sceptical licentiousness, and our unconditional submission to the authority of our Lord and his Apostles. We have every reason to believe that the most favourable impression has been left on the public mind in this town by our brother Campbell, and our brethren request me to express the hope (should any untoward event hinder his labours in the north,) that he will find his way back to Newcastle, to confirm the good impression he has already made. W. MACDOUGALL.

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Huddersfield, August 20th, 1847.

THE long expected visit of bros. Campbell and Henshall to Huddersfield has at length been paid, and truly we have not been disappointed in the expectations we had formed.

The lucid exhibitions of the Gospel, which were given, have enabled us to realize most powerfully the heavenly nature of our calling, have made us more in love with the despised Truth, and induced us to become more alive to the importance of directing the attention of our fellow-men to the claims of *him*, whose character was so gloriously set forth.

Arrangements having been made to divide the meetings in this district between Halifax and Huddersfield, the announcements were as extensively circulated as possible, so that the brethren and friends from the surrounding country might have opportunity to attend.

On Sunday forenoon, at Halifax, bro. Campbell had an audience in the Odd Fellows' Hall, of from twelve to fifteen hundred people, and it was most gratifying to behold the devout and solemn attention which was paid. In the evening at Huddersfield, the large Philosophical Hall was filled to excess, and one of the most powerful and soul-stiring discourses ever heard in the town, was listened to with the most breathless attention. The effect was quite thrilling.—Indeed, the faces of many could be seen suffused with tears of joy, and glowing with delight and satisfaction.

Three discourses were delivered by bro. Henshall in Huddersfield and Halifax, and three more by bro. Campbell during the course of the week; but the unfortunate occurrence of the parliamentary election during the course of the same week, greatly affected both the number of the attendance, and the consequences which would otherwise have been produced. Notwithstanding this event however, the interest maintained was so great that there was an average attendance of from five to six hundred at each of the week-night meetings. Altogether the occasion has been one of unmingled satisfaction. Many have expressed themselves as highly delighted with the truths presented to their notice, others have had their prejudices and opposition of mind greatly subdued, and all who have exercised themselves with what they heard, we have no doubt are greatly profited. Were there no other effects than these, they were sufficient to compensate for all the exertions that have been put forth in attaining them.

There was one confession during the time of brother Campbell's stay with us, one since he left, and next Lord's day three or four will put on the Lord by a baptism into his death.

Thus our beloved brethren will perceive that their labour amongst us has not been in vain in the Lord. And trusting their return from Ireland will be in time to enable them to communicate a second benefit to those who had re ceived conditional promise to that effect, we commend them to the care of Him whose servants they are.

W. THOMSON.

Halifax, August 17th, 1847.

ON Lord's day morning, July 25, we were favoured with a visit from our beloved brother A. Campbell, on which occasion he addressed an audience, consisting of about fifteen hundred persons, in the Odd Fellows' Hall, who listened with profound attention, while he expatiated upon the sublime theme of "*Christ the Oracle of God.*" In the afternoon the stated ordinances of the christian church were celebrated, on which occasion our highly esteemed brother Henshall delivered a short address. At the close the brethren and friends repaired to our own meeting room, where tea was provided, after which we again assembled in the Hall, when brother Henshall addressed a congregation of about one thousand individuals on "*Evangelical Reformation.*" On Monday evening brother Henshall again spoke, on "*The Apostolic Commission,*" but the audience was very thin, owing to there being held at the same time two political meetings; and political excitement was running very high. It happened very unfortunately that our brethrens' visit here was at a time when the public mind was so fully pre-occupied with political matters.

As a congregation we are at peace, and I hope are making progress in the knowledge of divine truth, but our numbers do not increase much. We added

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one a short time ago, a very intelligent man, who was a Deacon in a General Baptist Church here, and last Lord's day we had the pleasure of restoring one to the fellowship of the congregation, who has been wandering some time. We expect a further increase shortly.

It has given us great pleasure to hear that so many have lately obeyed the Gospel at Nottingham and vicinity. I hope that the visit of our dear brethren will be the means of doing much good throughout the country.

Yours in the One Hope, JOSEPH WILSON.

Dundee, 16, *Nethergate*, *August* 19*th*, 1847.

I have no doubt you will be anxious to know how we have been getting on in this town, since the visit of our much respected brother Henshall. Were I to enter into detail upon this subject, it would prove too much for the limits of this brief letter. Suffice it to say that on the forenoon of the Lord's day he addressed the brethren in Hammerman's Hall, upon the "*Importance of Christian character*," from the parable of the ten virgins. In the Caledonian Hall he lectured in the afternoon upon "*Evangelical Reformation;*" in the evening upon "*The missions of Christ, the Holy Spirit, and of the Apostles;*" and on Monday evening upon "*The Gospel and its obedience.*" In all cases the audience was numerous and evinced marked attention. Brother Henshall left for Edinburgh on Tuesday morning. Since Mr. Campbell arrived in Edinburgh, the Abolitionists have manifested a tenacity to extreme views on the slave question; and the "craft" being in danger, the Clergy have used their endeavours to thwart our brother's usefulness. To effect this they have had recourse to many measures of no honorable description. In their organs he has been designated "a self styled reverend slavemonger," and they aver that "he is, and has been a possessor of slaves," &c. These reports, although vague in their nature, have had their unfluence upon the minds of the credulous mass, and to our experience the clergy have, to a certain extent, gained their purpose. We first receivcd a grant of the United Presbyterian Chapel, Bell Street, but this was afterwards rescinded on account of the garbled extracts of his religious tenets, in combination with the above reports. After we failed in procuring this chapel, we applied for various others; these being also refused, as a last rescourse (the larger public halls being at present occupied) we made application for the Theatre, but even here the "Rev. A. Campbell & Co." only met with the usual rebut, as the worthy (?) proprietress considered Mr. Campbell as "rather a queer man." After all our endeavours we could only succeed in obtaining the Caledonian Hall, which will accommodate only about five hundred people. Brother Campbell arrives here to-morrow morning, and on Saturday evening we are to have a social meeting, when a number of brethren from the churches in the neighbouring towns, have intimated their intention to be present.

This is merely an epitome of what we have had to do, and what (we) may yet require to be done, but, shortly, we shall be enabled to give a more complete report ot our proceedings.

In haste, I am,
Your's in the ways of the Lord, WM. ANDERSON.

Dundee, *August* 21*st*, 1847.

By the favour of our God and Father we are safely arrived at Dundee, from our journey to the North; brother Campbell has stood the labour and fatigue of this effort wonderfully well, and is much pleased with the appearance of things among our brethren in that region. He was warmly greeted by many who were exceedingly glad to see one, face to face, who has been the means, by his writings, of bringing them into the glorious liberty of christian citizenship, and otherwise enlightening them on some principal items of the Christian Religion. The number of disciples in Aberdeen is small, not exceeding 30, who have united themselves together to walk as brethren in the observance of social and divine ordinances in that ancient city. Our reception, by them, was gratefully affectionate. A Mr. Dunn, who is an immersed believer, though not having united himself with our brethren there, received and hospitably entertained us at his house all the time we were there. He is a sensible man, and has a well ordered family. The expenses of the Hall and advertising for the meeting, were

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all defrayed cheerfully by our brethren. The same was the case at Banff; the brethren there had agreed with one who keeps a very respectable lodging house that we should be there all the time *at their charges*. The meetings have at all places been remarkably good, and paid a marked attention to all that our esteemed brother set so luminously before them.

When come back from the north by way of Montrose, the *Hue and Cry about Slavery was got up*, and bills posted all over the town. However on brother Campbell's arrival, and addressing some words of explanation, and information of his true position to American Slavery, the assembled audience seemed to be satisfied, and allowed him to proceed with his intended discourse without interruption, and those who had come to the meeting expecting a wrangle about Slavery soon went away; but of the particulars of the tour I cannot give you at this time.

But my chief reason for writing you at present, is to say that brother Campbell wishes you not to give further publicity to the report of his address in Waterloo Road on Slavery, as appears in the Journal or Chronicle. He is preparing a statement himself of his true position relative to the Slavery question, which will be sent off to-night for insertion in the forthcoming number of the Messenger, and also to be printed in a separate form, for circulation all over the country.

Your's in the common cause,

JOHN DRON.

A BROTHER FROM THE NORTH WRITES AS FOLLOWS, AUGUST 26th, 1847:—"The Anti-Slavery party continue to carry out the same dishonorable and dishonest warfare, and every place our brothers Campbell and Henshall go to now, they are assailed in some shape or other by said party; in most cases placards, similar to the Edinburgh ones, are had recourse to, and even in Auchtermuchty this has been done, and the chapel which had been promised for brother Campbell to speak in is not now to be given, these are the men who break their promises, and yet denounce others as "sinners" because not holding the same opinions as themselves!! Numbers of paragraphs now go the round of the newspapers relating to brother Campbell, which although very despicable, and intended to destroy his influence, yet have the very contrary effect, in so far at least as his activeness are concerned, for the number of his hearers have been greatly increased by the efforts taken to lessen them."

Obituary.

Wigan, August 5th, 1847.

DURING the last month one of our member's has fallen asleep in Jesus. His name is WILLIAM WALMSLY. He died on the 10th July, 1847. He was built upon the rock Christ Jesus, and was a man of faith and prayer. A short time before his death he sent for me to see him, he asked me to read a portion of God's word, and to pray with him. Not a murmur or complaint was heard from his lips, but all was calm, and joy and peace. He has left a wife and child to lament his loss, but not to sorrow as one without hope. For if we believe that Jesus died and rose again, even so then also who sleep in Jesus will God bring with him. His wife is a member with us, and I hope the consolations of the Gospel will be her support, and that both herself and child will realize the fulfilment of God's promise,—"That he will be a father to the fatherless, a husband to the widow in his holy habitations."

T. COOP.

FRAGMENTS OF THOUGHT.

WORLDLY COMPANY.—None can pretend to say how far he may intermix in worldly company, and get no stain or soil. Situation, circumstances, &c., must all be taken into consideration. But *this* may be said, that he only mixes with the world with safety, who does it not from inclination, but *necessity*.

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THE BIBLE.—Admitting, as we do, the scriptures to be divine, this standard and rule to be infallible and perfect, it becomes most evidently an axiom that human happiness—individual, social, and political—depends upon an intelligent and honest submission to its dictates. The history of the world proclaims, indeed, the truth of this axiom, and shows that civilization and happiness invariably follow the influence of its light. A thinking and Bible-reading people cannot long remain enslaved to ecclesiastical or political tyrants: a people religiously intelligent must be a free, prosperous, and happy people. Under this conviction, and believing that religious frauds of the most extraordinary kind pass current in our day for the requirements of the Gospel, I have endeavoured to expose some of them, however humbly and imperfectly, and to lead away the mind from reliance upon the mere dogmas of priests, to repose its confidence upon the sure testimony of God. In the prosecution of such a design the most unscrupulous resistance from the Scribes and Pharisees of the day will always be anticipated, and the shout of the craftsmen, "Great is Diana of the Ephesians," may, we doubt not, for a time drown the still small voice of Truth,—yet, in the end, it will assuredly prevail. "If I might give a short hint to an impartial writer," said De Foe, "it would be to tell him his fate. If he "resolve to enter upon the dangerous precipice of telling unbiassed truths, let "him proclaim war with mankind—neither to give nor take quarter." A greater than he—one who "spake as never man spake"—the Prince of Peace—said, "I am not come to send peace on earth but a sword"—the sword of Truth, and although he was the very personification of moral excellence, yet the learned and mighty among the Ecclesiastical Rabbis of his day said, "*He hath a devil and is mad; why hear ye him?* This fact forms a ground for encouragement to the humble labourer in the same cause, while exposed to the calumny and reproaches of the advocates of error. We desire to labour only in the cause of Truth, and to seek for the conscious rewards which arise from its free advocacy and more extended diffusion. We seek especially to promote THE RELIGION OF THE BIBLE, with its countless blessings, to the world—a religion which is reasonable, individual, and self-sacrificing, in opposition to "THE RELIGION OF THE PRIEST," which an eminent writer justly remarks is "*the religion of mystery—of proxy—and of pay.*"

AN ADDRESS ON THE AMELIORATION OF THE SOCIAL STATE, *delivered at the request of a Literary Association, as introductory to a course of Popular Lectures in Louisville, United States*, By ALEXANDER CAMPBELL, President of Bethany College. London: Simpkin, Marshall, and Co.; Edinburgh: P. C. Grey; Nottingham: H. Hudston.

THIS is indeed a most auspicious opening of a new series, reflecting equal credit on author and publisher. While the author has treated his subject with remarkable breadth and freedom, the publisher has proved himself a worthy ally by the clearness and beauty of his typography. Should the public and the brethren encourage the present effort, we are authorized to affirm, that the publisher will in the same fine style of workmanship, continue the Lectures and Orations of the same distinguished author. This, then, is the time for the brethren to testify their veneration for the eminent brother who has borne his honours so meekly, and still fights on in the high and holy cause. By the present arrangement the poorest may furnish themselves with his most select and literary productions.

G. G.

B. HUDSTON, PRINTER, BOROUGH OFFICES, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. X. OCTOBER, 1847. Vol. III.

BACCALAUREATE ADDRESS

For the Sixth Session of Bethany College, read by the Vice President, to thirteen Graduates, July 3, 1847.

YOUNG GENTLEMEN,—

Venerating as we all do the President of our Institution, we cannot but regret his absence on this interesting occasion. The fields of his usefulness, however, are too varied for any one interest exclusively to claim his attention, and therefore, whilst our feelings would have him here, our better judgment must make us content that he is away. It will be gratifying to you to know, that even amidst the solitudes of the sea—floating on its boundless bosom, and wrapt in the spell of its sublimity, his heart is still turned toward this scene of his labours, and, as the Prophet of old, when a captive among strangers, opened his windows towards Jerusalem and prayed before God, so he looks back to this, our loved Institution, and sends up his petition for its welfare and growth. He neither forgets you, gentlemen, nor would be forgotten by you, but both as an evidence of his affectionate remembrance, and as a further claim upon your gratitude, has sent you, from the midst of the Atlantic, a testimonial of his regard, which I shall now read you.

Atlantic Ocean, East of the Banks of Newfoundland,
Longitude 38°, 10′ *W.*; *Latitude* 41°, 20′ *N.*

Young Gentlemen.—Though absent from you in person, and now gently moving under as bright a sky and on as smooth an ocean as you can well imagine, I feel myself, in spirit, present with you on the auspicious day, which, while it records the birth of the greatest nation and the happiest community on the earth, terminates your

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collegiate years, and awards to you the honours due to those who have successfully careered their way through the academic paths of literature and science. Having not only directed your studies, but participated in your education, watched over your morals, and tested your attainments at the stated examinations, I cannot but regret that I have not the pleasure of hearing your last performances, of taking you personally by the hand, and of giving you severally the parting benediction. Still, I have the pleasure, though in the midst of the vast Atlantic, and far removed from the halls in which we have so often met, of communicating to you a few suggestions of practical importance, which, indeed, as the occasion demands, must be few, and which I assure you are dictated, not merely by a sense of duty, nor simply in conformity with ancient usage, but which flow from attachments already formed, and from desires long cherished, that your future years may be full of usefulness and happiness, the only rational and practicable preparation for a blissful immortality.

In order to this, it is expedient that you clearly and fully understand your exact position in the great family of man, and the claims which your country, the church of God, and the human race have upon you. A general knowledge of the past and present condition of the world, and its bearings on the future, and of your interests in it, is highly important to your judicious choice of a profession, and to the filling up the proper measure of your duties to yourselves, your fellow-men, and to God.

You have long since subscribed to the adage that "knowledge is power," not merely to govern others, but also to govern ourselves. Equally evident to you, I presume it is, that, in the intention of your parents to impart to you an education, as well as in your own efforts to obtain it, you both regarded it, not merely as conferring upon him that possesses it, a power to promote his own interest and happiness, but also the interests and happiness of his contemporaries and posterity. The preparation which it affords its possessor to accomplish these ends, you are aware, consists not only in the mere amount of information which he obtains, but in the habits of thinking which he forms, and in the strength and vigor of mind which he acquires in pursuing it, to make his acquisitions available to his own advantage and to that of others. Hence, it invariably comes to pass, in the struggle and business of life, that an educated mind excels an uneducated mind in every conflict in which the parties enter the lists on equal terms; that is, all other things except education being equal. The victory gained, too, in such competition is great in the direct ratio of the difference of education possessed by the aspirants. Now, as educated mind governs the universe by a law, not of human, but of divine legislation, it ought to be remembered by every young man, that he may and ought to possess a *moral power* in the full ratio of his talents and education, in any society in which his lot may be cast.

Having on several occasions called your attention to these subjects, I intend not now to generalize or moralize upon them; but assuming them as matters with us no longer debatable, I wish, on the present

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occasion to divert your attention to a momentous conflict, which not myself only, but very many truly intelligent and well-informed men, in both Europe and America, anticipate as inevitably to occur in our own country, and that, too, in all probability, before your days are numbered.

In order to this, we must first glance at our country, its immense rescources, its population, its institutions compared with those of the Old World, and its destiny. These are the materials for a volume, or a series of volumes yet to be written. Having now but a few minutes to devote to them, I shall merely name the topics, or state a few facts from which these are yet to be developed; and this with special reference to two or three suggestions which I desire to make to you on the present occasion.

Time was, when thirteen English colonies became THE THIRTEEN FREE, SOVEREIGN, AND INDEPENDENT STATES OF NORTH AMERICA.—Their territory extended from a line passing through the great north western lakes to the thirty-first degree of north latitude, and from the Atlantic ocean on the east, to the Mississippi on the west. But, in less than the life of one man, to this domain we have added Louisiana, and the territories beyond, extending westwardly to the Pacific ocean. On the south we have thrown our arms around the Floridas and Texas, stretching into the Mexican Gulf, while on the north we have secured possession on Oregon extending to "latitude forty-nine." This immense territory, reaching from the Atlantic to the Pacific, from the mouth of the Rio Grande to the forty-ninth of Oregon, is now owned by only twenty millions of people, with the wandering tribes of Indians continually wasting away by the stern vices of a portion of our Christian civilization.

But it is not only the amplitude of our country that demands either our admiration or our gratitude. I would not compare America with Asia, but I would advantageously compare our portion of it—our own national domain, with that of any one people or nation now existing on the face of the earth, in all the elements that impart interest, grandeur, beauty, prosperity and happiness to a country.

In what other country are fruitful mountains and luxuriant plains, navigable lakes and rivers, fertile hills and vallies projected on a scale of such varied, grand, and magnificent dimensions? What immense defiles of stupendous mountains, decorated with variagated forests, and towering cliffs, storehouses of the richest minerals, as well as of the fuel to refine them, and of the streams to convey them to market, are seen lifting their proud eminences to the clouds, both in the east and west, the north and south, of our immense territory! In what other land are seen such inland seas, in the form of lakes—and rivers, measured by thousands of miles, on whose broad bosoms is yet destined to float the wealth of nations? Where else shall we find, connected with such highways of commerce, unmeasured prairies of the richest soils, whose luxuriant grasses, and fields of corn wave to the winds of heaven, like inland seas of verdure and beauty? And where such myriads of hills and vallies, covered with rich

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harvests or crowned with green pastures, teeming with flocks and herds that can neither be told nor numbered?

But leaving this field of admiration which I cannot survey any more than I can fathom this mighty ocean, on whose fair bosom I move so majestically along, let us for a moment look at the increasing number, the gigantic strides, the mighty commerce, and the unparalelled enterprize of our people.

In 1755 our entire population was twenty thousand less than one million. Now, in 1847, it cannot be less than twenty millions. In 1855, one century from its first census, it will have advanced from *one million to twenty-five!* England, the prodigy of Europe and of the world, in a little more than half a century has doubled its population. In less than a quarter of a century the United States have doubled theirs. On this ratio of increase, which cannot be expected to diminish during the present century, the next century will commence with a population of *seventy-five millions!* Young gentlemen, there are some of you standing here to-day, who may live to see that day, not quite fifty-three years hence, when the American *family shall number its seventy-five millions of citizens!*

The commerce of our country is still more wonderful than its increase of population. It now amounts to two millions and a half of tonnage—twelve times more than it was half a century ago. During this period, Great Britain, the greatest maritime power in the world, has only increased her tonnage not quite one half of what it was some fifty years ago. Having lake shores with their tributaries extending almost 5000 miles, draining an immense territory, the city of New York already receives, of all the products of our soil, more than the city of New Orleans; although on our western waters there ply some eight hundred steamboats, carrying but a portion of the produce that grows on the banks of the Father of waters with his unnumbered tributaries, draining over one million three hundred thousand square miles, and bearing to New Orleans the gleanings of shores twelve thousand miles in extent!

Next to these immense rivers and lakes, another element of our national greatness, is our inland means of communication and transportation. Of these, I shall only say, that they are no less wonderful and unexampled than those already mentioned. In 1790, only *fifty-seven years ago*, in all the United States, we had only *seventy five post offices*, and the whole mail routes were short of 2000 miles. Now we have 13,488 post offices, and mail routes of more than *one hundred and fifty thousand miles* in extent! Already we travel on canals more than four thousand miles, and on railroads over five thousand!

Another element shall complete our allusions to the more impressive indications of our national greatness. It is the all-absorbing subject of education; with me the *Alpha* and the *Omega* of a people's greatness, usefulness, and happiness. While Prussia, in the number of her schools and in the mode of conducting them, may excel us, as well as in the number of her children that attend them, it is presumed that we excel her and all the world in the character of the

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education imparted to our youth. There is, indeed, one class of natives in our country, most imprudently, most unphilosophically, and in a manner the most unchristian-like, debarred from scholastic education. This, every Christian and every philanthropist in the country sincerely deplores. But taking our *white* population into view, in all the Union, there was, in 1840, *one in every seven* at school.—But should we divide the Union into districts, and place the free states in one district, then there was *one in every five;* or should we take all New England and New York only, then there was *more than one in four.* Compared with England, Scotland, and Wales, our country is, indeed, very considerably in advance. In Wales, but one in twenty; in England, but one in twelve; in Scotland, but one in ten were attending school in 1840. Of England and Wales, I lately saw it somewhere stated, that not more than one-half of the whole adult population can write their own names. I will not speak of churches, for in these it is known that, as respects the number of them in our old settlements, we excel all the world.

When, then, gentlemen, we look into the elements of a nation's greatness—territory, soil, climate, population, commerce, post offices, public highways, education, schools, and colleges, in all of which it is, I believe, conceded that we excel all the world besides; and when it is remembered that we are but in our infancy, while other nations with whom we compare are in more than their manhood prime, what reasons of thankfulness have we for our happy lot! What bright anticipations of future greatness! What a glorious destiny seems to await us! But we must also ask ourselves, What obligations are laid upon us that we act a part in the great drama of life, worthy of ourselves—harmonious with our national birthrights? And how shall we most certainly transmit to posterity the rich inheritance which God has put into our hands for them?

Still, the main cause of our true greatness, as a people, is the result of a happy combination of those several causes co-operating in the production of a new order of society, which has been developed in our free institutions, both religious and political. I do not say *political* and religious, but *religious* and political; because, however startling to some ears, it is nevertheless true, that the political institutions of every nation and people on earth, are but the legitimate offspring of their religion, whatever it may be.

Whence came that peculiar, distinguishing freedom of thought, of speech, and of action, which is the quickening spirit of our social system, and the supreme characteristic of our political institutions? Believe me, gentlemen, it is but a portion of the emancipating, enlarging, and soul-redeeming spirit of the Christian religion, as developed in part, through the Protestant reformation, carried to this continent by our stern, uncompromising Puritan ancestors. Could you, or any one else, accustomed to seek for adequate causes for important events, imagine that the intolerant hierarchal spirit, whether it exist in the form, or under the name of an English or a Roman despotism, which compelled the founders of our free insti-

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tutions to seek for a refuge and a home in a North American wilderness, have originated and developed such a social system as that which we, through their instrumentality, now enjoy? As the stream cannot rise above its fountain, free institutions cannot possibly spring out of absolute despotisms, whether religious or political.

We can find in the ancient Pagan idolatries, the *beau ideal* of an absolute monarchy, just as we find in the Jewish institution the reasons of a pure theocracy, and in the gospel the proper and justifiable elements of a Christocracy. So in every form or theory of religion we can find the outlines and the elements of the political institutions of the people that recieve them. Had there never been the idea of a Roman Emperor, there never would have been either a Pagan or a Papal Supreme Pontiff, claiming political authority over the persons and the estates of men. The spirit of the supremacy of the Messiah, as *Lord of all*, which we properly denominate THE CHRISTOCRACY, is essentially the spirit of liberty, justice, and love; because, having himself absolute control of the affections of the human heart, he sets us free from every allegiance to man, which he himself has not by a clear and express warrant instituted. In the Christocracy, therefore, we find the unwasting spring of that aversion to ecclesiastic dogmatism which has given to pure Protestantism its noble characteristics of mental independence, sense of equal rights, and love of perfect freedom. If the Son of God emancipate a man, he is free indeed. This also, was the proper and immediate cause of that peculiar energy of character that has done so much for us as a people, which gave rise to our political organization, our general education, and our ecclesiastic independence.

Opposed to the Christocracy, there are yet three grand powers in the field. They are most familiarly known under the names and designations of Idolatry, Mahometanism, and Popery. Light and darkness, good and evil, do not form a more evident contrast than these severally present to the spirit and tendency of the Christian religion. Before the Christocracy, therefore, can be fully developed in all its redeeming and transforming excellency, these three great rivals of the Messiah must be driven from the field.

The head of idolatrous Rome was *Cæsar Imperator et pontifex maximus*. That form of idolatry has faded from Europe. The mitre and the cross distinguish his Papal successor, while the crescent and the sword are the proper symbols of the Arabian Impostor. The religion of the false prophet of Mecca totters to its fall, while that of Rome, according to prophecy, must yet remain a little longer. Its doom, however, is written, and we need no new Prophet to reveal its final catastrophe. The theatre of the Koran and that of the ancient idolatries are very far distant from us, and, therefore, we cannot be expected to be directly or personally implicated in their overthrow, its precursors, or its concomitants. But the last great conflict of the Papacy, and that in which we are most likely to be interested, seems to be reserved for a theatre somewhere in the New World;—most probably it will be found in the great valley of the Mississippi. We fight against the idolatries of Asia and Africa

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through our Missionary and Bible Society operations; but we must personally act a part in that conflict which must necessarily precede the long predicted triumph of the Christian Church over all her enemies.

That you may properly apprehend the nature of this conflict, and what is rightfully expected from you, you must know that there is one man in Europe, of whom you have often heard; whom we have to fear more than any other man in the world. He calls himself "the *vicar* of Christ," "the *prince of the Apostles*," the "*pontifex maximus*" of the whole Christian empire. As vicegerent of God Almighty, he sits on the throne of St. Peter, as chief of the hierarchs of earth. On his girdle hang the keys of the kingdom of heaven. He opens and shuts the gates of mercy according to his own will. Myriads of ecclesiastic aspirants burn incense at his shrine, and worship at his feet. Legions of hungry monks and begging friars proclaim his intercessory power, while pious matrons and vestal nuns present his claims to every infant ear to which they can find access. One hundred millions of admiring worshippers recognize his spiritual jurisdiction, and through their bishops swear eternal allegiance to his will. His power is, indeed, spiritual, unearthly, transcendant, immortal.

Through his arrogant abuse of power, a portion of the Old World is partially alienated from him; on which account his spiritual despotism has not its wonted admiration. He is, however, seeking to regain it in the Old World and to establish it in the New. Since his European fortunes began to wane, because of his spiritual despotism more fully developed in the miseries of his most profound worshippers—the plundered and down-trodden millions that are crying for bread—he looks to America, and especially to the vast and fruitful valley of the Mississippi with a peculiar intensity of affection, and yearnings of paternal commiseration, to impart to us the holy consolations which he alone has power to administer, and from which he regards us as most unfortunately debarred, through our obstinate and uncompromising Protestantism.

Possessing as he does, the undivided empire of South America, the devoted allegiance of Mexico, with the majority of Canadian professors, he only wants the valley of the Mississippi to secure the spiritual monarchy of the New World. He already boasts of two millions of true sons of the church in the United States of America. For these few sheep in the wilderness he has created bishops and ecclesiastic helps for them with unprecedented liberality. With the zeal of Peter the Hermit, his missionary Jesuits peregrinate our country from New York to New Orleans, and leave no valley in all the West unexplored, up to the summit of every tributary stream. Already Papal gold has filled our western cities and towns with Gothic cathedrals of enormous dimensions. Every where magnificent altars are being reared on which new sacrifices are to be offered. Through the sacerdotal power of her priesthood the bread and wine of our country is to be converted into the flesh and blood of a new made Christ, to be both eaten and worshipped on the banks of

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the outbreaks, heresies, and divisions of Protestants, and while Protestants make reprisals from the hundred abominations of Romanism, infidels seize the vices and blemishes of both, and eloquently declaim in favour of universal scepticism. They have no creed, no principle, no bond of union, other than a common hatred of religion, and a mere negation of every thing believed by Jew or Gentile, Romanist or Protestant. This party, I fear, already holds the balance of power, if not a majority, both in Europe and America. Its policy is always to take sides with what it deems the weaker party. Unfortunately, too, for itself, as well as for us, it seems to regard Protestantism and Romanism as alike tyrannical, proscriptive, and intolerant. It gives no preference. On any emergency, it will coalesce with either party, so far as thereby to promote its own ends. It will help the weaker party on the assumption that the strong either is a tyrant, or will become one if successful. Hence the strong sympathy now displayed by infidels for the Romanist party in the United States. This, gentlemen, is one of the chief sources of my fears for the destiny of our country. The influx of Romanists, though somewhat alarming, is not so much to be deprecated as the still greater influx of infidels, because these together are certainly more than two-thirds of all the immigrants into our country. Now in the junction of infidels and Romanists, I contend our country has

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ear, if not with regard to the ultimate triumph of the
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nclusion, to tender you a suggestion or two
rd to your duties in such an issue. First,
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e, as far as you can. The history
u must thoroughly digest. I will
esent—Dowling's History of Romanism;
ue controversy, a Discussion with Bp. Purcell,
in 1837, endorsed by the parties. With regard to
y I will also name two—Simpson's Plea for Religion, and a
Discussion with Robert Owen, Esq., in Cincinnati, 1829, endorsed
by the parties. These works will suggest to your own minds, others.

But may I especially entreat you to be always prepared to lift up your voices for the free circulation of the Bible, without note or comment, both at home and abroad, and to plead the cause of universal education. These are the main pillars of all our valued institutions. Intelligence and virtue are the foundations of a free, representative, and popular government. They are the unfailing sources of a nation's greatness, prosperity, and happiness. Be, then, the constant, fearless, and zealous champions of universal education, without which, writing, printing, and speaking, are comparatively of little value to the world. For these works of benevolence and humanity, gentlemen, you must qualify yourselves. You must read, think, write, and talk much on these great soul-redeeming topics.

* The Newtons in philosophy and theology have anticipated and predicted a mighty struggle between Popery and Protestantism before the final triumph. Tillotson, almost two centuries ago, interpreted the barbarous verses of Herbert on the translation of Protestantism to America from England, in this way. Herbert said—

"Religion stands on tiptoe in our land,
Ready to pass to the American strand,
When Seine shall swallow Tiber, and the Thames,
By letting in them both, pollutes her streams;
Then shall religion to America flee;
They have their time of gospel as we."

The Archbishop, who flourished in 1660, on these verses said—"When the vices of Italy shall pass into France, and the vices of both shall overspread England, then the gospel will leave them both, and pass into America to visit those dark regions." vol. 3, p. 587. This has come to pass, and recent events make it quite evident that as American Protestantism is now the purest in the world, the great struggle for the empire of the world between Protestantism and Popery may be expected in the centre of this New World.

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Your own destiny and that of your country, more or less, depends upon the faithful and able discharge of these duties. Assail Romanism and Infidelity with the Bible in every man's family, and with a good common school for every man's children in the land. A well educated, Bible-reading nation has nothing to fear from Popery, Prelacy, or Infidelity; but without the Bible and the common school, no nation can be free, virtuous, and happy.

With these premises before you, my young friends; with your advantages of mental discipline, and with your acquirements in the various branches of a liberal education, most of you, also, professors of religion, you may form a proper estimate of your possible influence for good or for evil on human destiny. Possessing in common with your contemporary friends and fellow-citizens, the largest and the richest patrimony kind heaven now bestows on any people; speaking a language the most copious, rich, and forcible of any living tongue; enjoying, too, the advantages of the most improved literature, science, and civilization; inferior to no nation, or people, in the arts of war, or in the arts of peace; living in an age in which we print by light, converse by lightning, and travel by steam; by means of which we have almost annihilated both time and space, communing with one another across oceans and continents with more certainty and despatch than our fathers did with neighbouring towns and counties a century ago; having in our hands the Bible so cheap and so abundant that a man can buy the New Testament for six-pence, and the whole Bible for three shillings; with a government the least expensive and with civil institutions the most rational, equitable, and free, ever vouchsafed to man; what, I ask, are your responsibilities and duties to God, your country, and the human race?

Consider well, I beseech you, what you can do; for what you *can* you *ought* to do, in preparation for the business and conflicts of life before you. You must take some side in the great controversies of the age. Survey the battle-ground before you. On the one side are allied antiquated error, superstition, despotism, and misanthropy; on the other, truth, intelligence, liberty, religion, and humanity. In such a war no good man can be neutral. Are you not ardent for the encounter? May I not say for you all, that you will go heart and hand into the work of man's redemption from ignorance, error, and sin. Certainly you will espouse the cause of the Bible, education, and human liberty.

I call not upon you, young gentlemen, to furnish yourselves with swords and spears, with the weapons of desolation and death for the impending conflict. This is not the work of scholars, or philosophers, or Christians. Your profession is not to kill and destroy, but to redeem and to rescue man from evil. Camps, not colleges, are the seminaries for warriors, heroes, and conquerors. The weapons of this our warfare are not swords and spears, but reason, truth, persuasion. Under the broad banners of peace, righteousness, and love, with the sharp, two-edged sword of reason, argument, and truth, approach the lines of the enemy, saying with one of old, *Nil desperandum, te duce Christe*, and the victory is yours!

A. CAMPBELL.

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THUS, gentlemen, we have read to you the parting advice of one esteemed by you for his virtues, admired for his learning, and venerated for his wisdom. Circumstances forbid that I should do more than bid you *farewell.* Yet there is in this word, that that makes us linger. For years, your eyes have been turned backwards—you have been looking into the mighty past, retracing the steps of mental development, following back to their sources the streams of knowledge, toiling your way higher and higher, till you have sat down by the limpid waters of the true Parnassus-born Castalian. But henceforth, your thoughts and your labours are to be directed to the future,—from the summit you have reached, you are now to look off into an unexplored and trackless region, in which is to be traced the path of your future destiny. The atmosphere of youth is one of poetry, and the colours which reach you through it, must be beautiful, and hence your course, even in its ruggedness

> ——————————winds
> A path of pleasure. Like a silver zone
> Flung about carelessly, it shines afar,
> Catching the eye in many a broken link,

and presenting every where, images of utility and peace. But remember the colours which reach you now, are but the prismatic hues of life's dark and sober realities. When viewed through a nearer medium, their glory is gone, and the beautiful image we have chased so long, crumbles in our embrace and we awake over the urn of its ashes.

It has not been my fortune yet, gentlemen, to penetrate very far into those mysteries of experience, upon the discovery of which you are about to enter; but if the few years I stand in advance of you, have been enough to entomb affections as warm as any you can cherish, and to shroud in gloom visions as bright as any your fancy can paint,—I may surely be allowed to admonish you against pursuing, with too much eagerness, "the phantoms of hope," or expecting too surely, "that age will perform the promises of youth." I but express my own feelings and those of my brother Professors, when I tell you, we feel solicitous for even the most promising among you. We have seen too many a light burn for a season, and then go out; observed too many a vessel, gallant and strong, dancing in pride upon the waves, grappling in triumph with storms, and yet, in the moment of its proudest hope, going down, a wreck upon hidden shoals; we know too well the danger and the darkness before you, and the utter impotency often of human effort to avert calamity, not to experience, in parting, some misgivings that all may not be well with you. Still we must give you to the waters. With chart and

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compass, and disciplined faculties for your crew, we commit you to the waves and to God. Be vigilant to your trust, for 'tis infinite true to yourselves, for you are immortal; and faithful to God, for with him are the issues from death; and though solicitous, we will not fear; but, in the expectation of hearing of you after many days, bid you a long—an affectionate FAREWELL! W. K. PENDLETON.

LETTER TO THE EDITOR.

Edinburgh, August 2nd, 1847.

SIR.—I am one who has been, for some time past, looking about for a more pure and primitive state of communion and organization among Christians, than I can find in any of our professing denominations here, and having lately met with your magazine, in a public reading room, I have been struck by the free and fearless tone of discussion which pervades its articles.

I have lived long enough to discover that free and frank discussion means, in the mouths of most parties, only a very liberal degree of faultfinding in any and all others, but one's own party. I have been told in one quarter here, that the pages of their monthly magazine are not open to suggestions of amelioration or improvement from this or that person, but are designed for the benefit of those who are *agreed* on their leading principles. I hope to find that the *Christian Messenger* is no such *stereotyped* affair. I admire the liberal spirit that admits such an article as that on the Sabbath from Ceres, Fife, in your July number, as much as I admire the wisdom, sterling sense and truth, of the reply to it. Truth has nothing to fear from the freest discussion. Error has every thing. Let but our contentions be for truth and not for victory, in the spirit of love and meekness and not of wrath and bitterness, and I, for my part, am ready to submit every cherished opinion I hold to the most rigid and searching scrutiny.

With these views and expectations, allow me to advert as briefly as possible to one point, closely connected with the great object of your periodical, namely, the "spread of primitive Christianity." You consider infant baptism unscriptural and therefore inadmissible; and so do I. But when you insist on translating the Greek words *baptisma* and *baptismos*, by one English word, "immersion," I must demur. This will not stand the scripture test, as may at once be seen by applying the words "immerse" and "immersion" to such passages as Matt. iii. 11, and Mark vii. 4. The English words "cleansing" or "purifying," on the contrary, might be substituted in every passage where "baptize" or "baptism" occurs—a clear proof that such is the proper signification of the words. I am well aware of the learned and verbose disputes that have arisen about the meaning of the radical Greek word from which the New Testament one is derived, but to these I will not further advert than merely to say that I believe the balance of authority is in favour of rendering *bapto* by the English words "sink, drown," or "submerge," rather

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than "dip;" but however that may be, we all know that in the progress of a language words may come to have a much more extended meaning than they originally bore. Thus the word translated "sanctify" or "consecrate," originally means simply to "set apart," and therefore by no strained criticism, we may conclude that a word, in its original form, meaning to plunge or wash in water, may come very naturally, in its derived form, to signify ceremonial cleansing or purification, without reference to the *mode of applying* the element of water.

The force of the symbolical action in the administration of the rite, seems to me to depend neither on sprinkling, pouring, nor immersion, but simply on the *application* of water to the body, by one or other of these processes. As water cleanses the body, so does faith in Christ purify the heart and mind. It is not necessary that a laborious process of washing the exterior be instituted to give force and expression to the rite, any more than that a hearty meal of bread and wine should be partaken in the Lord's supper in order to exhibit fully and intelligibly the great truth therein symbolized,—namely, that as bread and wine nourish and strengthen the body, so does faith in Christ form the life and support of the Christian's soul.

Here, too, I must take leave to object to the argument in favour of immersion, derived from the passages, Rom. vi. 4, and Col. ii. 12. To argue from these texts that baptism *symbolizes* destruction, or burial, is doing violence to the express meaning of the rite and contradictive of what the Apostle Peter says it typifies—namely, "a good conscience toward God," 1 Pet. iii. 21, that is, a heart "purified by faith." No doubt, this *implies* the death or destruction of sin in the mind, but it does not *typify* or *symbolize* it. In the passages referred to it might with equal propriety of speech have been said, "we are crucified with him, by baptism, unto the world," "we renounce with him, by our baptism, the things of time and sense," we abjure with him, by baptism, (our profession of faith in his name,) the devil and the flesh—but baptism does not therefore *symbolize* either destruction, renunciation, abjuration, or crucifixion.

I intended to have followed up these remarks by an examination of your article in the June number, on the "Conversion of the Eunuch," but shall conclude for the present, trusting you will kindly afford me space for the foregoing.

I am, Sir, Yours, &c., X.

REMARKS ON OUR EDINBURGH CORRESPONDENT.

Nottingham, September 13, 1847.

We feel gratified to learn that the *Christian Messenger* has been seen in a public reading room; such an occurrence has not been heard of before by us. Some few years ago it was proposed, to present it monthly to two or three of these important and interesting places of mental improvement, but its acceptance was declined: their respective committees assigning as a reason, that no contro-

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versial theological works could be introduced into their establishment, they being prohibited by a distinct clause in their title deeds. In this, as in almost every other human institution, the mind is fettered—free inquiry is restricted: and the key of this kind of knowledge carried off from the people, while novels and every other kind of light reading are freely admitted. Does not every link in this chain of intolerance want shivering to atoms throughout this secretly priest-ridden country?

We fear our correspondent, in his two first paragraphs, has passed a much higher encomium on our unpretending labours than we deserve. Still we cannot but feel gratified at the free and courteous manner in which it is expressed. It is our desire always to be found in good keeping with the following remark, "Let but our contentions be for *truth* and not for *victory*—in the spirit of love and meekness, and not of wrath and bitterness, and I for my part, am ready to submit every cherished opinion I hold, to the most rigid and searching scrutiny." Amen. May it prove to be so to the end.

Before proceeding to remark on the main but antiquated difficulties presented on the subject of baptism, we beg to apprize our readers, that we can do but little with the true and proper translation of GREEK WORDS. Their former as well as their present, height and depth, length and breadth, must be left to the more learned of the human race. The testimony of the few honest and erudite found among all classes in christendom, satisfy us as to the true rendering of most of the Greek words we have examined, especially when coupled with the significant actions of Jesus and his Apostles. If to obtain the full import of the mind of the Holy Spirit, it is needful to understand GREEK, and how it ought to be translated, alas for the world! few indeed are those who will, in that case, enter in at the strait gate. But blessed be God, this is not the case. Facts, commands, promises, and threatenings, can all be understood, believed, obeyed, and rested upon, without the knowledge of *Greek*. In this our readers will rejoice, as well as ourselves. Others have laboured and we have entered into their labours.

But it is a more pure and primitive state of communion and organization among Christians, which is the object of desire with our correspondent. This is very laudable and very important. The first stumbling block which appears in the way is baptism. This we shall be glad to remove if possible; still, if what Jesus said and did will not accomplish it, we can have but little hope of success. We again remind our readers that a discussion respecting who is the *proper subject*—what the *significant action*—and what is the *true design* of Christian baptism, has been in existence for more than fourteen centuries, and we expect its continuance till the Lord

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returns from heaven, to accomplish his purposes with the disobedient of the human family. Why it is so we must not stop to inquire.

All who receive the Bible as containing inspired revelations from heaven, (except the society of Friends) agree that a baptism with, in, or of water, is commanded in the New Testament, and therefore is obligatory upon all. Now in attending to the command, according to the faith of some, the water must be poured, or sprinkled upon every creature. Infants of all nations—according to others, infants of all believing, or Christian parents—while others plead for an immersion of some of all mankind.

Now to baptize infants, heathens, and men of all classes irrespectively of character, cannot surely be correct. And seeing there is but *one* baptism revealed, to plead for sprinkling, pouring, and immersing, seems contrary to reason and common sense. We conclude then, that this institution must refer to *one subject*, *one action*, and *one design*.

It is strange, indeed, if in the New Testament there is not a single practical example, by which we can infallibly decide which is the appointed way! Surely we might find one example to guide us, even though *baptisma* and *baptismos* should not be correctly translated. In the Jewish age the heavenly Father gave a pattern, or example for every thing he commanded: and now, having sent his only begotten Son to be our teacher and examplar—are we still in the dark? If it be so, it is because of our early education, or because the smoke of Babylon is not yet cleared off from the eyes of our *understanding*.

But it appears to be a settled point with our correspondent, that, notwithstanding the Saviour commanded his Apostles to go into all the world, and teach all nations, baptizing them, &c., *Infants* are not included in this commission. In this we are agreed. Reason and common sense, in this instance, dictates the correct conclusion. When this is the case in any particular, revelation is not required. Infancy, we all know, is characterized by an incapacity to be *taught* anything, consequently, neither *faith*, *repentance*, nor *prayer* can be exercised; yet without these, no acceptable worship can be performed. Therefore infants are not comprehended in the commission. Nothing in the religion of Jesus can be done by proxy.

But our correspondent demurs at the words *baptisma* and *baptismos* being translated by the word *immerse*. This he says "will not stand the scriptural test, as may be seen by application of the word immerse and immersion to such passages as Matt. iii. 11. and Mark vii. 4. The English words cleansing or purifying, on the contrary, might be substituted in every passage where baptizing or baptism occurs; a clear proof that such is the proper signification of the words."

This we must examine. The first quotation reads as follows, "I

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indeed baptize you *with* water." Here we readily admit we cannot with propriety, say, I indeed immerse you *with* water, but we shall not improve the matter by saying, I indeed *pour* you with water. Dr. G. Campbell, with many other acknowledged Greek scholars, is good authority in this matter.—His rendering of the passages is as follows: I indeed baptize you *in* water. Jesus came to John and was baptized of him *in* Jordan. Here we could not, with propriety, use either the word pouring or sprinkling. Change the preposition from with, to *in* water, and the English word *immerse*, or *immersion*, will be correct in every instance where baptizing or baptism occurs. Will our readers please try this rule for themselves? They may then conclude that such, and such only, is the proper signification of the words and the actions of *baptisma*, *baptismos*, or *baptizo*.

But we must now try it in the way suggested by our correspondent, substituting the words cleansing or purifying in every passage where baptizing or baptism occurs. That baptism is a seal, or sign of cleansing the conscience in the blood of Christ; and stands as God's pledge for the remission of sins is what we both believe and teach: but let us see how the proposed alteration will read. We have, in this instance, no better way of testing the matter to the satisfaction and conviction of our readers.

"John did cleanse or purify in the wilderness, and preached the purifying or cleansing of repentance for the remission of sins. And there went out unto him, all the land of Judea, and they of Jerusalem, and were all purified, or cleansed of him in the river of Jordan ,confessing their sins."—Mark i. 4, 5. "Then cometh Jesus from Galilee to Jordan, unto John, to be cleansed or purified of him: but John forbad him; saying, I have need to be purified, or cleansed, of thee, and comest thou to me? And Jesus answered, and said unto him, Suffer it to be so now, &c. Then he suffered him, and Jesus when he was cleansed, or purified, went straightway up out of the water. Then the heavens opened to him; and the Spirit of God appeared like a dove, and lighted upon him, while a voice from heaven proclaimed, This is my Son, the beloved in whom I delight." —Matt. iii. 13—17. "And all the people, even the publicans, justified God, being purified, or cleansed with the cleansing of John, but the pharisees and the lawyers rejected the counsel of God against themselves, not being purified or cleansed by him." "Go ye, therefore, into all nations, purifying or cleansing them into the name of the Father, and of the Son, and of the Holy Spirit," &c. "He that believeth and is purified or cleansed shall be saved." "Can any man forbid water, that these should not be cleansed as well as we? And he commanded them to be cleansed or purified into the name of the Lord Jesus." "Men and brethren what shall we do? Peter said,

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"Repent and be cleansed or purified, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. Then they that gladly received his word were cleansed or purified, and the same day there were three thousand of the saved added to the church." "See here is water, what doth hinder me to be cleansed? And he commanded the chariot to stand still, and they went down into the water, both Philip and the Eunuch, and he purified him." "Arise and be purified and wash away thy sins," &c. "Know ye not that so many of us as were cleansed or purified into Jesus Christ, we were cleansed into his death? therefore we were buried with him by cleansing into his death," &c. The like figure whereunto cleansing or purifying doth now *save us*. "Not the putting away the filth of the flesh, but the seeking of a good conscience by the resurrection Jesus Christ."

We have given the above as a mere sample of this proposed new translation of *baptisma* and *baptismos*. It is not for victory, but for *truth* that we have given it. Nor do we consider it a very searching scrutiny, but still we hope our correspondent will see, that by such a translation, what impropriety of speech, uncertainty of practice, and confusion of ideas would be introduced. Better, far better, let *baptisma*, *baptismos*, and *baptizo* remain untranslated, than to substitute either *sprinkling*, *pouring*, *cleansing*, or *purifying* in the place of baptizing or baptism. None of these words will make good sense of the passages where baptism is introduced, consequently they are not the proper terms to express the meaning of the Holy Spirit, in the ordinance to which we are now referring.

By substituting the word cleansing in the first passage quoted, the people had to go into the wilderness to John, to obtain the cleansing of *repentance* for the remission of sins; but the question is, By what process was this effected? According to the creed of some parties in our day, *faith alone*, *repentance alone*, *or prayer alone*, will bring pardon and peace into the consciences of the guilty and of the dying. But the question is, Was this the creed of John the Baptist—of the Lord—or of his Apostles? If so, why did they go down into the water, and baptize for, or in order to, the remission of sins?

The third passage quoted, brings the spotless Jesus to be cleansed or purified by John, in the Jordan!! This needs no comment, seeing that he did no sin, neither was guile found in his mouth.

It is a good rule to go by, that when any English word is introduced that will not make common sense of the passage, in the connexion in which it stands, that word is not the correct one. Let our readers try the subject by this simple rule.

But our correspondent refers to the force of symbolical actions, &c.,

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and infers, that, as a hearty meal of bread and wine, is not necessary to exhibit the partaking of the Lord's supper: so, much water, or an immersion, is not necessary to constitute a true baptism into Jesus, &c. &c. Now the question is not what we, or any great man may *infer* on this, or on any other subject; but simply to inquire what is commanded, and what was the Apostolic practice. We must associate ourselves with the Apostles, in order to learn "primitive practices, communion, and organization."

Now if much water was present when baptism was attended to, so that the parties could go down into it; and the candidate be buried—submerged: and if, when the Lord's supper was attended to, the partaking of much bread and wine, so as to make it our own supper is prohibited and positively forbidden, then, common sense tells us, or rather, the word itself tells us, that in the one case *much water* is required; but in the other, a small portion of bread and wine is all that is necessary in this symbolical institution. There is no need either for inference or sophistry, to settle so plain and obvious a matter.

But our correspondent seems to understand Peter as saying, that baptism typifies a good conscience! If this be the case, what is the anti-type? Peter tells us it is salvation, and therefore baptism must be very important, and necessary for all those who have a bad or polluted conscience. The like figure whereunto baptism doth also now *save us*. Peter had said when but comparatively a young man, "Repent, and be baptized, for the remmission of sins; *save yourselves*," &c. When he was old, he was still of the same mind, "Baptism doth also now *save us!*"

The ark typified Christ: Noah, as an obedient believer, both of what God commanded and threatened, moved with fear and hope builded the ark, and promptly entered into it, and was, in this appointed way, *saved:* even in the midst of that raging element, which was commanded to destroy all in whom was the breath of life.

Our whole body, soul, and spirit, are placed, at birth, under the dominion of sin and Satan. Christ, by his redemption, intends to have the whole man immortalized. He, therefore, has appointed that the whole person should be buried with him in baptism. He has decreed that the soul, conscience, affections or mind of the sinner who believes the gospel, shall be cleansed in the blood of Christ, in or through this channel, and that here like his Lord, although not in the same degree, nor for the same purpose, he shall receive the gift of the Holy Spirit, to dwell in him as the Sanctifier and Comforter, and by which through the truth, he shall be completely transformed into the image of God for ever.

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"Think you that the family of Noah could have been saved, if they had refused to enter into the ark? Could the first born of Israel have escaped the destroying angel, but in houses sprinkled with blood? or could Israel have escaped the wrath of Pharaoh, but by being immersed into Moses in the cloud and in the sea? These things are written for our admonition, upon whom the consummation of past ages has come. Arise, then, and be immersed, and wash away your sins, calling upon the name of the Lord. The *many who refuse grace* will neither prove you wise nor safe in disobedience."

In conclusion, we may venture to express an opinion, viz., that as God, in the first dispensation which he gave to man, destroyed all the rebellious by water, so now, from this last dispensation, he intends to *save* his redeemed people through that medium. Eph. v. 26.

J. W.

MR. A. CAMPBELL IN GLASGOW.

MANY of our readers will be anxious to know what became of Mr. Robertson and his boastful challenge to brother Campbell, as noticed in our last. Some may think the affair was immediately settled; either by the Anti-Slavery society providing an honourable and trustworthy disputant to meet Mr. Campbell, or that the matter was passed over with silent contempt. But not so.

Mr. Robertson, like many other reverend, consequential, and lofty officials of the same class: to whom, we are sorry to say, a large portion of the people, both in Scotland and England, bow, and shout —subscribe and clap their hands, as they did in Edinburgh:—as though these were the gods who had, a long time ago, come down from above, or else up from beneath, to set the world straight by the spirit of pride and persecution, rather than that of God and of his Christ.

Yes: Mr. Robertson, as a chosen leader of his class, pursued Mr. Campbell from city to city, with the true, zealous, and genuine spirit of a modern crusader, urged on as is supposed, by a part of his coadjutors in committee; while others of their number, more cautious, stood for a time as silent spectators; but who now understanding the subject more fully, have withdrawn from the man, and from the Society. Henceforth, if we mistake not, this reverend gentleman may hide his head in shame and confusion; especially when in the presence of the enlightened and candid part of the religious community.

In our judgment voluntary restitution is now morally, if not legally, called for, in the sight of God and all God-fearing men. The injury and suffering inflicted on a righteous man, and an able

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proclaimer of the primitive gospel of Jesus Christ, have been great; emanating, as we believe it to have done, from ignorance, envy, bigotry, and pride.

We take the liberty to ask Mr. Robertson to make restitution to Mr. Campbell, to God, and to the public, before he enter into the presence of the righteous Judge of all. Sir: Will you do it? Or will you enter into eternity; and at the sound of the trumpet, arise from the dead, and take this deed, with all your good deeds, and spread them out before Jesus, as deeds that are *holy, just,* and *pure?* Let us remember that as we live, so must we die:—and as we die, so must we rise.

Now repentance without confession and restitution, is no repentance. This cannot, as perhaps you and millions more imagine, be attended to in a dying hour. We therefore earnestly recommend you to wipe off the false and calumnious statements you have made respecting Mr. Campbell.

But here we may ask: What is this *Anti-Slavery Society* above all other societies in the world, and which in the nineteenth century is allowed to speak of a man—a philanthropist of the highest order, as "*unrighteous,*" "*ungodly,*" "*inhuman,*" "*a manstealer,*" &c. &c., and that too without being able to give even the shadow of proof for such calumny? And who in this society are the responsibles to the public? Is the committee, or the collectors, or the worthy and valiant secretary? And are they, or is he, to spend public money in this illegitimate manner, and that too with impunity? O you subscribers and gentlemen of intelligence, if this be the case, will you, or can you, any longer uphold such a system with your gold and with your influence? Surely not.

But it may happen that we are altogether mistaken in our ideas of this matter. Mr. Robertson, we have been told, is considered to be a rich man, and a gentleman. *Yes, a gentleman!!* and that compensation must be obtained for the supposed injury he has sustained by Mr. Campbell, in causing the loss of his far-famed and immaculate character, stolen away as in a moment, because Mr. Campbell would not hold a public discussion with him, either written or oral, unless some respectable body would endorse for him, as a trustworthy and competent man. This it appears could not with propriety be done, and therefore Mr. Campbell becomes the object on whom to exercise his envy, bigotry, and spleen.

In consequence of this failure, and for that which Mr. Campbell had said: although no one knows what it was, except that which appeared in the *Edinburgh Journal,* and afterwards published in the September *Messenger, five thousand pounds* is claimed for damages; and nothing less, upon his solemn oath, will satisfy the demand

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done to the reputation of this gentleman!! Query: Did the idea of this enormous demand rise up spontaneously from the cogitations of his own heart? or was it suggested by that evil spirit who first whispered in the unpolluted ear of our mother Eve, in that fatal hour of temptation? In either case it appears that neither the worthy, and learned Sheriff, nor any one else, thought so highly of his standing, as to value it at so high a price: and therefore with all obsequiousness, at the recommendation of the Sheriff, it was reduced at once, to the estimate of two hundred pounds!!

We have received many letters from the brethren on this mortifying subject, which if we were to insert the whole, the patience of our readers would be exhausted. That the subject may be understood as far as possible, we shall confine ourselves to the communication of brothers Campbell and Henshall.

LETTER FROM J. HENSHALL.

Belfast, September 7th, 1847.

DEAR BROTHER WALLIS.—I left brother Campbell a PRISONER in Glasgow, yesterday; thanks to these *lovers of men, philanthropists;* that is, lovers of *black* men! Truly these Anti-Slavery men are great geniuses, especially the REV. James Robertson the *bold*, who challenged brother Campbell *after* he *knew* that he could not meet him, and then went puffing to Dundee, just after brother Campbell had left, and there somebody handled him without gloves, and placarded him in a way he did not like, and thus he fell into the pit he would fain have seen Mr. Campbell in. Last week he instituted a suit against brother Campbell for libel, fixing the damages at £5000! Still, this was in keeping with the man, for, having a most notorious opinion of himself, he took this way of "*giving himself out to be some great one*," and lo and behold when the *mountain* laboured, she brought forth *a mouse*.

One feature of it is curious enough. Upon his *oath* he declared that he felt himself damaged by what brother Campbell had said of him, to the amount of £5000, and upon the suggestion of Sheriff Alison, he cut down the amount to £200. Now this argues, to me, that, either Mr. Robertson had a very high opinion of himself, or, that he does not care much what he says and does; because, to start out with the firm belief and positive averment, sanctioned by an oath, that £5000 is justly due; and before even that the debtor refuses to pay it, he becomes willing to take £200, is to me an evidence that he wants first a good price, and if he fail to get that, he is willing to take anything he can get.

It is, then, positively true that I saw with my eyes, brother Campbell incarcerated in Glasgow prison, and heard the thunder of the great lock turned upon him! Alas! that this is the reward of the toil of his old age! A more disinterested and benevolent man the sun does not shine upon, nor upon one who has done more good; and

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to think that *Scotland* should be disgraced, by having such an outrage committed on one who has honoured her fountains of learning as much as any man of his time, and on his return, after an absence of nearly *forty* years, should be annoyed by a poor piece of *modern* puffery, and that too for nothing!

Mr. Campbell, as Scotland will yet learn, has won the esteem of sages and statesmen in America, who are his personal friends and admirers. For them to be told that *Alison*, the author of a popular history, should commit such a man as Mr. Campbell, on such a petition, and from *such a man* as preferred it, will be matter of astonishment to every professional man in our country. The petition was, in every way, informal and *wisely* ambiguous. No quotation was made containing the ground of damages, in words spoken or written by Mr. Campbell, and therefore it ought to have been quashed, as I think, and I shall not be alone in my opinion when all the facts are known.

My best love to all your family, and tell them, if I keep out of gaol, and brother Campbell can get out, I shall hope to see you before long, if the Lord will. But if he cannot, I am bound to go most of his rout in Ireland. You must, in that case fill my appointments, as I am filling his. My father, I learn, is very ill, and so is my brother George's wife. This is a world of sin!

In the good hope of a better, I am your brother,

J. HENSHALL.

This letter needs no comment or explanation. Three days after the following communication came to hand from brother Campbell:—

Glasgow Prison, September 9th, 1847.

BROTHER WALLIS:—

My very dear Sir,—In the course of events it has been vouchsafed to me to be committed to prison for the truth's sake, for my avowal of the supreme authority of the Holy Scriptures, and my avowed conviction that, *according to the Divine law, no one can of right be excommunicated for standing in the relation of a master claiming property in man.* The Anti-Slavery Society of Scotland, according to Rev. James Robertson, Secretary of the Edinburgh Anti-Slavery Society, has decreed that it is naturally and morally wrong in any case whatever to hold or claim property in man; and that, therefore, the *relation of master and bondservant*—or *master and slave*, is, in every case, *immoral, unchristian*, and *sinful;* and must immediately be abjured on pain of condemnation. Such is *orthodoxy* on this subject at Edinburgh and in all Scotland. I, as you know, am a *dissenter*. But although a dissenter from this creed, I am really anti-slavery, according to any theory now in practice. In other words, I am no advocate of, nor apologist for, any system of slavery, ancient or modern, European or American. I have emancipated every person that stood in the relation of slave or servant to me. It is, therefore, now with me and the Anti-Slavery Society, a mere matter of faith or of opinion as the case may be. There is no practice,

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no case, no fact, no event before us involving any thing but mere theory. Our difference is not practice, it is theory—opinion or faith, as any one may choose to call it. You are aware of the subtlety and circumvention by which this *Reverend Secretary* sought my opinion on the *Shibboleth* of the party. You also know that so soon as he ascertained that our *theory* differed (for practice he never had any,") he immediately placarded me as having been a slave holder, and THE DEFENDER *of manstealers*, not only on every public corner in Edinburgh, but also like Issacher of old crouching between two burdens, he had a Knight Errant wandering through Edinburgh between two immense showboards carrying on back and body the immense capital of two "BEWARES"—"CITIZENS OF EDINBURGH, BEWARE, BEWARE of Alexander Campbell,—the *defender* of *manstealers*"—and THEIR "ALLY;" "*who has himself been a slaveholder*," and who *thinks* that the Bible justifies "the *relation of master and slave*"!!! Thus placarded, defamed, blasphemed, and libelled, I was introduced to every city in Scotland. They were sent to *Banff*, *Aberdeen*, *Montrose*, Dundee, Cupar, Auchtermuchty, Dumferline, Falkirk, &c. &c. &c. And as though this were not enough—the Secretary pursues me to every place from Dundee to Glasgow, endeavouring by his empty and boisterous declamations, and by reading garbled extracts from my writings, to root out of the minds of the people every good impression made, or to sow in their hearts the seeds of unbelief in all that we say and do in the work of reformation. Such an exhibition of Monomania, of genuine fanaticism, I have never seen, nor any one else I presume, since the days of Peter the Hermit.

It became necessary for me in all places to dispossess the demons of prejudice and enmity with which he had in most places inspired a portion of the public. I published one letter from Dundee indicative of my proper position. The current was soon turned. He found himself soon placed on the defensive. I had given a challenge, and in doing that it became necessary to allude to a challenge he had given. I did this in the best terms I could select at the time. But in looking through the list of residents in the Edinburgh Register, I found no less than three Reverend James Robertsons in one and the same city. Having also heard that one of these had been once excluded from the Baptist church for dishonouring his mother in some way, but not knowing in the first instance which of the three, I accordingly excepted that said Rev. James Robertson, whoever he might be, from the challenged persons. Finding himself loosing ground by his outrageous course, he finally thought of making a speculation out of the affair—and *swore* that he had received damage from me by even such an *inuendo* as the mere possibility that he might be that one of the aforesaid three Rev. Robertsons, who had forgotten the first commandment with a promise, even to the amount of *five thousand pounds sterling*!! On this allegation he demanded a warrant to prevent my going on my journey beyond this city. He moderated his demands to the one twenty-fifth part of his first demand and obtained a Fuge warrant for *two hundred pounds*.

Meanwhile having maturely as I could reflected upon the whole

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premises, and seeing in the whole affair the hand of the Lord, I resolved to give no security in the case, and to give the advocates of universal emancipation a full opportunity to develop themselves, especially as this was wholly resolvable into a question of theory or mere opinion, and not of anything done by me in the affair or questions in issue.

Again, Mr. Robertson being a sort of Morrisonian Congregationalist, a new sect of much assumed liberality, and liberty of thought, speech, and action,—freer even than the Free Church,—I desired to give him and his friends an opportunity of developing their views of gospel holiness and Christian benevolence. I thought the occasion was specially providential in other points that I need not mention to you, the general impression being that the advocates of liberty and of theoretic reformation—of a new sect upon more liberal principles —would not *persecute* any one, nor proscribe from city to city one who advocates Christian union on Christian principles. With all these points in my eye I resolved to put them to the test, and would not suffer my friends to give any security for my appearance at a given time. I told them that I felt myself persecuted for righteousness' sake, and that they might do with me whatsoever they thought good. I was prepared for any thing they choose; to go to prison or to preach—but pecuniary security, in the meantime, my views of propriety would not allow me to give. They immediately sent me to prison.

And here I am, a monument in proof that even in Scotland, in the year of grace 1847, in the hands of the peculiar advocates of a *free gospel*—for that is the distinguishing badge of this new congregational sect—and in the hands of the Secretary of the *Scotch Emancipation Society*, I am imprisoned for DIFFERING IN OPINION *from the standard orthodoxy of* ANTI-SLAVERY MEN, BAPTIZED INTO FREE GOSPELISM, and this, too, within sight of the University of Glasgow, and by a citizen of the ATHENS OF GREAT BRITAIN!! Such a development has been long wanting, and I esteem myself peculiarly honoured and happy in being selected as the victim.

I know that great pains will be taken to show that it is for a libel. That we shall fully meet, and in the meantime only say, that all Scotland is filled with libels published by these men, none of which have been resented by me. The matter is now undergoing legal investigation. You will hear from me in a day or two. I hope to be set at large on Saturday, and will sail on Monday for Ireland. My brethren here are exceedingly kind to me. I feel as happy as in a palace. I only regret to see the sisters and brethren grieving so much on account of my sufferings. It is good to be here. I have many delightful reminiscences—many pleasing associations. I hope to profit much myself, and may the Lord make it profitable to others—to open the eyes of those who imagine that the advocates of liberty and of a free gospel, are themselves free—and do not need the true emancipation of him that said "if the Son make you free, you shall be free indeed." The Lord bless you and yours!

In the hope of eternal life,

Yours ever, A. CAMPBELL.

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TO THE EDITOR OF THE GLASGOW EXAMINER.

Glasgow Prison, September 8, 1847.

SIR,—You have honoured me with one of your kind notices in your Examiner of last week, Had you an opportunity of having previously *examined* my writings both on American Slavery and Original Christianity, you could, and I trust, would, have done me still greater honour. But being as uninformed of my views as you are of my person, you must of course be governed by the judgments expressed by others. Never having trespassed against you in thought, word, or deed, you can have no provocation to do me any injury. Your freewill offering to the public respecting my views of religion and of slavery was, therefore, not dictated by any unkind feeling to me, but from a readiness on your part to promote the intelligence and safety of the citizens, your readers and supporters. I will, therefore, request the favour of correcting some false views and impressions which may likely occur from the perusal of what you have written.

You make but one quotation from my writings or speeches. This, too, is not exactly correct. My 'sympathies,' you say, 'are with the slaveholders, their heirs and successors, rather than with the slave and his posterity.' These are not exactly my words. The contextual meaning of my words is essentially different from what you represent it. My argument is—Allowing American slavery to be all that is said against it, at home or abroad, in its direct influences upon the slaves, I argue that, both in its direct and reflex influences upon the families of slaveholders, not under the influence of Christian faith and righteousness, it is more injurious and calamitous than to the slaves themselves.

In families not under Christian influences, where all labour is performed by slaves, the children are necessarily reared in idleness and voluptuousness, and even with a contempt for the pleasures of labour, under the name of low and menial services. The tendency then is to haughtiness and licentiousness, and, in many instances, to dissipation and vice. These are fruitful parents of many curses. In the grave 'the slave is free from his master,' but the master's sons and daughters neither in life nor in the grave are always free from the entail of those habits and vices generated under the presiding genius of domestic slavery.

You can now make your readers understand why I should be opposed to American slavery, as a great and manifold evil, injurious to both parties;—to the slave often physically, but to masters and mistresses and their offspring, especially where Christianity is not on the throne, alike injurious both physically and morally, and more in both respects to them than to their slaves. This is a good reason to call forth sympathies for both parties, but more for them that are most injured by it. I will be told that on the part of the masters it is voluntary, but not so on the part of the slaves. This is sometimes true, but very far from always true. Time has been when masters ran away from their slaves, and many more would run away if they could. This is, however, another subject. As things are,

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my sympathies go with those most injured, irrespective of those accidents and contingencies. And now may I request you to insert the letter enclosed from the Edinburgh Weekly Journal, which I hope will fully define to your readers my position. Say not to them, I entreat you, that I am a slaveholder, or that you "think that I would flog a slave, and putting the reeking whip into my pocket, mount the pulpit and proclaim liberty to the captive!!!" In America and everywhere that I am known, such a saying on your part will only provoke contempt for anything you could say.

Touching my religious views I need say nothing. The whole world that have ever heard me will, or reading your piece, know that you have been grossly imposed on by some evil genius. Such sayings as these:—"Of all systems Campbellism is the most soulless and insipid, as well as the most blasphemous!" they will think arise from something worse than ignorance.

You add "He has even expunged the word *grace* from his translation! and having cut off man from favour with God, he comes across the ocean to cut off the slave from British favour." This will appear equally ridiculous and uncalled for.

You add, "The people of Scotland think more closely and reason much better than his American slaves and slaveholders." I thought so once. But my experience in Edinburgh and Glasgow has almost, if not altogether, swept away this my once fondly cherished opinion. In some respects they are, indeed, remarkably clear-headed reasoners. They can decide intuitively upon the merits of any man, or of any doctrine. They need not the tardy operations of examination, comparison, and induction. Like the greyhound, they spring upon their prey. In America, we slowly advance to conclusions. We have to read a book through before we can decide what is in it; and in all controversies we are obliged to listen to both sides before we can decide which is right.

But, Sir, I have extended my introduction to my letter on my position to slavery to an unintended length. Your remarks upon my position both to popular theology and also to this much-vexed question, are my apology. Permit me, however, to say, that my views of the Christian religion are wholly contrary to the picture your imagination, or your reading, may have suggested. With me the Gospel is the *grace of God*, abounding through the sacrifice of Christ, through faith, repentance, and baptism, unto remission of sins, the enjoyment of the Holy Spirit in our hearts, and the hope of eternal life, inducing us to live soberly, righteously, and godly in the present evil world. A Scotchman of your perspicuity will readily perceive that these fundamental views are quite irreconcilable with that heartless, hopeless, joyless, lifeless, spiritless thing of which you may have heard. Our religion is that of faith, hope, and love in principle—of peace and joy in the heart, and of temperance, justice, and humanity in practice. Wishing you a large portion of this,

I am, Sir,

Your obedient servant,

A. CAMPBELL,
Of Bethany College, Virginia.

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TO THE EDITOR OF THE CHRISTIAN NEWS.

Glasgow Prison, September 8, 1847.

SIR,—The interest which you have already taken in my mission to this country, and the frequent notices of me which have recently appeared in your *Christian News* will, I hope, apologise for the communication I now send you, with the request that you will promptly, as an act of justice and humanity, lay it before your readers, requesting them first to hear, and then to decide.

At the request of many Christians in these United Kingdoms, and with the concurrence of very many in the United States of America, I am now on an errand of Christian philanthropy to the land of my fathers, and to that of my nativity. The promulgation of original Christianity, in contrast with political and sectarian Christianity is, indeed, the paramount object of my tour. Certain brethren of Virginia, Maryland, Georgia, Kentucky, and Ohio, sympathising with the suffering poor, both of Scotland and Ireland, occasioned by the failure of crops last year, besides their public contributions, in common with other citizens of the American States, desired also, in their own private and church capacities, to send by Mr. Henshall and myself "certain alms and offerings," [Acts xxii. 17,] to be by us personally distributed in such caes as come within our more immediate observation or information; to which duties we have not been unattentive on our journey thus far.

Since our arrival in Edinburgh, as you have reported, "the anti-slavery spirit has has been aroused," and we have been denounced, placarded, and defamed from Edinburgh to Banff, and from that to Glasgow, in terms of unmeasured abuse—as "manstealers,"—the "allies and friends of manstealers,"—"advocates of American slavery,"—pro-slavery men," &c.

The Secretary of the Anti-Slavery Society of Edinburgh has not only preceded us in almost every place with these placards, but succeeded us in person, in several places, with the zeal of a Jehu and the spirit of a Crusader, first endeavouring to turn away the ears of the people from listening to us at all; but, failing in this, he then, in person, endeavours to root out of their hearts the good seed of the gospel we have been sowing, by such comments on extracts from our writings as you have been giving in your last paper, making us say what never entered into our hearts.

Will you now allow me to show yourself and your readers what palpable injustice you are doing me. I will only illustrate by a single instance. You quote a passage in which I say:—"*But especially as a Christian, I sympathize more with the owners of slaves, their heirs, and successors, than with the slaves which they possess and bequeath.*" Please quote the whole passage again;—"From all these views and convictions, from my understanding of the Bible, Old Testament and New, from the whole genius and spirit of Christianity, as indicated by its Founder and by the Apostles, I am constrained to take the position I now occupy, and, therefore, I affirm the deep and solemn conviction, that any Christian man who exacts more from master and slave than the duties enjoined upon each to-

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wards the other, as these duties are developed and defined in the Holy Scripture, as a term of communion in the Christian Church, does that which neither Jesus Christ nor any of his Apostles has authorised him to do, and makes himself a transgressor of the law of Christ." You are astounded, and you astound your readers with this revolting passage. True, indeed, you *convert*, I will not say *pervert*, it into an astounding affair. But, Sir, you wholly mistake it, and, of course, misrepresent it. I mean, as my essays clearly show, that, great as are the evils done to the slaves, in many instances, under the operations of "*American Slavery*," as it is here designated, the evils accruing to the owners,—and their descendants, their *heirs* and *successors*, are much greater, namely, *habits of idleness, vicious indulgences*, tyrannical feelings, prodigality, and general licentiousness. These are incomparably more to be dreaded than the mere physical toils and hardships endured by the most down-trodden slave in America. How different this from the attitude in which you placed the matter before your readers! Take this for a fair specimen of the manner in which my views have been perverted and misrepresented in the present crusade.

I have neither health nor other means—suffering as I now am under the tender mercies of the Scotch Anti-Slavery Society—to review the various palpable and gross denunciations and defamations with which a portion of the religious press is now teeming. But, though cast down by violence, I am not vanquished nor discouraged. The cause I plead, onward careers its way, and will run and be magnified in this land. You cannot prevent it. I ask of you, then, sir, as the editor of the *Christian News*, and as one who has been led astray by the frenzy of the moment, to publish the accompanying letter as corrected from the *Edinburgh Weekly Journal*, containing my true position in relation to all slavery, and my call upon the Anti-Slavery Society to send me their man on my own version of my position, and not on their version of it. So soon as I am *emancipated* from the tyranny of Anti-slavery men, under which I am now imprisoned, and so soon as I enjoy the freedom of an American citizen and my usual health—with a larger window and a little more pure air—I hope to make my position known and intelligible to all men, except a few editors, who are so one-eyed and so one-sided, and who have both their ears so entirely on one side of their heads, as to be beyond the reach of conviction; of which sir, I shall be always happy, not to have it in my power to suspect, much less to accuse you.—With all benevolence, yours, &c. A. CAMPBELL.

[I HAVE sent you a copy of this day's *North British Mail*, which contains the case of our beloved brother Campbell as it was debated before the Lord Ordinary. I have examined the Interlocutor and Note appended to it by the Lord Ordinary and found it perfectly correct, and having been present when the Agents debated the case before his Lordship I can say that the case as noted in the *Mail* of to-day is substantially correct.—R. MACDOUGALD *to the Editor*.]

BILL CHAMBER.—SEPT. 13.

SUSPENSION—REV. A. CAMPBELL *v.* REV. J. ROBERTSON.

A note of suspension and liberation was presented for the Rev.

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Alexander Campbell, President of the Bethany College, Virginia, United States of America, presently in Glasgow, on the 7th instant, against the Rev. James Robertson, residing at 27, Gilmour Place, Edinburgh—setting forth that, on 31st August, a petition was presented to the Sheriff of Lanarkshire, at Mr. Robertson's instance, against Mr. Campbell as being *in meditatione fugae*, and praying for warrant for imprisonment until he should find caution to abide the issue of any action to be instituted by Mr. Robertson for damages and *solatium*, whereupon the Sheriff-substitute pronounced an interlocutor, in virtue of which the complainer was, at the date of presenting his note of suspension, detained in custody, or confined in prison.

The complainer's statement went to show that he was a native of Ireland, but long resident in the United States; and that he came to Scotland a very short time ago, and had not yet acquired a domicile in this country. On the 1st or 2nd September current, he was apprehended at Mr. Robertson's instance, under a warrant issued on a complaint setting forth that he was indebted to Mr. Robertson in the sum of £5,000, and was about to leave Scotland, and put himself beyond the jurisdiction of the courts of this country. The ground of this claim appears to be, that Mr. Campbell, on 22th August, published in the *Edinburgh Journal* a letter addressed to the editor, containing a number of false and calumnious statements, highly prejudicial to the private character of Mr. Robertson, and calculated to injure his usefulness as a minister of the gospel; and that at different places, both in public and in private, he had made statements regarding Mr. Robertson of a slanderous and calumnious nature, and calculated to injure him both privately and as a minister.

It was alleged by the suspender that no copy of the *Edinburgh Journal* had been produced to the judge; that the suspender owed no debt for damages to Mr. Robertson; and that the terms of the claim were so vague that the suspender could not identify it, or recognize what was meant, especially the loose allegation "at various times and places both in public and in private." It appears that in the course of the procedure before the Sheriff of Lanarkshire, the Sheriff-Depute was of opinion that the description of the debt, so far as founded on the general statement of defamation in public and in pravate at various times and places was insufficient; but he thought the first part of the statement sufficient in particulars; and therefore thought the complaint should be entertained to a restricted sum, and pronounced accordingly. A restriction of the demand for caution was put upon record, limiting it to £200. The Sheriff-Substitute finally disposed of the case on the merits, on resuming consideration of the petition with the defender's judicial declaration and whole process. He found that the defender had not denied being *in meditatione fugae*, and held him as confessed as being so accordingly; and granted warrant of imprisonment until he found caution *de judicio sisti*, appointing the office of the Sheriff Clerk Depute, in Glasgow, as a domicile where he might be sisted, but superseded execution of the warrant for ten days, to enable the defender to

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apply to the Court of Session, by bill of suspension, provided he should find caution in the meantime to abide the issue of such bill.

The suspender's pleas in law were to the effect—

1. That the description of the debt did not fulfil the terms of Act of Sederunt, 10th July, 1839, s. 140, rendering it necessary that a summary application should be prepared as specifically as a summons.

2. That the description did not fulfil the terms of the case of Pratt, 30th June, 1826 (S. and D., vol. 4), or the texts of Bell, Tait, and M'Glashan, the authorities on the subject prior to the Act of Sederunt.

3. That the description of the debt was so vague and general, it would be impossible to convict the petitioner of perjury, however unfounded his oath might be.

4. The looseness of description would involve abuses of diligence, especially a party might be apprehended and detained in gaol in reference to one debt sworn to, and ultimately rendered liable in another.

5. A party is entitled to know the nature of the debt for which he is detained in prison, because it may be more or less easy to find caution according to its nature.

6. That even the first part of the complaint is insufficient, as not giving the subject matter of the defamation, the paper referred to not having been produced.

7. That one or other of the grounds of the debt being insufficiently stated, the action ought to be dismissed.

8. That the judgment of the Sheriff-Substitute is disconform to the petition, and inconsistent with the opinion of the Sheriff-Depute.

9. The suspender being a foreigner without a domicile in Scotland, it ought to have been specially set forth that the debt was contracted in Scotland.

The Lord Ordinary (Murray), by an interlocutor of the same date with the note of suspension, appointed parties to be heard within forty-eight hours after intimation, and the proceedings referred to, to be previously produced.

Thereafter his Lordship pronounced the following interlocutor and note :—

"Edinburgh, 13th Sept. 1847.—The Lord Ordinary having heard counsel for the parties, and considered the note, passes the note, and grants warrant of liberation as craved.

(Signed) "JOHN A. MURRAY.

"It appears to the Lord Ordinary that there is no such specification of debt as entitles a party to obtain a *meditatione fugæ* warrant The oath says that Mr. Campbell, the person complained upon, is indebted to the deponent in a sum of £5,000 of damages for injury sustained 'by the published letter referred to, and by statements made in lectures in Scotland.' This published letter referred to is said, in the petition, to contain 'a number of false and slanderous statements, highly prejudicial to the private character of the petitioner.' This leaves it perfectly vague, and matter of inquiry what were the particular false and slanderous statements, or what

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had been said in the lectures which constituted the inquiry and debt. Whether in any case a *meditatione fugae* warrant might issue an account of damages due for any slanders specified in the oath or petition, is a question which the Lord Ordinary does not feel himself called upon to decide; but he conceives that any statement so general as to make it matter of conjecture and examination what are the particular slanders which form the ground of debt, cannot authorise such proceedings. In the case of Pratt *v* Flett (40th June, 1826) there was something more nearly approaching to a specification of particular of debt than in the present case.

(Initialed) "J. A. M."

REMARKS BY THE EDITOR.

AFTER reading the above article, the question will naturally arise: What was the offence for which brother Campbell was imprisoned? In reply to which, we may remark, that no direct charge was preferred against him: nor was there any in the warrant, except that which is made a condition of debate, with some supposed Reverend James Robertson, as noted on page 425, twelve lines from the bottom, of our last number.

Now there are three Rev. James Robertsons in Edinburgh, and the form of expression adopted by brother Campbell has brought forward one of these; which, by his so coming out, has himself informed the world that he is the man referred to. The path of wisdom, in our judgment, however mortifying, would have been to remain quiet, and allow the matter to be hushed for ever; but he and his friends have thought otherwise, and therefore both he and Mr. C., must now take the consequences. "The greater the *truth* the greater the libel," will not always be held as matter of fact; if even it continue to be so now; nor lead to the condemnation of the party who speaks it.

The news of brother C. being committed to prison, as it reached the different congregations, almost electrified the brethren. The feelings of surprise,—righteous indignation,—grief,—pity,—and joy, arose in every breast. Special meetings were called, expressions and resolutions of sympathy were passed, and all were anxious to know the particulars of this unexpected event. This we all know is not matter of surprise, but is in accordance with the precepts of Christianity, and the true philosophy of the mind of man.

Some of our brethren have regretted that no person came forward to give security for brother Campbell's appearance before the civil authorities when required, and by that means have prevented him from being cast into prison This, we can assure our readers, was promptly offered, but refused.

In a letter, dated Glasgow, September 7, 1847, the writer says:

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"The so-called Rev. James Robertson presuming the letter to the editor of the Edinburgh Journal contained charges against him of an injurious and defamatory character, applied for a warrant to apprehend brother Campbell, so that he may be kept in Scotland, or give security to abide the issue of a trial on the said charges. After it had been several days discussed here before Sheriff Alison, a warrant was at last granted for his committal. Brother C. judged it better, and more in accordance with Christian principles, and the nature of the case, to allow the law to exercise its full force, and that too was to go to jail, *rather than he, or any of his friends, should become security even for the two hundred pounds.*"

We know for a fact, that a brother who was quite competent, stood ready to do this for brother C., and did finally do it, that he might be at liberty to preach on the following Lord's day.

None of the brethren, as far as we can learn, are in fault in this matter; the greatest kindness and promptitude was manifested by all. If, however, there was any apparent deficiency on the part of the brethren: we know for certain, as might be expected, that the *sisters*, in their love and sympathy, completely made up the balance.

We have heard that the turnkey was quite wearied of so many persons coming in to see the clergyman then in prison. For, although the law allows only two persons to be in the cell at once, yet there was sometimes five or six, with hands full of letters, &c. &c., determined to show kindness and sympathy, towards one of the persecuted and much injured disciples of Jesus. Brother Campbell will bear testimony to this; and that all was done that could be, consistent with his own views and feelings on the subject. J. W.

A LETTER FROM MRS. CAMPBELL.

[PUBLISHED BY REQUEST.]

Bethany, August 24th, 1847.

DEAR BROTHER WALLIS,—Your name has become so familiar to myself, and family, that I do not feel as though I was addressing a stranger, or one to whom I am personally unknown.

I greatly rejoice, that at length Mr. Campbell has accomplished his long contemplated visit to our father-land. I trust that the good seed sown, by his labours, and that of his companion, in the great work, may bring forth an abundant harvest in time to come: whilst they themselves, and the brethren have been mutually refreshed and strengthened, in their mutual intercourse with each other.

You have laboured much, and long in the good cause, and sometimes, too, under a cheerless sky, and with many difficulties.—May

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your heart be comforted, whilst you bless the Lord, and take courage from all that has come to pass.

And now, dear brother, permit me to express my gratitude and thanks to you, and your dear family, for the many kind attentions, and affectionate regard manifested to my husband, during his sojourn with you. It would afford me much happiness, could I ever have an opportunity to return, in the slightest degree, those kind attentions, to you, or any of yours, at our habitation in Bethany.

Indeed, I shall always remember with pleasure, the kind reception and generous treatment Mr. Campbell has received from the English brethren and friends. He is much pleased with, and attached to them, and is delighted with the scenery that your country presents.

I have been particularly solicitous, for the last two or three years, that Mr. Campbell should visit my native land. I think that I can truly say, I feel something like what the Apostle expressed; a peculiar interest for my brethren, my kinsmen according to the flesh. I should have delighted to have accompanied him, had I considered it consistent with my duties as a mother. Dearly as Mr. C. loves home, and we love to have him here,—I have never thrown the least obstacle in the way of his going abroad. I have a secret pleasure and satisfaction, in knowing that I have ever felt it my duty, as well as my happiness, to further him in his efforts to promote the cause of the Lord and Saviour. It is now nearly twenty years, since I have had the honour to share in making the sacrifice, and of doing some good in this way. I hope you will have the goodness to bear with me, should it have the appearance of boasting a little, in thus speaking, and attribute it to my weakness.

I shall prayerfully await the return of my husband, when he shall have finished his tour in your country. I trust in Him who has ever watched over and guided his destiny, that he will bring him in safety to the bosom of his family again. Please present my best love to sister Wallis, and all the rest of your family, with that of daughter Clarinda's for them and yourself; and accept of my earnest wishes for your prosperity and happiness, both temporally and spiritually.

I remain yours, in the hope of a blessed resurrection,

SELINA H. CAMPBELL.

P. S. I directed several of my letters to Mr. C., to the care of brother Davies, I hope that he has received them all ere this.

We had the pleasure to receive letters per last evening's mail from Mr. C., previous to his leaving for Edinburgh. I addressed to your care, my two last letters; they were sent per steamer 16th of July, and 1st of August. I hope that they have been received. According to Mr. C.'s directions, in his last, I again address to the care of brother Davies.

Miss Clarinda's health continues pretty good, she desires to be particularly remembered to your daughter, Mrs. Frost, you will please present my love also. Please tell your daughters that she received their welcome little notes, and will answer them soon. Mr. Pendleton's health is quite delicate this summer; he is visiting

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his relations at present, some three hundred miles off. They spend many a pleasant hour in talking about you all. Their visit will never be forgotten. S. H. C.

REPLY BY THE EDITOR.

Nottingham, September 18, 1847.

DEAR SISTER CAMPBELL,—Yours of the 24th ult. reached me on the 15th instant; for which you will please accept my thanks. It is always cheering and delightful to hear from the brethren, and sisters, of our common Lord and Saviour, although residing in the most distant parts from each other. But how much more gratifying to meet, and to enjoy intercourse with each other! "Truly, man is a social being." This we proved to be the case, in the fellowship we had, when brother Pendleton and sister Clarinda made their appearance in Nottingham. And now again, in the presence and company of one, whom we all love, for the truth's sake,—the partner of your life, and beloved of the Lord.

If to see, and to hear that which is holy and pure, in this life, mixed up as it is, with so many imperfections, creates so much felicity and joy, O the transporting thought of seeing and hearing Jesus, in company with all the redeemed, when invested with glory, honour, immortality, and eternal life!

What that will be no tongue can tell. "It doth not yet appear, nor can we imagine, what we shall be, but this we know, that when *He* shall appear we shall be like him, for we shall see him as he is."

I can say with confidence, that all the brethren here have been gratified, and greatly edified, with the visit and labours of our two much beloved brethren, Campbell and Henshall. Their labours have been most abundant, both in public and private; and I am happy to know, that, for the most part, their health and strength have been mercifully sustained. A few days more will terminate this visit of love, and goodwill. Much good has been done, and in various ways, but for them to realize in this part of the world, a rich harvest—a large ingathering to the Redeemer's kingdom, they ought to remain two or three years. But how can this be expected, seeing the Lord in his providence, has made their obligations to rest with their families and friends in the United States. I have always said that bigotry and prejudice is much stronger here than in the United States. The truth of this, at least in some parts, has now been proved; still, I would not fear of great success, could the truth only be clearly, perseveringly, and properly presented to the multitude. Many would believe, while others may not.

I cannot but feel thankful for this visit, and for the good seed

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that has been sown; also for the cheerful and self-denying sacrifices that both you and sister Henshall, with your respected families, and friends, have made on our behalf. In this feeling, I am confident all the brethren here will unite. Let us never forget that the true followers of the Lord, will be rewarded for such devotedness to him and his cause. Yes: the very poorest of his flock, who from a principle of love to him and his people, shall give but a cup of cold water to a disciple, in the name of a disciple, shall not loose his reward. O what indescribable feelings are these,—alone peculiar to the disciple of Jesus—and which when perfectly elevated, and purified by the truth, we are warranted to look forward to the realization of complete redemption of body, soul, and spirit—freed from the remains of ignorance, pollution, and death. "For this mortal shall, most assuredly, put on immortality: and this corruptible shall put on incorruption:" and then; O then, shall be brought to pass the saying, "Death is swallowed up in victory."

Some things of a very mortifying, and somewhat distressing nature, have taken place in connexion with the visit to Scotland: and in which all the churches sympathise. The full particulars of which, brother Campbell will no doubt communicate to you, by the steamer which conveys this to your shores. Remember, that "all things work together for good to them that love God, to those who are the called according to his purpose."

It is the prayer of all the brethren here, that brothers Campbell and Henshall may re-cross the Atlantic and arrive at home in safety and in health, much to the comfort and satisfaction of themselves, their families, and friends.

Your kind expressions of desire to render to me, or any of mine, some service at Bethany, may indeed be hereafter realized. I hope it will. Perhaps the day is not far distant when these visits will be annually made. When the crossing of the great Atlantic will require about *ten* days, and will cost about as many pounds, instead of the present most exorbitant charge of upwards of forty pounds.

The Lord has a great work to accomplish in this world. He works through human agency, and that which belongs to his people to accomplish, they ought and must effect. The wicked do their part much better, and with ten times more energy and liberality than do the righteous. This ought not to be the case, but so it is at present.

The whole of my family, including Mrs. Frost, I am happy to say are quite well. They unite in Christian love to you, sister Clarinda, and brother Pendleton, and we all desire not to forget grandfather Campbell. All your letters were sent to brother C.

I remain dear sister, yours truly, in the faith and hope of the gospel,

J. Wallis.

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LETTER FROM J. HENSHALL.

NO. II.

September 21, 1847.

DEAR BROTHER WALLIS,—Having progressed as far as Sanquhar in my last, it will be expected that I shall give you a note of a few things that have turned up since. From Sanquhar I went to Dumfries, through a fine hilly country, but on a cold wet day, and taking cold, I was made very sick by it. On Lord's day I was weak, and unable to put a vigorous hand to the plough; but still, I spoke three times to the brethren and friends collected there. An incident occurred in this town, which is illustrative of human nature, and which was in every way singular. The brethren had got the promise of Mr. Goold's chapel, which belongs to the Secession for me to preach in at 6 o'clock in the evening; and the preacher very kindly prayed for me, whom he expected to preach in his pulpit; but lo! before the hour arrived, they had some of them heard of the affair in Edinburgh and Slavery, and about one hour before the time, we were notified, that we could not have the house.

I preached at the room the brethren meet in, and had a full turn out, and as I did not retaliate on them for refusing the house, I trust some good was done. Such cases often startle some truth-loving souls, to their utter disenthralment from the shackles of the clergy. Owing to my feebleness, however, I was constrained to give up my visit to Carlisle. Much as I dislike to disappoint the people any where, I was compelled to do it in selfdefence, and I turned my face towards Cumnock; where, resting a day or two, I recruited, and was thus enabled to proceed with my labours in Kilmarnock, Paisley, and Glasgow. I was pleased to meet with brother Ivie Campbell, of Dalgig, of whom I had heard in my travel, as having been nearly ill unto death; but who was recovered so much, as to go with me to meeting at Old Cumnock. This good brother is from the seceders, and was finally determined to unite with them that fear the Lord, by reading the Campbell and Rice debate. That work will yet open the eyes of many. Brother Ivie Campbell is a man possessed of a stewardship in some of the things of this world; and I doubt not, he will be found engaged in "the work of faith and the labour of love," in the "patience of hope."

In Kilmarnock I preached, on my way to Paisley, and was pleased with the good attention that was paid to the word proclaimed. A goodly number of the students of the Morrisonian school were in attendance, and I trust would perceive that we had more support from the good word than they had thought we had. In Paisley, we had many delightful meetings, and were much refreshed by the good order and good exhortation of the brethren there. There is great moral and religious power in that body, which should be fully developed, to the comfort and happiness of the brethren, and to the salvation of many. May the head of the Church smile upon all his Saints, and make them active and fruitful in every good word and work.

In Glasgow, also, in connexion with brother Campbell, I was

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labouring better than a week; and notwithstanding that *Demetrius* cried out, as of old, "*our craft is in danger*," the people were disposed to hear and judge for themselves. Upon the time arriving for us to go to Ireland, "DEMETRIUS" demurred to brother Campbell's going, thinking likely, to gratify his love of *black* men by imprisoning *white* ones; but, as I begin to learn, to the furtherance of the Gospel of Christ. An impetus, *not intended*, will be given to our cause, inquiry will be provoked, and in every possible upturn of error, good will be the result! Thus the Lord can restrain, and make even the *wrath* of man to praise him.

Landing at Belfast, I met brother J. K. Tener, and brother R. Smith, and told them what had happened, much to their surprise, and greatly, of course, to their regret; inasmuch as there would be a great disappointment, where brother Campbell was announced to preach. I filled his appointment in Belfast, the best way I could, and had a brush on the subject of slavery with a Mr. Nelson, a respectable preacher among the Presbyterians. Newry was our next station, where we preached to another disappointed congregation. In each place, I must say, that the people, out of politeness, although they regretted not seeing brother Campbell, manifested satisfaction with what they heard! It was to me the hardest labour of twelve days that ever I performed. Nothing can be more irksome to me than to speak to a disappointed people. I shall always think well of the Irish character, however, from the very delicate manner in which they strove to satisfy me with myself. I do think, if I had had to preach another month under similar circumstances, it would have worn the flesh off my bones.

From Newry, we went to Market Hill, and preached in Mr. Morrison's Church, in which father Thomas Campbell used to speak fifty years ago. Here I met with persons who knew all the Campbell family, and was glad to hear all speak of the piety and respectability of father Campbell. Even these Presbyterians bore their testimony to the excellencies of this family, notwithstanding they had left them and become Baptists! With pleasure can I bear testimony to the politeness and liberality of the Presbyterians in all these parts, in loaning their Meeting Houses for our use. Candour, and not pleasure, compels me also to regret the *sectarianism*, if not *bigotry*, of the son of the great and good Dr. Carson, in refusing the Chapel at Tubbermore, upon the ground that Mr. Campbell was not a Christian! I trust Mr. Carson will do himself the justice of examining the works of Mr. Campbell, his character, and his devotion and toil of thirty years of *disinterested* and arduous labour; and then decide, as to what could influence a man to subject himself to the frowns of all popular parties, if it were not Christian principle?

Rich-hill was our next appointment, in the village from which Thomas Campbell, the father, and Alexander the son, emigrated about forty years ago, without dreaming of the work which providence had in store for them! From this place we went to Cookstown, and preached there several times, and then in Money-more; and last of all in Dungannon; and in all these places, we preached

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in Presbyterian chapels. Our brother, J. K. Tener, spared neither trouble nor expense in rendering my tour pleasant and profitable, and I was pleased to meet brother Isaac Tener, whom I had seen in Baltimore many years ago. After meeting brother Campbell in Belfast, I sailed for England, and made my way, as soon as possible, to Nottingham. J. HENSHALL.

LETTER TO THE EDITOR.

Plymouth, September 16, 1847.

DEAR SIR,—I am sorry to learn from your last *Messenger*, that Mr. Campbell had much prejudice and opposition to fight against in Scotland, of a kind and degree, which certainly did no credit to their character. They can, however, do "nothing against the truth, but for the truth," and the opposition may only tend to the farther and firmer establishment of those gospel principles which he sought to propound. Opposition frequently is an index to the presence, not only of truth, but of great and worthy men, as the advocates of that truth. And I suppose, no man is better able to combat opposition than Mr. Campbell.

I agree with him generally, on whatever subject I have seen his judgment expressed, except the hope of the church. The foundation, the faith, the laws, the constitution of the Christian Church, are set forth in language most lucid, in arguments most powerful and irresistible. His appeal is to the facts, the promises, the precepts, and the primitive arrangement of the Christian system; and did he carry along with him, as plain, powerful, and scriptural evidences of the hope of the church, he would be a moral lever, in the hands of God, to move, shake, and remodel Christendom.

He has already done much, through God's blessing; and I doubt not he will continue to do much more good, both in reforming the church, as to the faith and constitution thereof, and in enlarging her borders by the addition of other living stones. In so far, I pray for his success.

I regret, continually, the unhappy divisions which exist. Now, here is one large body labouring *chiefly* to revive the primitive *faith* and *form* of the church; another is labouring *chiefly* in relation to the *hope* and the *power* of Christianity, to the neglect of the *faith* and *form*. The two are consequently divided in effort and usefulness. The former, for lack of the hope, appears to be laying stones rather round about the foundation, than raising the superstructure. The latter, I fear, will be found to have been building castles in the air, for lack of the faith, and proper admission into the church.

At any rate, you and Mr. Campbell have the *true form of the house;* and consequently, there is no other society with whom *I could* so cordially unite.

But the *power* of faith and hope, I fear, are wanting. The faith has regard to the facts, the promises, the precepts. It looks backward to the facts, and lives on the promises guaranteed in those

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facts. It looks onward to the realization of the promises, and lives thereon in hope. Faith is the credence of testimony. Hope is the expectation of promised or prospective good, resulting from that credence. Faith gives life to hope, and hope sustains and gives courage to the mind in the performance of obedience.

Faith, however, is not only credence of the facts, but *equally of the promises*, although the latter be unfulfilled. And thus faith and hope go together, in relation to the promises.

But what are the promises? They all centre in the personal and pre-millennial advent or return of the Messiah. This is not a speculative truth. It is as clear as that Jesus once died. The Prophets and Apostles, and Christ himself, have spoken freely, and fully, and plainly on the subject.

The promises are,—"I will come again," John xiv. 3. "The dead in Christ shall rise first," 1 Thess. iv. 16. "We which are alive and remain shall not sleep; but we shall all be changed," &c., 1 Thess. iv. 17; 1 Cor. xv. 51—55. Faith receives these promises, as Abraham received the promise of his numerous seed. Hope lives on them, in watchful and loving anticipation:—"Looking for *that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." "Who shall change our vile body, that it may be fashioned like unto his glorious body," &c. "And every man that hath this hope in him, purifieth himself, even as he is pure." Titus ii. 13. Phil. iii. 21. 1 John iii. 3.

This is that faith and hope of the church, of which Mr. Campbell appears to say and write so little. Why is it? Is it not dividing the faith and hope, and marring the Christian system?

I am yours, truly, E. MICKLEWOOD.

REMARKS BY THE EDITOR.

Nottingham, September 23, 1847.

MR. MICKLEWOOD:—

Dear Sir,—I feel obliged for yours of the 14th instant, and beg to say, that the virulent opposition to Mr. Campbell, did not rest with the facts as reported in our last. Nor was it expected, that in the nineteenth century, and in the far-famed city of Edinburgh, such an envious and persecuting spirit could be found. Religious bigotry and prejudice, is of all others, the worst; and, as all history testifies, it always aims its unhallowed shaft at the greatest and the best.

The principles of truth, as revealed in the New Testament, if clearly understood by the people; and confidence placed in it, as the word of the living God, they would immediately dispense with nine-tenths of the present order of the clergy. There was, indeed, no such class of men to be found in the primitive church of Jesus Christ. Yet these are the men, who at present, keep firm hold of the people; and who, through ignorance and prejudice, do their best

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o keep them still under their deadly influence. From the present state of society, they will not much longer succeed in this their occupation.

The concourse of people in Edinburgh, which came to hear Mr. Campbell was immense, on the Lord's-day evening. Hundreds, if not thousands, returned unable to get into the room. The cry which is constantly raised by the clergy and their leaders, "*Great is the Diana of our Ephesians*," cannot hoodwink the people much longer. They who do not return to the Bible, and primitive christianity, will evidently give themselves up to infidelity, and the service of the devil. They cannot be held in subjection much longer, as the falling off from all the different sects and parties is now testifying.

Primitive christianity will not stop were it is. Its progress is onward and upward; and to some extent, it must prevail, before the disobedient are cut off by the judgment of God. His mercy is great, not desiring that any should perish.

You seem to approve of most things you have seen from the pen of Mr. Campbell; still, in your opinion, both he and his associates, are deficient in their views and expectation, respecting what you term the *hope* of the church. At the same time, you conclude that we have the true form of the house, &c.

The Apostle Paul said in his day, and I suppose it is still true, Now abideth *faith*, *hope*, and *love*; these three: but the greatest of these is LOVE. Love is the fruit of faith and hope. This will be the moving principle by which all must be carried on in the heavenly and immortal state, so it is designated the greatest of the three. This principle ought to be strong, and flow freely in the church on earth, as well as in heaven; so you will conclude as well as myself.

Now, there is nothing in my judgment more calculated to produce genuine love, than a firm faith and hope in the truth and verity of the coming of the Son of God, the Lord from heaven.

The second advent of Messiah—the resurrection of the dead—the glorifying of the saints, both living and dead—the gathering together into one body, all things in heaven, and all on earth; headed up under Christ, the one Lord and King; who is appointed to rule the universe in righteousness; constitutes the ground and centeralising *hope* of all the intelligent disciples of Jesus.

These were the things which animated the ardent and devoted servants of the Lord in primitive days; and upon which the holy Apostles expatiated with rapture and delight. Still, in all their instructions to the disciples, we do not find so much as one reference to the pre-millennial, or anti-millennial advent of our Lord. Then why should we trouble ourselves about this long litigated and still unsettled speculation.

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We may be one in *faith*, *hope*, and *love*; and in all Christian practice; but never can be, in reference to the *time*, *manner*, and *circumstance*, which surround unfulfilled prophecy.

But "you fear the *power* of *faith* and *hope* are wanting in us." Well, this may be the case, but then how, or by what rule is this to be tested. Paul said to the Thessalonians, "that their work of faith, and labour of love, and patience of hope, had come abroad among all men." That their *faith* grew exceedingly, and their love one towards another abound, so that the Apostles boasted of them in all the other congregations of God. Every good tree brought forth good fruit.

That Jesus will come again, there can be no doubt, and that the dead in Christ, will rise first; that is, before the living saints are changed. But the immortalizing both of the dead and the living, will be accomplished in a moment, in the twinkling of an eye; for the trumpet shall sound—the dead shall be raised—and we shall be changed!! O glorious hour! O blest aboed! we shall be be near, and like our God!

As to what the state of the world will be, or of the wicked, after this; its troubles me not to know.

Brother Micklewood, let us ardently and constantly seek to lay up treasures in heaven, such fruit as God will approve of, and not that which is popular or fanciful among men, for that religion which is highly esteemed among men, is an abomination in the sight of God. This you know and believe as well as myself.

I remain yours, faithfully in the Lord, J. WALLIS.

Items of News.

Kilmarnock, September 16th, 1847.

THE inhabitants of this place were lately favoured with discourses from our zealous and highly talented brethren, Campbell and Henshall. The original gospel, by their instrumentality, has been heard by hundreds who were never accustomed to look at Christianity but through the hazy atmosphere of clerical speculation. Though no immediate fruits have been the result of this effort, we have no doubt but good has been done. There were present upon these occasions a sample of almost all religious parties that exist in this locality. Some have expressed themselves favourably disposed to the generality of the propositions that were so clearly and forcibly presented to their notice.

I had the pleasure last Lord's day of meeting with the little, but faithful and devoted congregation of Christian disciples in Newton Stewart, Wigtonshire. The brethren did what they could to get up meetings, but, I am sorry to say, but few availed themselves of the invitation. I however did what I could, on three different occasions, to impress upon those who gave us a hearing, their duty and interest to give up every tradition of man, and to hear, believe, and obey the great prophet—Jesus the Son of God. As the brethren in Newton Stewart are placed in an isolated position with reference to other churches, and as there are in the meantime none of them who judge themselves qualified to address a public meeting, they would take it very kind were any of the brethren who are in the habit of speaking in public, and who might be travelling in that

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vicinity to give them a visit. Any stranger who is a brother may call upon Mr. William Crawford, Grain Dealer.

Besides our brethren there is a small party of baptized persons, who are not inclined to associate with them, because of their being what they please to designate "Campbellites." We trust this prejudice shall die away, and that all the true friends of Jesus will unite together to promote their own edification, and the conversion of the world around.

Yours in the faith of the gospel, HUGH LAUDER.

MONIES SUBSCRIBED

Towards defraying the expenses of A. Campbell and J. Henshall's visit to England.

	£	s.	d.
G. D., Auchtermuchty ..	3	0	0
J. D., Auchtermuchty ..	5	0	0
M. T., Lancaster	5	0	0
J. B. I., Irvine	1	0	0
A Friend, by Mr. Micklewood	1	0	0
W. J., Treamedock ..	2	0	0
Mr. B., Cleckheaton ..	1	12	6
Mr. C., Sheffield	0	14	0
Messrs. J., Lincoln ..	0	6	0
Brother A., ditto ..	2	0	0
Miss K., Alcester ..	0	10	0
Henry H., Nottingham	0	10	0
Mrs. W., London ..	5	0	0
W. M., West Calder ..	1	10	0
W. W., Ellsmere	1	0	0
J. Bakewell, Castle Donington	5	0	0
G. B., Frazerburgh ..	3	0	0
W. M. L., Edinburgh ..	4	12	7
J. L., Randlecoup	3	3	0
H. L., Kilmarnock ..	2	0	0
D. L., Newbury	3	0	0
W. G., Beverley	2	0	0
H. S., Huddersfield ..	10	0	0
John V., Tarporley ..	1	10	0
John D., Mollington ..	55	0	0
Brethren at Mollington	29	3	0
Ditto Donington and Louth ..	2	4	6
Ditto Wigan ..	12	5	0
Ditto Moree Cottage	20	0	0
Ditto Banff ..	2	0	0

	£	s.	d.
Brethren at Banbury ..	1	6	0
Ditto Wrexham ..	3	5	0
Ditto Bedlington	2	13	0
Ditto Carlisle	5	0	0
Ditto Frazerburgh	1	0	0
Ditto Stockport ..	3	6	6
Ditto Shrewsbury	1	12	0
Ditto Saltcoats ..	2	13	0
Ditto Sanquhar ..	4	5	0
Ditto Grangemouth	4	0	0
Ditto Stanley ..	0	5	0
Ditto Sunderland	12	5	6
Ditto Standhill ..	1	14	0
Ditto Edinburgh	3	10	0
Ditto Dundee ..	3	10	0
Ditto Horncastle	1	10	8
Ditto Liverpool ..	15	0	0
Ditto Kirkcaldy ..	1	0	0
Ditto Mill of Craigston and Pitgar ..	7	0	0
Ditto Turriff ..	4	0	0
Ditto Chester ..	5	0	0
Ditto Cox Lane ..	4	12	6
Ditto Newark ..	2	0	0
Ditto Ashton-under-line	3	6	0
Ditto Cupar ..	10	0	0
Ditto Ford Forge	2	7	0
Ditto Linlithgo ..	5	0	0
Ditto Newton Stewart	2	0	0
Ditto Leslie ..	3	0	0
Ditto Nottingham	52	3	6
Balance of Interest ..	4	3	3

☞ As neither the contributions nor the disbursements are complete, the account cannot be fully presented till after the meeting at Chester.

J. W.

Stockport, September 6, 1847.

DEAR SIR,—Recently we were a church consisting of about twenty-seven members, denominated General Baptists. About eight or nine of us objected to that name, and were anxious to acknowledge no other name than Jesus Christ, as the head and centre of the church, and also to baptize into his name for the remission of sins any that make a good confession. Eight or ten others were determined to stick to the sectarian name, and denounced "baptism for remission of sins" as an error; the remaining eight or nine were neutral.

On the 15th of August one of the deacons (without consulting the church) gave notice for the members to meet on the thursday evening following, and

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provided two General Baptist ministers to attend, which they did accordingly, when the above charges were gravely made against us; one of the ministers departed early, apparently disgusted with the frivolous proceedings, the other staid to the last and helped them through with the division, and the General Baptists of course left us to ourselves. We were not aware of their intention, but it appears that their plan was secretly pre-concerted, as another meeting room was engaged previous to the meeting. Whatever they laid claim to we permitted them to take away, in fact they took everything belonging to the church, though we had as good a right to it as themselves. There are two things which in their opinion have aggravated our guilt, viz., a few of us went to hear Mr. Campbell's lectures at Manchester, and broke bread with a few Christian friends there the Sabbath but one following.

Our view of the gospel is, that it requires the subjection of the whole man to Christ, spirit, soul, and body; hence the intellectual part, or spirit, is engaged in believing the testimony concerning Christ, the affections and passions, or soul, in repentance, the tongue in confession, and the whole body in baptism, and remission and salvation are connected with all these, on entering the Christian profession.

Christian morality and the cultivation of Christian virtues are enjoined, divine aid is secured in the diligent use of the means, that the believer may be fruitful here, and prepare for a better world above. Thus our King not only requires faith, but the *obedience* of faith. These are our views, and if we are wrong we shall be glad to be set right. JOSEPH HARRISON.

Sunderland, September 17, 1847.

DEAR BROTHER WALLIS,—It is with feelings of no common character I now take my pen in hand to inform you that the work of our King is progressing in this place. Since our beloved brothers Campbell and Henshall visited us we have baptized three believers into the name of Jesus Christ for the remission of their sins. One of them was an old female, 71 dark and gloomy winters have passed over her head; and now as she is passing down the hill of life, the Sun of Righteousness has shone into her soul and dispelled the spiritual darkness from her mind, and now she can read her title clear to mansions in the skies. We have more inquiring the way to Zion with their faces thitherward, our prayer for them is that their convictions may end in their conversion to our God and Saviour.

We, as a church, have deeply sympathized with our brother Campbell on account of his trials in Scotland; special prayer has been presented at the throne of grace on his account. The gospel of Jesus Christ has again been preached in England and Scotland through his instrumentality, as a witness against them. It may almost be written upon the portals of both nations Ichabod, Ichabod, the glory is departed. But thanks be to God, there is still a remnant that can call God, blessed, by living in daily communion with him.

Let us labour so that the gospel, which orators, philosophers, and magistrates stood up to destroy, may have free course, run and be glorified. We are convinced that the church of Christ is rendered invincible to all her enemies, the gates of hell cannot prevail against her. The divine word has issued forth with greater force than volcanic fire, burning up all the thorns, and the seed of the kingdom has been disseminated over the earth. Yes, though the scaffold, the faggot, and the prison have all been arrayed against her, she will come off as fair as the moon, as bright as the sun, and terrible as an army with banners. The faithful are down-trodden by the enemies of Christ. Their reproaches and persecution will only tend to inflame their zeal for the honour of our God and King. Let us be followers of them who through faith and patience are now enjoying the promises, so that we may share in the same blessing, at God's right hand. O how delightful it will be! A. WARDROPPER.

Glasgow, September 7, 1847.

As to the general result of brothers Campbell and Henshall's visit and labours here, I must leave these till I see you. My sister Margaret and cousin Miss Janet Gilmour both confessed the truth, and were baptized into Jesus last Friday in his own appointed way. They were added to the congregation last Lord's day. A. PATON.

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Wigan September 20, 1847.

I AM glad to inform you that the good seed that has been sown by our brethren, is now beginning to spring up in the hearts of them that heard.

Six persons, during the last three weeks, have confessed their faith in Jesus Christ as their Saviour, that he died for their sins and rose again for their justification. They asked for baptism, and we took them the same hour and baptized them, and now as in former days, they are going on their way rejoicing.

From yours in hope, TIMOTHY COOP.

Bulwell, September, 1847.

DURING the last month three have confessed the Lord by baptism, immersion into the name of Jesus for the remission of sins, as commanded by the Holy Spirit, through Peter, on the day of Pentecost. They have been added to the congregation that they may learn to carry out all the will of God, and wait for his Son from heaven, whom he hath raised up from the dead according to the proclamation.

Nottingham, September 17, 1847.

SINCE our last issue, and after the proclamation of the gospel on a Lord's day evening, two persons arose and confessed their faith in Jesus as the Son of the living God, and requested to be converted to him as the resurrection and the life, and that they might enjoy the remissing of sins, and the indwelling of the Holy Spirit. In that same hour they were baptized as the converting act.

J. W.

BROTHER Henshall arrived here from Ireland, on Monday, September 20th, instead of the 11th, as was expected. He is to spend the week by speaking at Carlton on the 21st, Nottingham on the 22nd and 26th, Newark 23rd and 24th, Bulwell 27th, and then move on to see his relations and friends before sailing for the United States. J. W.

CONCLUDING REMARKS.

BELOVED BRETHREN,—Most of you, no doubt, will be surprised to see the above heading, with the index to the volume inserted in this number. The truth is, that unfortunate and unexpected events have attended the progress of the *Messenger*, during the whole of its struggling and doubtful career.

At the commencement of our labours the intention was to publish, at the most, some three or four volumes. But as important and interesting articles, as we esteemed them to be, were constantly coming to hand, we could not refrain from presenting them through the medium of the press, to as many of the public as were disposed to read and think for themselves. This we have done till our twelfth volume is now completed.

In accomplishing the work of trying to instruct the mind, and elevating the truth of God in the estimation of the thinking and obedient, considerable sacrifice both of time and money have been called for, but as these were the Lord's before they were given to us, they have hitherto been cheerfully surrendered for this purpose. Much patience and perseverance have also been required, especially to arrive at the conclusion of this tenth number of the current volume. But here it is, and now we shall make a stand for a while, although we imagine the brethren will not allow the *Messenger* to stand, much beyond the time of the contemplated meeting to be held at Chester, and at which we hope to be present. But be that as it may, we must leave it for the brethren then assembled to settle what shall be done.

We have on several occasions intimated that a wider and more extensive circulation was required,—that it ought and must be obtained,—and that by the united co-operation of the brethren this could be accomplished. Now this has not been done, and yet our convictions are, that it is quite within the power of the brethren to see it realized. In this as in most other things, the old adage is true, "Where there is a will there is a way."

Look at the zeal of idolaters, politicians, infidels, Roman Catholics, and fanatical sectarians. And upon what is it all devoted? Their strength and money is indeed spent for nought and in vain. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

O how wakeful, energetic, self-denying, and zealous, ought the disciples of Jesus to be. Paul said to the Corinthians, "Awake up as you ought, for some of you have not the knowledge of God. I speak this to your shame." J. WALLIS.

Nottingham, September 24, 1847.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

DEVOTED TO THE

SPREAD OF PRIMITIVE CHRISTIANITY.

ENLARGED SERIES.

VOL. III.

LONDON:

PUBLISHED BY SIMPKIN, MARSHALL, AND CO.,

STATIONERS' HALL COURT;

P. C. GREY, EDINBURGH; H. HUDSTON, NOTTINGHAM; AND MAY BE OBTAINED OF ALL BOOKSELLERS.

1847.

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NOTTINGHAM:

H. HUDSTON, BOROUGH PRINTING OFFICES, MAYPOLE YARD.

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H. HUDSTON, PRINTER, BOROUGH OFFICES, NOTTINGHAM.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. XI. NOVEMBER, 1847. Vol. III.

TO OUR READERS.

In our last number we came to a conclusion which evidently has not been allowed to conclude any thing. This is what we expected; and therefore have now to begin again. This seems to be unpleasant, and rather vacillating—but it appeared to us the only proper course to pursue.

When the brethren were assembled at Chester, it was proposed by the editor that the *Messenger* should either be given up or pass into other hands, or a smaller periodical be issued in its place. To neither of these propositions would the brethren listen for a moment; although our feelings were decidedly in favour of some new arrangement. Not indeed that we have any objection to continue the work, but simply because of so many unwise, untoward, and opposing circumstances being brought into existence.

Zealous and conscientious brethren may, and do differ, as to the best expediencies in carrying on, and spreading the interest of truth in the world. A certain course for doing good has sometimes been adopted from the purest intentions, but which, from the very nature of things, could not do otherwise than retard the progress of that which it intended to promote. The wise man has said, "In the multitude of counsellors there is safety:" but to show this to the conviction of those who are at the time led more by feeling, imagination, or self-gratulation, than by common sense and the true nature of the case, is difficult, if not impossible.

In such a situation we cannot make progress in a right direction, and therefore it is better, far better, if it can be done with honour

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and honesty, to pause, and even to stand still, rather than to retrograde, or continue the conflict in a downward course. Such are our conclusions in this and in all similar matters. We say to all engaged in any enterprise, whether moral or physical, be sure you stop in time to escape from impending ruin.

At the meeting referred to in Chester, the *Messenger*, as we have hinted, was made the subject of a distinct proposition. "Shall it, or shall it not, give place to a smaller work—or shall it be given up altogether irrespective of any work?" This was the question. The idea of so small a body supporting two periodicals of the same kind, is perfectly utopian and altogether unnecessary, seeing that a channel is already open, in which every disciple who can write pretty correctly, and for edification, may freely express his or her feelings of attachment to the cause of truth, humanity, and of God.

After much friendly discussion on the subject, all tending to one point, that is, the firm establishment of this periodical, the unanimous call of the brethren for us to continue our humble services, became irresistible, especially as it was supported by a liberal promise of a portion of that commodity without which no enterprise in the world can prosper. If, then, the brethren and the churches will now fill up their obligations to the best of their ability, no effort shall be wanting on our part to do the same. In every cause, whether good or bad, the old axioms are true, "United we stand—divided we fall;" "Where there is a will there is a way."

There are some periodicals now in existence which, as we are informed, have cost the proprietors from two to three thousand pounds in their first establishment! The body was united; they all pulled one way. The multitude also was in their favour. This made the work easy and less difficult to accomplish. The sovereign will of the people in these respects must be triumphant. From small beginnings, when the people are of one heart, great and important results must follow. This may yet be the case with the *Messenger*. Like other periodicals, it may take the wings of the morning, and by its illuminated pages edify and enlighten its thousands and tens of thousands of the human family. Who will say this shall not be the case? The devil and his adherents would gladly do so. But they have been greatly crippled. They cannot do as they would. The mighty angel, descending from heaven with the great chain in his hand, long ago commenced his operations, and he must progress till his work be completed. To our minds things in society are favourable to such expectations. Men, we mean intelligent men, are becoming wearied of theories and of text-preaching. They are looking after *facts*, veritable and immutable facts, as the only basis

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upon which to build for present peace and future glory. Brethren, let us do our part in promoting in every possible way the best, the eternal interest of each other and of all. This we are persuaded is the great business of human life. J. W.

REFORMATION.—No. II.

It was remarked, in a former article on this subject, that the religious systems of the day are opposed to that law of progress so essential to the development of man's nature, as well as to the fulfilment of his destiny; and, in obedience to which, man must for ever strive to surmount the obstacles by which some, from an imperfect knowledge of his character, hope to arrest his steps. It is from the point of view afforded by this striking trait in human nature, that we can best contemplate some of the features of the proposed reformation. For as in the scenery of nature there are certain positions and elevations from which a landscape will be seen to the best advantage, so it is in regard to revelation, and the subjects which it presents. Both nature and revelation are works of God, and both must be viewed from favourable points. It is from an ignorance or neglect of this precaution, that men often take such partial views of religious truth, one thing remaining concealed by another, or the various subjects being seen in false lights, or out of their just relations.

Man, then, in the moral world, like the material earth which he inhabits, is in constant movement. Unlike the latter, however, he moves not always in one direction, neither does he describe a fixed and prescribed circuit. His tendency may be either upward or downward. He may advance or retrograde. In some one of these directions, however, he must continually progress. Heaven attracts him by its glories, or earth deludes him with its toys. Good men seek to co-operate with the Deity in the work of his salvation, while the wicked are co-workers with Satan in obstructing it. And this enemy of our race not unfrequently converts even the well-meant efforts of the good, into the most fatal injuries.

It may not be doubted that the men who framed the religious systems of the day, were actuated by the most benevolent motives in drawing up those formularies of doctrine and church government. They knew that men were prone to apostatize from truth. They felt that there was in human nature a strong tendency to corrupt or abandon the purest principles of doctrine. They thought, therefore, that a clear expression of these principles, in an authoritative form, was likely to command their assent, and repress their love of change. In a word, they knew that men were disposed to retrograde from the point to which they had been advanced by the arduous labours and sufferings of the Protestant reformers, and they hoped, by these confessions of faith and formulas of doctrine, to interpose obstacles in the way of any return to error and superstition.

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But they seem to have overlooked a point of much importance. They did not perceive that these systems, if possessed of the power to hinder men from falling back into previous error, have the very same power to prevent their advance to unknown truths. If their effect was merely to prevent a falling away, and they interposed no hindrance to a farther progress, they might not have been unserviceable. But, embodying, as they profess to do, all the essential truths of Christianity in terms never to be altered, and prescribing a fixed routine in the administration of divine things, they oppose themselves at once as barriers in the way of all future advancement. Their doctrines are drawn, it is said, from the scriptures; and this claim is put forth by each, however different from others. Grant that any one be an accurate presentation of truth as far as it goes, is it not evident that it presents only that amount of knowledge possessed by its compilers? And would any one pretend to say that the amount of knowledge possessed by any individual or set of individuals was to be the extreme limit of human acquisition for all succeeding ages? This would be either to exalt mere uninspired men to the throne of the Apostles, or to suppose that there is a very narrow limit to discovery in the mysteries of our holy religion—the deep things of God—deeper and more wonderful than even those of nature.

But it is not to be admitted that any one of these systems contains truth unmixed with error. That no one is a full presentation of the whole truth would be a sufficient condemnation; for truth seen in part, is, when mistaken for the whole truth, converted thereby into error; and, from the confidence which truth itself inspires, often leads to worse consequences than absolute falsehood. But no one can suppose these systems unmixed with error. Being contradictory to each other, but one of them could be true; and if this be affirmed of any one of them, it would not be difficult to show that this one is inconsistent with itself. If each presented "the truth, the whole truth, and nothing but the truth," it would be in perfect harmony with all the rest, and every part of it would be consistent with every other; for no truth, either in nature or religion, can possibly be incompatible with any other truth. But there can be no such human system of religious belief. From the scriptures of truth alone, true religion must be learned, and each one must learn it for himself, without respect to systematized theology or the traditions and opinions of men. To possess a standard which contains the truth, the whole truth, and nothing but the truth, is simply to possess the scriptures, for no one will presume to affirm this of any other standard.

It cannot be justly urged that each party or each individual of a party, is at liberty to add to the truths embodied in the formulary, and to renounce its errors. For no sooner does a member of any religious body presume to dissent from the standard of his church, than he is denounced as a heretic. The fear of incurring this censure, and the odium, usually connected with it, has the effect of preventing, in a multitude of cases, a public avowal of dissent, and

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induces, consequently, a hypocritical and empty adhesion to theories and forms. But, in other cases, the discovery of error in the standard, or of new truth in the scriptures, leads men to declare boldly their dissent, and to encounter all the obloquy and persecution, usually awarded to such innovators. Thus the creed shelters the fearful and the unbelieving, but cannot retain the sincere lover of truth—the man who desires to attain perfection, and acts therefore in harmony with the law of human progress.

It may be retorted here, that if creeds do not then, in such cases, obstruct the progress so much insisted on, why raise this objection to them? We might reply that their inefficiency proves their inutility, and that being designed by their authors to put an entire stop to movement, their failing to do this is evidence of their inadequacy to effect the very purpose for which they were intended —their authors and advocates being judges. But the cases in which men overleap their boundaries, are few in comparison of the number embarrassed and obstructed by creeds. And not only so, but, unfortunately, many of those who transcend their limits, have been so accustomed to regard formulas of doctrine as essential to safety in religion, that instead of trusting to the divine word, by which they were guided to their recent discoveries of truth, they embody these views in new systems, and thus by means of creeds, increase parties and perpetuate partyism. And the same result follows, but the more certainly, in case men dissent from having imbibed error, for error, conscious of weakness, avails herself of every method by which she may secure popularity and permanency, and an ingenious theory, drawn up in an imposing form, furnishes an advantage which is seldom or never overlooked. Thus while creeds may sanction and perpetuate error, and lead to hypocrisy or to schism, they fail to prevent apostacy, and may render even progress in knowledge a means of riveting fetters which would otherwise have been loosed.

We have been looking at the claims of the different religious parties, simply as these are related to the great law of human advancement and elevation. These parties are based upon particular systems of opinions, which, we have argued, not only fail to prevent the evils against which they were designed as safeguards, but act as hindrances to any real improvement in religion. And we shall, for the present, content ourselves with this view. Whatever obstructs the progress of men in divine things must be wrong. Creeds permit no progress. They command an absolute stop. As well might a ship set her sails while in the dock, as any one attempt to advance in a knowledge of divine things within the narrow limits of a creed. It is upon the broad ocean of *infinite* truth and love, that the soul should be permitted to expand her powers. Whatever may be the dangers from storms and shoals and reefs, the home of the mariner is on the "glad waters of the deep blue sea," and that of the Christian is in the "deep things of God." Let no one presume to limit him, or erect a barrier in his way. Let no one interpose a shallow human creed, between the soul and its Author. Let the lover of truth sit at the feet of Jesus, and hear his words, and

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receive truth from his lips. Assuredly, this is the good part which shall never be taken from him.

This, then, is the very first step in the reformation for which we plead, and it is the only way in which any religious community, as such, can reform. It is this renunciation of human teaching for the divine, that is, however, only the starting point of individual reformation. But a community at once thus fulfils its duty, in presenting the gospel of Christ in its primitive simplicity and uncorrupted perfection to all its members, and to the world. It then belongs to each individual to profit by the opportunity thus afforded, of perfecting his character, and growing in grace and in the knowledge of our Lord and Saviour. R. R.

THE DESIGN OF BAPTISM.—No. I.*

As there cannot be a general providence without a special one, so there cannot be a general design in the Christian institution without a specific design in every part of it. If, indeed, religion be a reasonable service, there must be a reason for every part of it; and that reason, whatever it may be, is the proper design of it; for reason without design is inconceivable. Reason, and design are, indeed, inseparable; or, rather, they are two names for the same thing. Now as the whole universe is but one grand system of designs terminating in one grand result, so the Christian institution is one great system of means and ends terminating in one grand consummation—the supreme glory of its Author in the purity and happiness of his intelligent and moral offspring.

The gospel system is a system of redemption—a deliverance of its subjects from ignorance, guilt, and bondage. It contemplates a new creation—a transformation of man in body, soul, and spirit. It is, therefore, a great system of physical, moral, and spiritual means and ends. Hence its doctrine, its precepts, and its promises are but developments of a remedial system, originating in the benevolence of God, guided by his wisdom and perfected by his power.

This scheme of mercy has its parts, and each of these parts has its own peculiar object. Faith is not a substitute for repentance, holiness, or righteousness, but a means to these ends. As a means it is, indeed, indispensable to every one of them. Prayer, reading, or hearing, and meditation, are means of sanctification. But any one of these, without the other, would be incomplete and incompetent to the end proposed. So of the positive institutions of the Christian system. Baptism, the Lord's day, and the holy supper, are indispensable provisions of remedial mercy. Not one of them can be dispensed with by any one who desires the perfection of the Christian state and of the Christian character. Eating, drinking, sleeping, exercising, though not of the same nor of equal importance, are nevertheless all essential to the preservation and comfortable enjoyment of the human system.

* This article will be printed as our No. 11, of the "Tracts for the People."

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These things premised, we are induced, according to our plan, to institute an inquiry into the use of Christian baptism, or rather into the design of it. It is a conspicuous and prominent part of the Christian religion, and is spoken of and alluded to more than one hundred times in the New Testament. It is worthy of a full examination, and of the most respectful consideration and regard. It could not occupy so much space in so small a volume, and yet be considered as a matter of indifference or of but little importance. We must, therefore, regard it with the respect and reverence due to a very prominent divine institution.

But the *design* of this institution has long been thrown into the shade because of the wordy and impassioned controversy about what the *action* is, and who may be the proper *subject* of it. Now it must be confessed that whatever importance there may be in settling these questions, that importance is wholly to be appreciated by the *design* of the institution. This is the only value of it. The question concerning the value of any action is incomparably superior to the question, What is the act itself? or to the questions, Who may perform it? or, Upon whom may it be performed? We are, therefore, induced to believe that the question now before us is the all-interesting important question—indeed the transcendent question in this discussion.

The appeal, therefore, must be made to the proper tribunal. It must be carried up to the Apostles and Evangelists of Jesus Christ. What, then, do they propose as the design of New Testament baptism? We say *New Testament* baptism, because we have in that book "THE BAPTISM OF JOHN," and the baptism ordained by Jesus Christ. Although not one, nor identical, they may materially unfold and illustrate each other. They both came from heaven. They both immersed believing and penitent persons, and were alike indicative of divine wisdom and benevolence.

The Harbinger was sent "to prepare a people for the Lord." He designed to enlighten and purify them. Hence he was both a preacher of faith and reformation, and proclaimed "the baptism of repentance *for the remission of sins*." It would, then, appear from the very annunciation of John's baptism, that its design was of a transcendently important and interesting character.

The form of expression is exceedingly familiar and intelligible, and were it not for an imaginary incongruity between the means and the end, or the thing done, and the alledged purpose or result, no one could for a moment doubt that the design of baptism was "for the remission of sins."*

* The preposition translated *for* in this connexion of means and designs is often so translated—and might have been hundreds of times much better so translated in the common version of the New Testament, than by *into*, or *unto*, or *to*.

We shall give a few examples, selected out of many such in the common version :—

Matt. v. 13. "It is good *for* nothing." "Take no thought *for* to-morrow." vi. 34. "Do it *for* a testimony to them." viii. 4. "*For* a testimony against them." x. 18. "Shed for many *for* the remission of sins." xxvi. 28. "Told

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receive truth from his lips. Assuredly, this is [illegible]age, and shall never be taken from him. [illegible]s and Evan-

This, then, is the very first step in the [illegible]age, any one plead, and it is the only way in which an[illegible]e can intimate such, can reform. It is this renunciatio[illegible]he design of an divine, that is, however, only the star[illegible]timate design, we mation. But a community at one[illegible]guage could suggest senting the gospel of Christ in [illegible]New Testament baptism rupted perfection to all its m[illegible] *only purpose* for which it belongs to each individual to [illegible]s of John or of the twelve of perfecting his character [illegible]ain or intelligible than such forms ledge of our Lord and S[illegible].—"John did baptize in the wilderness, [illegible]l repentance for the remission of sins."

THE [illegible] *not a* baptism, but *the* baptism of repentance. [illegible] remission of sins, but *the* remission of sins. The

As there co[illegible] could not more safely secure the intention of an there canno[illegible] was not *because* your sins *have been remitted*, but a specific [illegible] *in order to*, the remission of sins. reasons[illegible] a form of expression peculiar to one Evangelist. Luke, that [illegible] as well as Mark, uses the same formula:—"And John came into all wit[illegible] the country about the Jordan, preaching the baptism of repentance j[illegible] for the remission of sins." Luke iii. 3. John's baptism was as certainly "*for the remission of sins*" as it was "*the baptism of repentance.*" The death of the Messiah, or the blood of the new covenant, was not more certainly *for the remission of sins*, so far as the expression goes, than was the baptism of John for the remission of sins.—Indeed, they are not merely similar, but are *identical* expressions in both cases. It does not, however, follow that they are *in the same sense* for the remission of sins. But that they are in some sense for the remission of sins, can be denied by no man who either understands the language of the Bible or the language of men.

From the apostolic style one might as reasonably conclude that Jesus died *because* man's sins had been remitted, or because the sin of the world had been taken away, as that men are to be baptized, or

for a memorial of her." xxvi. 13. "Gave them *for* the potter's field"—"*for* to bury strangers in." xxvii. 7, 8.

Do not these indicate the design or the end for which a thing is given or done? Did not the Messiah shed his blood *for* the remission of sins? Was not the money given *for* the potter's field? Was it not *for* the burial of strangers?

As Luke writes "the Gospel" and "Acts of Apostles," we shall give a few examples from him also:—"*For* the fall and arising of many in Israel." "*For* a sign which shall be spoken against." Luke ii. 34. "*For*, therefore," [for this purpose,] "I am sent." iv. 43. "Take nothing *for* your journey." ix. 3. "Buy meat *for* all this people." ix. 13. "He is not fit *for* the kingdom of God." ix. 62. "Goods laid up *for* many years." xii. 19. "It is not fit *for* the land, or *for* the dunghill." xiv. 24. "Be baptized *for* the remission of sins." Acts ii. 38. "Gave it to him *for* a possession." vi. 5. "Nourished him *for* her own son." vi. 21. "Came here *for that intent*." ix. 21. "Are come up *for* a memorial." x. 4. "*For* the work I have appointed them." xiii. 2. "That thou shouldest be *for* salvation." xiii. 47. "*For* the work which they fulfilled." xiv. 26. These are but a few examples from Luke.

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hn baptized men "*because* their sins had been remitted." To
h freedom with language, with the language of the Bible,
o make the word of God of no effect, or, what is the same
certain interpretation; in other words, of no meaning. If
d up for past years—if men buy food for those who
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d, then may it be said that John baptized for sins
or that his baptism was for those who were already
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id, "*To this end* was I born, and *for* this cause
orld," does he not intimate that he had a design
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ildren of the Israelites *to the end** they might not live, does
ot mean that their destruction was designed by their exposure?
When Stephen again says (Act vii. 5.) that God promised Canaan to Abraham "*for* a possession," that it was his design to invest him with that inheritance? And when it is said by the people of Damascus (Acts ix. 21.) that Saul of Tarsus came to that city "*for the intent* that he might" persecute the disciples; and if *eis*, the word always used when baptism and remission of sins are connected, be the word in all these cases containing the sense of "FOR," "*in order to*," "*to the intent that*," or "for the intent," shall we hesitate to allow, that, in connexion with remission of sins, it has the same meaning; or that our translators so understood it? Should any one be so regardless of his reputation, he would be as unsafe as unworthy to be reasoned with on any question of religion or morality, whenever he stands committed to its affirmative or negative.

So far, then, as the force of the preposition is of any consequence or value to show a connexion between baptism and remission of sins, it is incontrovertibly indicative of that connexion. But were it translated in every case by *into* or *unto*, (versions of the word very common in all writings, sacred and profane,) it is as certainly, though not so obviously to all minds, indicative of *such* a connexion. To baptize *into* remission, or *unto* remission, intimates that the subject of that act is about passing into a new state; as entering *into* partnership, or entering into marriage, indicates that it is for such purposes the action, whatever it may be, is performed. "Unto what, then, were you baptized," (Acts xix. 3.) is equivalent to the question, *For* what were you, then, baptized, or *into what* were you, then, baptized? In either case the relation of the person baptized is changed.

It only remains in this part of our essay that we present, in the order of the inspired books, all the passages that plainly import any connexion between baptism and remission of sins. They are the following:—

1. "John did baptize—and preach the baptism of repentance for the remission of sins." Mark i. 4.

* Here it is εἰς, *for*, to the end that, the word always used in reference to "baptism for the remission of sins."

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2. "The people of Judea and Jerusalem were baptized by him in Jordan, confessing their sins." Mark i. 5.

3. "And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

4. "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts. ii. 38.

5. "Arise and be baptized and wash away thy sins, invoking the name of the Lord." Acts xxii. 16.

These are oracles as express and explicit as any we can imagine. Any one of them would establish the connexion for which we plead. For if once such a connexion is clearly established, it depends not upon the repetition of it, but upon the clearness and definiteness of the expression of it. This is intimated clearly in another passage:—

6. "There is one Lord, one faith, *one baptism*." Eph. iv. 5.

Now if there be but one baptism, and if it appear that both the New Testament dispensations of baptism, by John, and by the Apostles, clearly affirm a connexion between baptism and remission of sins—that it must follow that the *only divinely instituted baptism is for the remission of sins.*

It may, however, tend to the confirmation of those halting between two opinions, to inquire whether there be any other connexion between baptism and any thing else noted in the Christian scriptures; and if so, of what nature and kind is it?

In the first place, then, no one is commanded to be baptized *for any thing else;* and no one is ever said to have been baptized *for any thing else*, than for the remission of sins. This a very important fact and worthy of much reflection.

I know, indeed, it may be said that there are two or three forms of expression that might be translated in such a way as to intimate some other connexion. For example:—

"As many of you as were baptized *for* Jesus Christ were baptized *for* his death." Rom. vi. 3.

"Know you not that all our fathers were baptized *for* Moses—in the cloud and in the sea." 1 Cor. x. 2.

"For by one Spirit we are all baptized for one body." 1 Cor. xii. 13.

"For as many of you as have been baptized *for* Jesus Christ, have been baptized *for* his death."

These four passages complete the canon—the whole volume on the subject of the relation of baptism to spiritual rights, privileges, and honours. We have, for the sake of uniformity, and of giving weight to all conceivable objections, preferred the common version of these passages.

The reader will remember that in all these it is, in the common version, "*into Christ*," "*into his death*," "*into one body*," &c. Whether, then, we read *for* or *into* one body, and *for* or *into* his death, the sense is the same. If any one baptized for the Lord, for his death, or for his body as a *design*, as an *end*, it is for the sake of the rights, privileges, and honours of his body; or for the sake of the rights, privileges, and honours accruing from his death, his church, or himself. Of all these, remission of sins is the leading and the in-

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troductory blessing—from which follows, as consequences, all spiritual privileges, honours, and immunities. "For if you be Christ's, then you are Abraham's seed, and heirs according to the promise."

Evident, then, it is, that there is no *specific design* on account of which any one can constitutionally be baptized, except it be for the remission of sins previously committed. We are not commanded to be baptized for faith, for repentance, for justification, for regeneration, for sanctification, for adoption, for the Holy Spirit, for eternal life. We are commanded to be baptized "*for the remission of sins*" not for the remission of "*original* sin"—not for the remission of sins yet to be committed or in advance; but for the remission of sins that are past, that have been committed through the forbearance of God.

True, when immersed into Christ, we have "put on Christ;" and, of course, are in him and under him, interested in all the provisions of that covenant of life and salvation of which he is the Alpha and the Omega, the Author and the Mediator. Still, through faith and repentance, we are commanded to be baptized for one specific purpose, just as much as we celebrate the Lord's day and the Lord's supper for a specific purpose. Every Christian institution has, indeed, its own peculiar and specific object, which can be neither secured nor enjoyed so well any other way.

Having, then, philologically ascertained that in the sacred writings of the Apostles and Evangelists of our King, the baptisms of the New Testament were all for the remission of sins, and for no other specific purpose, our second leading inquiry must be, *In what sense is baptism for the remission of sins?* The connexion between baptism and remission being now fully ascertained and established, the nature of that connexion comes deservedly under our immediate examination.

The relations of time in which one thing may stand to another, are antecedent, simultaneous, and consequent. But the question is not about their relations as repects mere time, place, or circumstance; but as respects natural or necessary dependence—such as that of cause and effect. We contemplate the relations of persons and things with regard to the causes of their existence or the various influences which they may exert on one another. When a man's salvation, for example, is somtimes ascribed to faith, to repentance, to baptism, to the grace of God, to the blood of Christ, to his own efforts, we are desirous to know why a man's salvation should be assigned to so many causes. To prevent confusion or to relieve the mind from a perplexed, indistinct, and imperfect, conception of the influences of numerous and various causes affecting the existence of any thing either as respects itself or our conceptions of it, we have given to the word *cause* a very comprehensive meaning, and have been obliged to select names to express the various applications of the word. Thus we have a *moving* or *original* cause, an *efficient* or *meritorious* cause, an *instrumental* cause, a *concurrent* cause, a *final* cause. For example, in saving a person from drowning, a benevolent man sends his son into a river. His son

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takes hold of a drowning sailor, the sailor also takes hold of the beneficent youth who has risqued his life to save him, and while his deliverer holds his head above the stream he uses his own limbs, and thus co-operating with his saviour, swims to the shore and is saved from death.

In this case we have an illustration of these causes, as developed in the deliverance of a drowning sailor from a watery grave. The father of the son who saved him, or his benevolence, was the *original* or moving cause; the son's obedience was the *efficient* cause; his seizing the sailor by the head, was an *immediate* and a *meritorious* cause; the accepting of his assistance on the part of the drowning sailor, a *co-operative* cause; his making use of his own powers, an *instrumental* and concomitant cause; and his salvation itself, the *final* cause, or the end proposed by the father, the effect of the interposition of his son and of the co-operation of the sailor.

Now the salvation of this drowning man may be ascribed to the father or to his love, to the son, or to his obedience, to the sailor himself, or to his acceptance of the proffered aid, and to his own co-operative efforts. To any one of these seven causes might any one with propriety refer his salvation—not to any one of them exclusively, but to them all concurrently. He was saved by the father, by the father's love, by his son, by his son's obedience, by the sailor himself, by his acceptance of the proffered help, and by his own concurring efforts. Thus we are said to be saved by God, by the grace of God, by Christ, by his blood, by faith, by baptism, and by our works. Still the reason of this concurrence, or the power of these several causes, is to be learned from the developments of God's character and man's nature, condition, and circumstances. These only can explain the wisdom and expediency of all these causes as co-operating and terminating in the salvation of a sinner.

Every theory of redemption and salvation, with more or less clearness of perception and precision of expression, admits the necessity of such distinctions as these. Since the days of Luther, and long before, between the Jansenists and their rival orders of monkery, all writers and reasoners on this subject have been constrained to admit of a system of causes co-operating in man's salvation.

The kingdoms of nature,—mineral, vegetable, and animal,—are replete with such combinations of concurring causes in the various results of the divine wisdom, power, and goodness. There is not any thing in the universe of created things, that is the result of a single cause, as to its being, its continued being, or to its well being. Indeed, the different attributes of God himself are so many concurrent causes in our conceptions of things both material and mental. Portions of nature, celestial and terrestrial, are to be ascribed to his wisdom, his knowledge, his power, his goodness; and every single result has in it the concurrence of all these.

But to keep distinctly before our minds the design and place of Christian baptism, for we must observe that for most minds it is enough to read the precept, "*Repent and be baptized, every one of you, for the remission of sins,*" without presuming to comprehend or

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develop the necessity of it. Two facts are most obvious:—First, that all men alike need the Christian institution; second, that whatever any one institution is to any one proper subject of it, it is in some degree the same to every other proper subject of it. Therefore, we all need every divine institution.

Philosophers are generally more curious and inquisitive than wise. They delight to comprehend every thing, or to assume to understand all mysteries. But who can specify, enumerate, and sort up the causes that convert one grain of corn into the flesh, blood, bones, and covering of a man, a horse, or any other animal that lives upon it. Or can any one set forth the number, the variety, and the order of the causes that are necessary to animal life, health, and comfort? If not, then why so dogmatical and pragmatical—so inquisitive and positive—so dictatorial and absolute, in matters solely depending upon the positive will and law of God!

To conclude our remarks on this part of the subject, we must assign to every institution of Heaven its own proper place, whether in nature, in providence, or in redemption. We must give to grace, to faith, to repentance, to baptism, to the *purpose of the Father*, to the *blood of the Son*, to the *sanctification of the Holy Spirit*—to each of these severally its proper place and importance in redemption and salvation; and to all of them a concurrent efficacy in the rescue and deliverance of man from sin, misery, and ruin.

While, then, we must say with Peter, "Baptism doth also now save us," we will also say with Paul, that "we are saved by grace," "justified by faith," "*redeemed* by the blood of the Lord Jesus," "sanctified by the Spirit of our God," and with James, that "a man is justified by works, and not by faith only."

We do not, however, place baptism amongst good works. Good works have our brethren and neither God nor ourselves for their object. They directly and immediately terminate upon man, while in their reflex influence they glorify God and beautify ourselves. In baptism we are in spirit, as well as in person, buried with the Lord, "wherein also we are raised with him." Dead men neither bury themselves nor raise themselves to life again. In baptism we are passive in every thing but in giving our consent. We are buried and we are raised by another. Hence in no view of baptism can it be called a good work. The influence which baptism may have upon our spiritual relations is, therefore, not because of any merit in the act as our own; not as a procuring cause, but merely as an instrumental and concurring cause by which we "put on Christ" and are united to him formally as well as in heart, entering into covenant with him and uniting ourselves to him in his death, burial, and resurrection. Hence said the Apostle, "As many of you as have been baptized into Christ have been baptized into his death"—"have put on Christ."

While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause in which faith and repentance are developed and made fruitful and effectual in the

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changing of our state and spiritual relations to the divine persons whose names are put upon us in the very act.

It is also a solemn pledge and formal assurance on the part of our Father, that he has forgiven all our offences—a positive, sensible, solemn *seal* and *pledge* that through faith in the blood of the slain Lamb of God, and through repentance, or a heartfelt sorrow for the past and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly declared forgiven, and formally obtain the assurance of our acceptance and pardon with the promised aid of the Holy Spirit to strengthen and furnish us for every good thought, and word, and work.

Some have such a puerile and inadequate conception of Christian baptism, as to regard it as a mere ceremonial introduction into the church—a way of making a profession of the Christian religion—no way affecting the spiritual relations of the subject. This view of it ought to have been expressed by such a precept as the following: "Repent and be baptized, every one of you, for admission into the church." But no such precept in form, in substance, or in sense, is found in God's own book. As we have, then, but one Lord, one faith, and one baptism, and that baptism is "for the remission of sins"—to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value, wanting, as it does, the sanction of the Lord Jesus who ordained it, and submitted to the baptism of John as an example to others to honour and obey every divine institution. But there are other passages of sacred scripture that both illustrate and confirm the views now presented.

It is a very important and interesting fact that no great doctrine or institution of Christianity wholly depends upon a single passage, or even upon a mere plurality of passages. Such is not the Lord's way of teaching his will to weak and erring mortals. He gives us line upon line, precept upon precept, here a little and there a little; wisdom for the wise, knowledge for the prudent, and information for all. No great doctrine, no important principle, no solemn, moral, or religious duty ever was confined to a single enunciation. The more important the duty or the more valuable the privilege, the more ample, explicit, and frequent the allusion to it, except in cases so plain and of such easy intelligence and comprehension that he may run that reads it.

Baptism, a new institution, is an ordination of great significance and of the most solemn and sublime importance. It is a sort of embodiment of the gospel, and a solemn expression of it all in a single act. Hence the space and the place assigned it in the commission. It is a monumental and commemorative institution bodying to all ages the great facts of man's redemption as developed and consummated in the death, burial, and resurrection of the Lord Jesus Christ. Hence immediately upon the first constitutional promulgation of it on the part of the Christian Lawgiver and Saviour, he adds, "*He that believeth and is baptized shall be saved.*"

This has in all time, and will in all future time, impart to this

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institution a solemnity, a significance, and an importance which no art or ingenuity of corrupted Christianity can long obscure or successfully deface. It will give to it an authority and a claim upon the understanding, the conscience, and the affections of the humble and devout, which no sophistry or hardihood can weaken or destroy. To associate faith and baptism as antecedents whose consequent is salvation, no matter what the connexion may be, will always impart to the institution a pre-eminence above all other religious institutions in the world. The Lord does not say he that believeth and obeys this or that moral precept shall be saved; but "He that believeth the gospel and is baptized shall be saved." This very intelligible and prominent annunciation, just before his ascension, greatly explains and justifies the new precept promulged by Peter a few days afterwards when the ascended Lord had sent down his Holy Spirit to advocate his cause. Peter, after the new light imparted in the commission, feared not to say to the inquiring Jews, "*Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins.*" Nor did any one, so far as the history of the apostolic labours is reported, ever express a doubt or an inquiry upon the connexion thus solemnly established between faith, repentance, baptism, and remission or salvation. So far from this, that the Apostles frequently allude to the subject in their epistles as though by universal consent it was understood to be a symbol of moral purification—a washing away of sin in a figure, declarative of a true and real remission of sin—a release of the conscience from the feeling of guilt and all its condemnatory power.

There remains in the historical books of the New Institution another very striking evidence of the proper design of Christian baptism. It being a charge of the verbiage of Peter and from another speaker, and addressed to a great sinner, it is peculiarly striking and impressive. It is the address of Ananias to Saul of Tarsus, than whom had not then lived a more fierce and hostile spirit opposed to the claims of Jesus of Nazareth. When commanded to wait for a message from the Lord, Ananias waited upon him; and after a very short introduction he said to Saul of Tarsus, "Arise, brother Saul, and be baptized, and *wash away thy sins*, invoking the name of the Lord." A most unguarded and unjustifiable form of address, under the sanction of a divine mission, if baptism had not for its design the remission of sins, according to the Pentecostian address.

From the express authority and evidence of Apostles and Evangelists, without any inferential reasoning, we feel constrained to conclude that the baptisms of the New Testament, both of John and Jesus, were for the true, real, and formal remission of sins through faith in the Messiah and a genuine repentance towards God. We shall, however, for the sake of some of our readers who are slow to believe all that the Apostles have spoken, devote to the subject another essay, in the further examination of the sacred writings, and in some notices of the traditions of the Fathers.

A. CAMPBELL.

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CO-OPERATION MEETING AT CHESTER.

Mollington, October 7th, 1847.

[DEAR BROTHER.—I have made an effort to forward you the Report by the time you desired it, and believe I have succeeded. It is not so trim as I could have wished; but its errors I beg you to charge to my inexperience, and the little time I have had in which to revise it, rather than want of good will.—Yours, &c., P. STEPHENS.]

THIS meeting having been duly announced, was convened in Chester on the 1st. day of October. The assembly consisted of messengers from congregations in Great Britain and Ireland, advocating original Christianity, and contending for the ancient order of the church of God—the doctrines and institutions delivered to the faithful by the holy Apostles. The occasion was one of great interest, gratifying to every mind that desires the extension, and prays for the triumph of divine truth. The number of brethren convoked, the distances many of them had travelled, the deep interest manifested in the transactions, and the order, propriety, and affability that prevailed at this meeting,—all indicate, that the principles for which we plead are firmly established among us, that they are fully appreciated by the understandings and deeply rooted in the hearts of many devoted servants of God, and that they have exerted an influence, and obtained an ascendency in this realm, which even the combined opposition of the eager partizans of the many system of human device which unhappily distract this nation, shall never be able to destroy.

We were favoured with the presence and counsel of our approved brethren Campbell and Henshall, beloved and esteemed for their works' sake. This was an advantage of which the brethren were duly sensible—a privilege in which they rejoiced. Brother Campbell was unanimously called to the chair, and brother P. Stephen of Mollington was appointed to act as secretary. The meeting being thus constituted the presence and blessing of God were sought in fervent prayer, and the divine aid and direction humbly supplicated in all deliberations. The president then rose to make some preliminary remarks, of which the following is a synopsis:—

"The church of Christ is one grand community. It is a community of communities. The sure Foundation was laid in Zion, and the Lord said, 'On this rock I will build my *church*.' It is obvious, that in this, as in many other places, the word church denotes the whole body or aggregate of the faithful. This collective body of believers, however, this large community, comprises many small communities. Hence the word is applied in the plural form, and we read of 'the churches in Judea,' 'the churches in Galatia,' and 'the churches in Asia.' The church of Christ may thus be contemplated as one, and yet as many. As Israel was one nation, and yet contained many tribes, and these many families—so there are churches in families, in cities, in states, and these collectively form the church of Christ. Every family has its own inalienable duties and obligations; rights, immunities, and privileges; to the full discharge and

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enjoyment of which it is called. So is it with every church of God. Now, families are accountable to cities, cities to nations, and nations to empires. Thus though each family has its own peculiar duties and privileges, yet it is amenable to a higher power. Every Christian church, also, while it has its own appropriate obligations and immunities, owes something to its sister churches. Duties grow out of relations; and the relation of the various churches to each other, under Christ the Head, calls for reciprocal duties. These duties will sometimes call for united exertions. Great achievements which cannot be effected by individuals, or by individual churches, call for co-operation. In the divine word there are various examples of combined effort,—of the churches acting in concert for special purposes, and particularly for the spreading of the gospel. Different crises at different times demand particular duties. There are at the present time certain duties required from the churches in this kingdom. This is a crisis which calls on all who acknowledge the Lord Jesus, all who desire to be guided by the divine word, all who have at heart the extending of the knowledge of Messiah's name,—which calls on *all the church*, to take counsel together on matters of expediency. And having mentioned *expediency*, I will add,—it will be distinctly understood that this is the limit of what we have now to do. We are not here as legislators, to enact laws for the kingdom of heaven, the church of God, but we are here to deliberate on various affairs of expediency. There are certain matters determined by God on which no human tribunal may sit in judgment.

"1. *The faith* is decided. On this point there can be no discussion. The faith may not be altered, amended, or modified. This is not within the limits of the affairs to be digested, disposed, or arranged by the present meeting.

"2. *Piety* is decided. The sacred obligations of Christian worship, of prayer and supplication, of praise and thanksgiving, were all adjusted before we were born, and are explicitly enjoined in the statute-book of Heaven.

"3. Nor are we here to take judicial notice of *morality*. This is expressly and fully propounded in the sacred scriptures.

"Our position therefore must be distinguished from the position of those communities that profess to decide what men are to believe: and I would again repeat it, our decisions are limited to details of expediency,—to those things, or forms of action which it was impossible, or unnecessary, to reduce to special precepts. The churches now come together by their representatives to consider certain circumstantials belonging to the kingdom. The great and important subject, therefore, to be brought before your notice in the first place, is the following:—

"'By what ways and means may the gospel be effectually published in this land?'

"This is a point of primary interest. That the gospel is to be preached, all admit. The important question is, How may this be effectually done? It can be done efficiently only by selecting qualified persons, entirely devoted to the work. None can excel in

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two businesses. Christ's work also is all-important, and ought not to be attended to as a merely secondary consideration. Suppose that there are a thousand churches in Great Britain: these can take care of themselves. They can see to their own edification. But there is the world without. What is to be done for them? There must be a standing corps, an army of faithful and devoted soldiers of the Cross, to approach the world without. Their number depends on the exigencies of society. The nation has its standing army: it is as necessary that there should be a standing army of faith; and the church is now under the strongest obligations to put forth her energies to redeem man from sinking down into ruin. We must then have a valiant, a faithful, an educated corps. I mean not a collegiate, but an ecclesiastical education. Let them be men mighty in the scriptures—men who can use the sword of the Spirit well. *Qualified* men. Men of *piety*. Thus shall they go forth 'terrible as an army with banners.'"

The president having thus spoken, the various churches represented were ascertained, and are alphabetically described below:—

ENGLAND.

Chester,	Brother Thomas Walker
	—— James Jones
Ellesmere,	Brother William Whalley
Huddersfield,	Brother H. Shaw
	—— W. Thomson
Hull,	Brother Godson
London,	Brother John Black
Liverpool,	Brother P. Woodnorth
	—— G. Y. Tickle
Manchester,	Brother P. Harrison
Mollington,	Brother John Davies
	—— George Hyatt
	—— John Whalley
Nottingham,	Brother James Wallis
	—— Darby
Sunderland,	Brother Douglas
	—— Wardropper
	—— Ogle
Shrewsbury,	Brother Thomas Butler
Tarporley,	Brother Vernon
Wigan,	Brother Timothy Coop
	—— Turner

WALES.

Coxlane,	Brother Edward Gibson
Crickieth,	Brother William Jones
	—— David Williams
Rhyadau Park,	Brother Rees
Ros llanarch rigoiog,	Brother Clark
Wrexham,	Brother William Bailey
	—— Jonathan Owen

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SCOTLAND.

Auchtermuchty,	Brother John Dron
Dundee,	Brother James Ainslie
	—— Arthur Lee
Dumfries,	Brother Alexander Hutchinson
Edinburgh,	Brother P. C. Gray
	—— William MacLauchlan
	—— Robert MacDougald
Glasgow,	Brother Alexander Paton
Linlithgo,	Brother Allen
Perth,	Brother Robert Anderson

IRELAND.

Dungannon,	Brother J. K. Tener
	—— James Macrum.

The churches in Cupar and Newburgh, both in the county of Fife, Scotland, were represented by letter.

The brethren were then invited freely to express their views, sentiments, and convictions, relative to the important point already laid by the president before the meeting, and constituting at once both the grand subject of its deliberations, and the great object of its achievement—viz., the effectual publishing of the gospel in this country. That spirit of benevolence and philanthropy towards man which the gospel inspires, now became delightfully manifest. All were unanimous in desiring the promulgation of the gospel; considering, that the greatest boon that could possibly be conferred on man, is, to rescue him from the dominion of sin, from the shades and damps of spiritual death, and from the awful anguish of eternal ruin. Several interesting facts and incidents were related, showing what unexpected and felicitous consequences have resulted from faithfully persevering in the advocacy of the divine truths of the gospel. Various suggestions, exhortations, and addresses, were also made by brother Davies, brother Wallis, and others, tending greatly to edification, comfort, and encouragement.

The present position of the *Christian Messenger* was then represented to the brethren. Many were, to some extent, and for the first time, made aware of the opposition endured, the difficulties encountered, and the losses sustained, during a period of ten years, in conducting that periodical. Grateful feelings were educed towards the editor for his onerous labours connected with this valuable vehicle of communication, continued by him so long without yielding, in a pecuniary point of view, any advantageous return. The editor explained that he undertook the publication, not for the object of realizing profits by it but to disseminate the truth, and in this diffusion its influence has not been inconsiderable. That brother Wallis should be permitted to lose in this matter of general interest, however, was regarded as highly improper, and provision was made to secure him against future detriment.

Considerable inconvenience and irregularity having been occasioned in various places by one church's receiving, without confession,

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members whom another church had expelled, the attention of the meeting was drawn to this matter. The president was solicited to make some remarks on the subject in the course of which he stated, that—

"There should be mutual respect between churches for each other's acts. As sisters in a family ought to respect the acts of each other, so ought sister churches. When one church receives a member another church has excluded, there is a manifestation of disrespect. If the case of any one applying for fellowship with one church who has been cut off from another be not one of immorality, then calmly hear the church; if satisfied with her decision in the case, well; before he can be received he must make confession; but if not satisfied, act according to your own judgment. It is obvious, at the same time, that if the applicant be received, the church rejecting him is renounced as a sister church. These are matters which the suggestions of prudence and discretion must regulate. There are things which "nature itself," or common sense teaches. As to intercommunication, also, it would be improper to pass any enactment. If our recognition be demanded, we submit the matter to a committee and adopt their decision. If they do not demand our recognition, we let them alone."

The remarks made on this subject gave general satisfaction. It will be scarcely needful to observe, that in all questions submitted for consultation we had the benefit of the learning, experience, and piety, of that venerable brother who presided on the memorable occasion. The following are the decisions unanimously determined.

1. *Resolved*—That all the churches now represented agree to co-operate in contributing to the support of a general evangelist.

2. *Resolved*—That the churches now represented state the amount which, in the ensuing year, may probably be contributed for general evangelical labours.

3. *Resolved*—That the churches not represented be invited to join in this co-operation.

4. *Resolved*—That brethren

James Wallis, Nottingham,
Jonathan Hine, do. and
John Bell, Newark,

be the committee to carry the plan of co-operation into effect, with power to add to their number.

5. *Resolved*—That as a testimony of our esteem for, and of our gratitude to those brethren who have so nobly and so generously undertaken to proclaim the gospel in this kingdom, one hundred pounds of the balance now in the treasurer's hands, be devoted to Bethany College.

6. *Resolved*—That the remaining seventy-nine pounds nineteen shillings, be devoted to the maintenance of a general evangelist.

7. *Resolved*—That brother Jonathan Hine be entreated to continue to act as treasurer.

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8. *Resolved*—That we defend in the action now pending against brother Campbell on a charge of libel.

9. *Resolved*—That the following brethren be a committee for the management of business connected with this action :—

Brother James Ainslie, Dundee
—— John Davies, Mollington
—— John Dron, Auchtermuchty
—— Philip C. Gray, Edinburgh
—— Robert MacDougald, do.
—— Alexander Paton, Glasgow
—— James Wallis, Nottingham

10. *Resolved*—That the thanks of the churches in Great Britain and Ireland be presented to the brethren in America for the self-denial, magnanimity, and generosity they have manifested in connexion with the mission of brother Campbell and brother Henshall.

11. *Resolved*—That brother Wallis be entreated to continue to edit and conduct the *Christian Messenger* as formerly.

12. *Resolved*—That brother Campbell be requested to select from the American churches a brother, who, in his judgment, is the most suitable to labour among the congregations in England.

13. *Resolved*—That a meeting of messengers from the churches be held in the city of Glasgow, in the third week of September, in the year 1848.

It was in a high degree gratifying and encouraging to perceive that the brethren were "of one heart and of one mind" in passing these decisions.

The remembrance of that happy meeting, and of the affecting parting that followed, will never be forgotten. Many brethren were just beginning to know one another when the time came for saying, "*Farewell!*" It was like the parting of Paul and the brethren at Miletus, when "*They all wept sore*, and fell on his neck and kissed him." Our fellowship together had been sweet, and some of us thought we should see one another's faces no more! Around were thrown the sacred bonds of peace, love, and brotherhood. Yet at the parting of brethren in the Lord, these bonds but extend—they do not break!

And now may the blessing of Almighty God attend the endeavours of his people to extend the knowledge of the Saviour's name, exalt his praise, and promote his glory in the land. Let a closely embodied and unbroken phalanx be presented to error and iniquity. Let not only those errors be assailed which exist in all systems that exalt themselves against the facts, institutions, and precepts of the Christian religion, but let piety, morality, justice, truth, and fidelity, be honoured, applauded, and exemplified by all who are called by the gospel of the grace of God, to live soberly, righteously, and godly in the world. So shall the sunshine of the benign countenance of the Lord our God be upon us, and by Heaven's own eternal and omnipotent truth shall our minds be enlightened, transformed, invigorated. Let Him who has loved us with a love unspeakable—a

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love divine and stronger than death, be ever the object of our supreme affection—our profound adoration—our perpetual praise. So shall our hearts be filled with fervent gratitude, animated through heavenly hope, and expanded by celestial joy. And why, all this? That we may be enabled effectually to carry out the injunction of the holy Apostle, "Shine ye as lights in the world, holding forth the word of life!"

CONTRIBUTIONS.

The following sums were mentioned by the fourteen churches named below, as their probable contribution for general evangelization for the year 1848:—

	£	s.	d.		£	s.	d.
Dundee,	10	0	0	Chester,	30	0	0
Cupar,	20	0	0	Hull,	10	0	0
Edinburgh,	20	0	0	Liverpool,	10	0	0
Dungannon,	10	0	0	Nottingham,	30	0	0
Crickieth,	5	0	0	Sunderland,	10	0	0
Coxlane,	6	0	0	Shrewsbury,	5	0	0
Wrexham,	4	0	0	Wigan,	10	0	0

P. STEPHENS.

REPORT CONCLUDED.

WE feel obliged to brother Stephens for the interesting report now presented. A few additional concluding remarks seem to be necessary. There are other churches which stand ready, voluntary to devote of their substance to the support of proclaiming the gospel. All that is wanting is a number of men full of truth, urbanity, and self-denial—free from religious boast and affectation—right-hearted men, who feel for the condition of the lost more than themselves. This is the desideratum. As for money, there would be no lack for this purpose. Not, indeed, to make evangelists rich, but amply sufficient to provide them with food and raiment. Nor would it require a brother to be sent round on the irksome task of preaching begging sermons, at an expense of ten or fifteen per cent. on the amount collected. No: that which is devoted to the Lord, to be acceptable, must in the first place, be the parties own property, and not the creditors. Secondly, It must be unsolicited—"from a willing mind," according to what a man hath, and not according to what he hath not. It must be with cheerfulness and promptitude. "As he purposeth in his heart so let him give." He that withholdeth when he has it in his power to give, just robs himself of so much reward both here and in a future state. "He that soweth sparingly shall also reap sparingly; he that soweth bountifully shall also reap bountifully."

On Lord's day morning, October 3rd, brother Campbell, agreeable to previous announcement, delivered his last discourse in Chester. The audience consisted of from seven to eight hundred persons. The discourse continued for one hour and half. The subject was founded on 2 Cor. iii.—"If the ministration of condemnation was

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glorious, the ministration of the Spirit is much more so :" or, in other words, " The letter killeth, but the Spirit giveth life."

The speaker remarked, that on the giving of the law, written by the finger of God on two tables of stone, three thousand of the Israelites were slain in one day : so on the giving of the Holy Spirit on the day of Pentecost—three thousand of the same nation were made alive to God, created anew in Christ Jesus as the firstfruits of an entire new dispensation. To say the least, this was an elaborate, intelligent, and instructive discourse, which will be long remembered by those present.

At half-past two of the same day, the brethren met to break the loaf in commemoration of their common Lord. Brother Henshall presided and delivered an address suitable to the occasion. Brother Dron, Ainslie, and Wallis, conducted the devotional exercises of the service. The number of brethren present was estimated at about one hundred and fifty. To be allowed, nay, even invited, thus to memoralize the wonderful condescension and marvellous achievements of the Son of God, is a great honour, one that must astonish, if not excite, the wonder and emulation of the angelic hosts.

All the arrangements and different services at Chester were orderly, social, edifying, and very encouraging. Envy, jealousy, and rivalry—those demon guests—seem for once, to be entirely absent; or at least, if not absent, kept in a secret corner unnoticed by all.

In the evening of the same day brother Campbell delivered, in Dr. Thom's meeting house, Liverpool, his last discourse in England. This being only sixteen miles from Chester, and a public breakfast announced for the following morning in Liverpool, most of the brethren left Chester for Liverpool. Being detained to speak in Chester that evening, we were not able to proceed with the rest, but we understood that the audience was large and the subject sublime.—" The justification of Messiah by the Spirit of God."

We had the privilege of hearing brother Campbell on the same topic when in Banbury and Newcastle. It stands, in our mind, as the superlative of all we heard. Not indeed that it could be the same discourse. No : this would be impossible ; for no two, even on the same topic, are alike. The different points investigated—the illustrations so varied—so pure—so elevated and vast—like the works of creation—the moral and spiritual hemispheres are presented to view with heights and depths, lengths and breadths, immeasurable and sublime.

All the discourses being delivered extemporaneously, the subjects investigated, with the attributes of their great author—their vast dimensions each being spread out before the mind of the speaker, and the mind of the speaker unshackled by human theories, expanded before the subject, in the progress of discourse you appear imperceptible ; and by the purest and simplest style of language to be introduced, without ostentation, into the presence of the Deity himself.

To the renewed mind this is always consoling and edifying. Such have been our own feelings while hearing some of the dis-

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courses from the lips of Alexander Campbell of Bethany, Brook county, Virginia.

At the breakfast on Monday morning nothing particular took place, except a little of that physical and social enjoyment which is usual on all such occasions. The room was by far too small for the company, but as no remedy was then at hand the inconvenience had to be endured. This we know was very mortifying to the brethren at Liverpool; but as it was the first meeting of the kind held by our brethren, and the number present far exceeding all expectation, it was the more excusable.

After breakfast an adjournment to the meeting-room of the brethren took place. Here again brother Campbell presided. All was orderly, affectionate, and interesting. A consultation took place respecting various matters and things pertaining to our present and future prospects in the kingdom of Jesus. It was matter of regret that so few of the sisters were present on this occasion. An assembly made up chiefly of males, bespeaks something wanting, especially when rising up to sing the high praises of God and the Lamb. Brothers Henshall and Davies concluded this meeting with solemn prayer to the God and Father of us all, when the assembly broke up, probably never again to meet in this world.

Monday being the 4th of the month, the regular time for the steamer to sail, except when it so happens, Tuesday at two o'clock was the time appointed for all the passengers to be on board—when on the arrival of the mail bags from all parts of the kingdom, the paddles began to move this modern ark in splendid style towards the western world.

It was reckoned that about thirty brethren and sisters accompanied brothers Campbell and Henshall to the vessel, who after taking a peep with many others at this floating and magnificent mansion of the deep, at the ringing of the bell were compelled to take the last the final *farewell!*

We understood there were about one hundred and thirty passengers, whose united passage-money alone would amount to little short of five thousand two hundred pounds!! J. W.

HINTS TO YOUNG MEN.—No. I.

THEORIES are numerous, and the human mind is vastly productive. Plain men are bewildered by airy and fanciful speculations on any subject, but more especially on the subject of religion. There is a period in every man's mental career, as in his bodily growth, when he is fond of novelties, playful with serious subjects, and apt to take up with half formed ideas and undigested notions. Nothing is more gratifying to vanity than the thought that we have overreached all the mighty efforts of the ancients, and are outstripping the living in the "march of mind."

Many are the wrecks of moral and religious character that lie thickly scattered on the shoals and rocks of the world's great sea;

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having been tossed and dashed and shattered by the storms of ambition, and the raging madness of jealousy, and envy, wrought up by disappointment. All men have their youthful gambols, and frolics intellectual; but the good man, by committing his ways to the Lord, and honestly and soberly plying the means of true discipline to his mind, will, after many tangent-flying tendencies, fall back to his true position, obedient to the law of gravitation.

Germany, though rich in learning, and overflowing with sacred criticism, has, notwithstanding, poured out a perfect flood of cracked-brained learning on the world, to poison the simple and unsuspecting, who are apt to drink large draughts at such fountains. There are some honourable exceptions, however, and as that country has produced the malady, she has, to a great extent furnished the remedy. In all cases *young men* are the fathers of new theories. And this should, of itself, put mankind upon their guard against receiving for sober, settled and eternal truth, the jirks and jumps of unbalanced minds. The most distinguished men of Germany, such as *Ernesti*, *Bretschneider*, *Rosenmuller*, and *Gesenius*, were each, when young, alive to novelties, hostile to old forms, and ambitious to strike out something of their own. Bretschneider once called in question the authority of the Gospel by John; but many able men instantly came to its rescue, and by their arguments he was convinced: and with commendable candour he acknowledged his error, and endeavoured to counteract it.

Rosenmuller adopted the idea that the three first chapters of Genesis had a mythical or fabulous, and not a literal meaning; but between the two editions of his notes, he became convinced that the common interpretation was correct, and threw the novelty away.

The celebrated Gesenius, (as we learn from Dr. Robinson's last edition of the Hebrew and English Lexicon, 1843,) though early in his career he rejected the common interpretations in general, still in all his latter works, to which he came with greater stores of knowledge, and more experience, he gradually came nearer and nearer to the common modes of thought and interpretation.

Such testimonials as these are more honourable than the plaudits of light headed partizans to belligerent chiefs.

Another incident worthy of record, relates to that great biblical critic, *Michaelis*.—A writer in Germany by the name of M. Hassencamp wrote against his Introduction to the New Testament, and notwithstanding his opposition to him, Michaelis speaks of him afterwards in most flattering terms, and thus concludes: "This impartial notice must not be regarded as a singularity in me. I am displeased with no one, because he differs from me somewhat in opinion, and writes against me; nor because he discovers a remarkable passage, which I did not discover. The belligerent manner of some scholars induces me to think it necessary, thus to apologise for my favorable notices of M. Hassencamp."

We intend not to intimate that young men are to be suspected in what they teach; no, but we wish young men to mind their proper business, which is to *learn*, and then to teach what they have learned.

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It is not their province to invent new things, but to become rooted and grounded in old and established things, that their senses may "*be exercised to discern both good and evil.*" It is not seemly to see a man of twenty-five, just after he has made a profession, and before he can have learned the first principles of Christianity, engaged in denouncing the world of professors as all out of the way, and treating the critics and commentators as he does his *hornbook*. When I think of Shuckford, Leland, and Prideaux, I blush internally at such unfortunate coxcombery.

In no department, but in the profession of religion, can such arrogant and unbecoming conduct as the above, be tolerated. Suppose a young man to enter a chemical laboratory, and before he has been there one calendar year, shall denounce the labours of Priestly, Davy and Young, as nothing better than alchymy: what would be thought of him, I ask? There are, no doubt, many things wrong in religion, but a Solomon need not be asked if this is the best way to correct them. Besides, a man always begins the wrong lesson first, who aims to learn what is wrong before he learns what is right; and certainly a man would suit the plough and the field better than the Bible and the pulpit, who aims to teach the people how many errors they have imbibed, and in how many things they have been deceived, instead of labouring to teach them *the truth*, which has more power to correct their errors than he has, for the simple reason that God appointed *it* and not *him* for that purpose.

Some would-be-wise-folks have almost as much to say about the errors and delusions of the sects, as they have about the mercy of God, the loveliness of Christ, and the necessity of poor perishing sinners trusting in him for salvation—when it might puzzle them to tell the difference between Mount Horeb and Sinai—between Gideon and Jerubaal. In all such cases, the heart is fixed upon the wrong thing first. If the heart be first fixed on Christ, and the spirit fully imbued with the doctrine of the cross, whenever the eye is fixed on a poor wanderer from the right way, how feelingly tender will such a one be in speaking to him lest he should be driven deeper down in the road to ruin, and pushed farther off from the love of God! "If any man have not the Spirit of Christ he is none of his."

In conclusion, may we not say, in the language of Paul, "If there be therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

J. H.

A LETTER ON A. CAMPBELL'S IMPRISONMENT.

[THE following letter came to hand two days too late for our last number: but we think it too important and discriminating to be withheld from our readers.—ED.]

THE Anti-slavery Society, by their secretary, thought it more expedient to immure Mr. Campbell in prison than to find any one of his brotherhood to meet him in debate before the public. I say, *the Anti-slavery Society*, not merely because Mr. Robertson is their

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secretary, but because, having on a former occasion after his assault upon him in Edinburgh called a meeting and returned thanks to Mr. Robertson for his treatment of Mr. Campbell, they have, even to this late date, by no meeting or action known to the public, condemned him, or in any way interfered with his proceedings, but still retain him as their secretary—the natural inference from which is, that the Society sanctions his proceedings in the case. Until, then, the Society removes him from office, or publicly disallow and disapprove of his proceedings, the uncommitted public will and must regard the society as sustaining this persecution against Mr. Campbell for presuming to differ from them in opinion on the question :—*Is it contrary to the New Testament to allow any member of a church to hold property in man in any case whatever?* or, *Is the simple relation of master and bond servant, in every case, contrary to the genius and spirit of the Christian religion?* This is the true issue. Mr. Campbell maintains that it is not *absolutely*, or in all cases, a sin worthy of excommunication, for a Christian man to hold another Christian man as his bond servant for life. He has challenged the Anti-slavery Society to discuss this question with him before the people, either orally or in writing, within a given time, by any man they may choose to represent them, *one man only excepted*, and they have not done it, but, instead of this, they are sustaining their secretary in defaming and prosecuting him without a single expression of their disapprobation until the moment of his departure for England.

Now that this is the tyranny of anti-slavery opinionism is indisputable from what Mr. Campbell has spoken and written on the whole subject of American slavery. The facts are these :—

1. Mr. Campbell has set free from slavery every slave that in any way came into his possession.

2. He has never justified or approbated American slavery ; but on the contrary has reprobated every existing form of slavery by law established, as both politically, economically, and morally wrong.

3. He had not opened his mouth upon the subject of American or any other form of slavery up to the moment of the Inquisition set up by the Anti-slavery Society, as to his opinions on the subject. Such are the facts of this case, which no man can disprove.

When called on for his opinion of the moral right of man holding property in man, or of the relation of master and bond servant, he gave the opinion that, in itself, it was not morally wrong, or naturally and necessarily an evil or a wrong, because God himself had once and again, not only permitted it, as he did polygamy and war, but actually ordained and established it both amongst Patriarchs and Jews ; and now allowed it to exist in the Christian church under certain moral regulations.

Right or wrong in these opinions this is the head and front of his offending against the orthodoxy of the Scottish Anti-slavery Society. For these opinions he has been placarded and traduced, persecuted and imprisoned, by the secretary of the Society. He has been presented to Great Britain and Ireland as the defender and ally of

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man stealers—nay, as "a man stealer," &c. &c., *and that, in terms, by men skilled in the law, pronounced to be actionable in the highest degree.* It is therefore, incontrovertibly, a clearly established case of persecution because of the affirmation of an opinion as to the meaning of the Scriptures—or on what in this relation is compatible with Christian faith and righteousness.

Had Mr. Campbell come here to lecture on the subject of Anglican or American slavery, or had he in a single sentence alluded to the Anti-slavery Society or its doctrines in any of his discourses in Scotland, then indeed there might have been some excuse for calling him to an account. But this no one alledges, nor can alledge. It was therefore in the true spirit and character of the Roman Inquisition for the Anti-slavery Society to depute a committee of three persons, to call in disguise upon Mr. Campbell, and under pretence of a kind welcome to Edinburgh, stealthily seek to ferret out his opinions on the relation of master and servant, with a purpose concerted in their hearts, to prevent his being heard on the subject of his mission, provided his opinions might differ in any particular from the standard of Scottish anti-slavery orthodoxy.

We can suppress the expression, though we cannot the feeling, of indignation and contempt for such conduct, and place these facts before your readers for every one to judge of as best he can. We will only add, that such being the fruits of the faith of our Scottish Anti-slavery Society of the rights of man—or their views of the true genius of human liberty, we cannot doubt, from what they have done with Mr. Campbell, what they would do, were they to carry out their principles in relation to those in America who are slaveholders, according to the letter and spirit of the statute books of certain slaveholding states.

Mr. Campbell, however, entertains no vindictive feelings towards his persecutors. Having so learned Christ as to suffer without threatening, and to overcome evil with good; none would hail such repentance to restitution on the part of his persecutors, as would be accepted by the one Lawgiver and Judge, with more delight than himself. TRUTH AND JUSTICE.

THE CHRISTIAN SYSTEM.

AMERICAN SLAVERY.

[OUR readers must not think that brother Henshall, either in Scotland or in Ireland, escaped the officious interference of anti-slavery men, although no one interfered with them or their craft. The following public interference took place in Belfast, and is copied from the *Banner of Ulster* for Friday, September 10th, 1847.—ED.]

ON Tuesday evening last, a meeting was held in the Music Hall, for the purpose of hearing the Rev. Alex. Campbell, of Virginia State, America, and President of the Bethany College there, lecture on the Christian system. Placards, announcing Mr. Campbell's lecture, had been posted on the walls of the town for some days previous, but on Monday the Anti-slavery Society of Belfast posted,

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at the foot of those bills, a supplementary placard, telling the inhabitants to "beware" of Mr. Campbell, as he was an advocate of slavery and man-stealing. This was enough to excite curiosity, and accordingly the Music Hall was completely filled shortly after the hour mentioned (seven o'clock) for the proceedings. Mr. Campbell, however, failed to appear; and another gentleman, Mr. Campbell's travelling coadjutor in the same cause, the Rev. J. Henshall, Richmond, Virginia, appeared in his stead.

Mr. Henshall commenced by apologising for Mr. Campbell, who he said, was placed in circumstances which prevented him from attending. An action had been entered in Scotland by the Rev. James Robertson against Mr. Campbell, for libel, and he was cast in damages by the Sheriff, for which he had been arrested, and he (Mr. Henshall) had left him secure in the Bridewell, in Glasgow, until he would find bail for £200, which would be in a day or two, when he would be liberated and free to come amongst them. With respect to the pro-slavery views which it was asserted Mr. Campbell entertained, he (Mr. H.) denied that he was in favour of slavery. Slavery was an institution of the country which they, by the laws, were compelled to adopt; and inasmuch as the New Testament did not prohibit slavery, but rather regulated the conditions of master and servant, Mr. Campbell considered he could do no other than take the New Testament for his guide. The Christian system was one that could exist under all forms of government—monarchic, despotic, and republican; for the Christian was commanded to submit in all things lawful to the powers that be, and it, therefore, was not their province, as Christians, to rebel, even against a bad government, for Christianity told man not to interfere with the government unless that government prohibited him from worshipping God according to the dictates of his conscience. Mr. Campbell had shown how he felt in relation to slavery. When he married his former wife, he had several slaves with her, and his first act was to set them free, and he (Mr. Henshall) knew that he had on several occasions since purchased slaves and given them their liberty. Until, then, men showed themselves better friends to the black than Mr. Campbell, and in a more substantial way than by words and writings, they had no right to oppose him. Mr. Henshall then read the 1st chapter of Hebrews; after which he delivered a lecture on the applicability of the Divine Revelation to the temporal and eternal interests of mankind. Revelation, he said peculiarly bore on human nature's four greatest and most powerful feelings, faith, hope, love, and fear. It taught faith in the Saviour, it gave hope of happiness in another sphere of existence, it inculcated love to God and man among Christians, and to those who neither had faith in Jesus, belief in a future state, from whence the hope of immortality arises, or love towards God or man, it held out the warning and the threats of punishment. Mr. Henshall illustrated his various positions with considerable force, and much felicity of expression. Immediately after the conclusion of the lecture,

The Rev. Isaac Nelson rose and said, that Mr. Campbell's absence

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that night was a scarce of regret to him for various reason; and he now rose to put a few questions to Mr. Henshall, but before doing so he wished to state the part which had been taken by the Anti-slavery Society of this town, of which he was a member, in reference to Mr. Campbell. They had felt it their duty to warn the public against Mr. Campbell, not from any feeling of dislike, for they did not even know him, but because they had understood from certain published documents, that he advocated slavery as in accordance with the word of God. He (Mr. Nelson) spoke as a friend to Mr. Henshall, and he could wish that they had more frequent opportunities of conversing with their American friends. He knew that he was safer in advocating his opinions on slavery here than in the state Mr. Henshall came from; yet he had data to prove all that they, as members of the Anti-slavery Society, had said and done, and even more. The topic was a most exciting one, and created great interest in this country; and need not appeal to them, as Irishmen, to give a fair hearing to Mr. Henshall. (Hear, hear.) Even minsters of the Gospel had taken different sides in discussing the principle. Might he ask Mr. Henshall if Mr. Campbell is the minister of a congregation in which slaveholders are communicants?

Mr. Henshall. He is the minister of a congregation.

Mr. Nelson. Are there slaveholders in that church?

Mr. Henshall. Instead of there being slaveholders generally in those churches, there are a great many of the persons connected with them who are most warm in their advocacy of setting the slaves free. Mr. Campbell is president of Bethany College. There is there a church in which (Mr. C.) has his own membership. That church is in connexion with Virginia and Kentucky, in which there are slaveholders.

Mr. Nelson. Then I am to understand you that Mr. Cambpell is in fellowship with churches with which slaveholders are connected.

Mr. Henshall. Yes, Sir.

Mr. Nelson. In those churches where there are slaveholders, do the coloured population sit apart from the white population?

Mr. Henshall. Generally they do. Sometimes they sit in a gallery set apart for them, as a place is set apart, in this country, for those who cannot pay for pews.

Mr. Nelson. Would they be allowed to sit with others in Mr. Campbell's church?

Mr. Henshall. Well, as to that I cannot be expected to speak. I cannot be expected to answer for Mr. Campbell; but I tell you what I will do—I have no hesitation in answering for myself. (Cheers.) In my church we have a number of blacks who mix indiscriminately with the others, and at the communion table I always break the bread and give them the cup before I take it. (Applause.) As for Mr. Campbell, I can safely say that as regards slavery he is opposed to it, and has always been so.

Mr. Nelson. I am glad to hear it. Well, I have a letter here, received from a gentleman in England, in which he states it to be a fact that the elements of the Lord's Supper are never sent to the

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coloured people until after the others had partaken of it. (Murmurs.)

Mr. Henshall. In what state is that?

Mr. Nelson. In New York.

Mr. Henshall. New York is a free state for both whites and blacks, and in a *free* state that distinction cannot necessarily apply to slavery. Those blacks being free, it becomes, therefore, a question of colour and not one of slavery. (Applause.)

Mr. Nelson. Does Mr. Campbell believe that slavery is in accordance with the Divine Word?

Mr. Henshall. I cannot answer that for him, but I will again answer for myself. (Hear, hear.) To say that it is in accordance with Scripture, is one thing, and to say that Scripture sanctions it, is another. The New Testament does not appoint or ordain it, for it does not legislate upon civil matters. It gives to the slave and his master their relative duties, as master and servant, so long as that connexion exists and is the law of the land. The New Testament sanctions that relation only so far as it legislates for it, and inasmuch as the New Testament does not say that it should be put out of the church, we do not say it.

Mr. Nelson. That is very candid. I will now read you what Mr. Campbell is reported to have said to three Scotch gentlemen who waited upon him as a deputation to learn his views on the question. Mr. Robertson had challenged him to a discussion on those points, and it was then that he uttered the calumnious language for which he is now in prison. Mr. Nelson then read the document, which seemed to create a considerable sensation.

Mr. Henshall. Well, now, I will tell you something of that deputation and this document. A stranger in any place, having the heart and feeling of a man, always throws himself upon the sympathies of those he comes among. Mr. Campbell did not come to Edinburgh to defend slavery, but to preach the gospel and advocate Christian union. These gentlemen waited on him, and conversed with him. He knew nothing of their being a deputation, and after having obtained from him those broad concessions, unattended with any explanation, they went and placarded him as a manstealer (Hisses, and loud cries of "shame.")

Mr. Nelson. I am a member of an anti-slavery society. I do not know what part the Scottish deputation may have taken, but I am free to suppose they did their duty. When Mr. Campbell takes the station of a religious reformer, he ought to know (said Mr. Nelson, with great energy) that he should speak nothing in private that he was afraid in public of being written in letters of light. (Tremendous cheering.) I would not pander to any man or any body of men for a moment; but I think I am safe in saying, that when a deputation from an anti-slavery society goes to ask a minister what was his view of the mind of God on the subject, that minister ought not to desire no concealment. (Applause.)

Mr. Henshall. The gentlemen ought to have told him that they were a deputation. (Hear, hear.)

Mr. Nelson. I hold a letter in my hand, purporting to be from

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Mr. Campbell, that would make the hair stand upon your heads. The spirit of it is that slavery is an institution of God. (Loud cries of "read it," mixed with "no, no," one gentleman saying "it would be unfair to read it in Mr. Campbell's absence.")

Mr. Henshall. I have myself all the feelings of an Englishman on that subject. I was raised in England and educated there before I went to America. Mr. Campbell is an Irishman, and I know has all the feelings with regard to freedom which characterise the country. He will be shortly among you, and if you do not like his views, you may repudiate them and him together. I have been received with every courtesy by you—

Mr. Nelson. And you, sir, have acted courteously and candidly. (Hear, hear.)

Mr. Henshall. And when Mr. Campbell does come I hope you will pay that attention to him which his years, his station, and his profession deserve;—I am sure you will do it. (Cries of "Hear, hear.") Allow me to make one observation. I am afraid that, in your anxiety to do good to the blacks, you stretch out the hand of charity to too great a distance. In your anxiety to render benefits to the black slaves of America, it might be that you would become neglectful of your white slaves at home. (Great cheers and laughter.)

Mr. Nelson. I perfectly concur in the sentiment Mr. Henshall has uttered.

After some further desultory conversation, the Rev. Mr. Hamilton, a licentiate of the General Assembly, rose to put a question to Mr. Henshall as to his recognition of the doctrine of the Trinity; but the audience being unwilling to prolong the discussion, and Mr. Henshall being advised by Mr. Nelson not to answer it, the meeting broke up.

LETTER FROM EDINBURGH—No. II.

Edinburgh, August 18th, 1847.

SIR.—Having in a former communication adverted to the subject of baptism by immersion, generally, I will now, with your permission, offer a few remarks on the article on the "Conversion of the Eunuch," in your June number, in so far as it relates to the point in hand.

Allow me, however, to premise, that even if it could be shown (which I dont think it can) that baptism by immersion was the primitive mode of administering the rite, I hold that in a climate and country so unsuitable as ours, a deviation from that form, would be allowable, in the absence of an express command as to the mode. No one now considers it necessary to observe *to the letter* the apostolic precept, "Greet ye one another with a holy kiss," though the *spirit* of the injunction is as binding at present as it was in the days of Paul, whilst the external form of it amongst us is exchanged for the shake of the hand.

The author of the article in question argues that because *both* Philip and the Eunuch left the chariot and went down into the water,

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the latter must have been immersed. Surely this is very extraordinary reasoning, for if to step down into water be synonimous with plunging into it, then Philip as well as the Eunuch must have been immersed. But what impropriety of language would there be in saying they both went down into the water, even though it were only ankle-deep? Would there be any violation of correct language in my saying that, on a certain occasion, I stepped down into a gutter? And would it be rational to infer from the expression, that I *immersed* myself in it?

But, says the author, "sprinkling might have been performed in the chariot as well as out of it." No doubt it might; but can we suppose that either Philip or the Eunuch were not impressed with due solemnity and holy fear on the occasion, and if so, what more natural than that they should quit the chariot, put off their sandals, and walk a convenient depth into the water, and that then Philip should lift some of it in his hand, and pour or sprinkle it on the Eunuch's head.

Notwithstanding all that may be said of the case and readiness which the scanty clothing and loose garments of Easterns might admit of, in practising immersion, I must own, from some knowledge of those countries, I do not think it would have been possible to preserve decency and propriety, not to say the solemnity and order due to a religious ordinance, by publicly immersing such multitudes as were baptized by John and the Apostles. Even with all our modern appliances of baptistries, bathing garments, and dressing apartments, there is something of the ludicrous, which involuntarily accompanies the whole practice; and in a system like Christianity, where every thing else is so striking, simple, impressive, and appropriate, this is of itself no slight presumption against the probability of this mode of baptism. I sincerely believe that the cause of Christian baptism has been greatly injured and retarded by the obstinate adherence of its friends to this unprescribed form.

I will only add in conclusion, that it has always appeared to me that the form of expression used by the Apostle Peter, in Acts x, 47, is utterly incompatible with the supposition, that he intended that Cornelius and his company should be immersed.

I am, Sir, your obedient servant, X.

TO OUR EDINBURGH CORRESPONDENT.—No. II.

We cannot now say much in reply to our friend X, no. II. A few short paragraphs must suffice. In the first place, one thing is most obvious. These are not the days in which the professors of religion can boast of being the *heroic* followers of the Lord. *Indulgences*, both Papists and Protestant, are so numerous, so common, and have been so long and constantly in demand, and so freely granted, that they seem to be interwoven into the body, soul, and spirit, both of professor and profane.

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What shall we say? Even our respected friend, who professes to plead for truth in a definite form; thinks even if it could be shown that baptism by immersion was the primitive mode of administering the rite—still, in our climate and country, a little deviation, a small indulgence, in the absence of express command as to mode, is allowable!!

Does not this mode of reasoning stand at the head and root of all the *indulgences* that have ever been granted? And has it not been the beginning of apostacy from God in every dispensation given to man? Some supposed great one, either man or woman, have put in their plea for being wiser than God. Hence they detracted from, or added to, his revealed will, until the pure truth became obsolete and of no effect.

Moral obligations such as exist, irrespective of written law, between creator and creature, parent and child, man and man, is agreed on all hands to be obligatory and perpetual. But positive institutions which depend for their authority upon the sole will of the legislator,—such as Baptism—the Lord's Supper—and the Lord's-day, may, in the estimation of many, be infringed upon with impunity. But not so.

Mother Eve, and her eldest son, Cain, with all his descendants, thought a little *deviation* from *positive institutions* was certainly allowable. But let each of our readers notice every case recorded in the Bible; and mark the condign punishment visited upon the head of all such transgressors.

God is a jealous God, nor will he transmit the glory of his authority to another; but to that man will he look, and with him will he dwell, who is of a humble and of a contrite spirit, and who trembles at his word.

It is not possible for institutions so significant as that of immersion in water of a penitent believer, into the name of the Father, of the Son, and of the Holy Spirit, and the Lord's Supper, in their original designs, to be imagined or devised by man. Indeed they are too simple and unique: like all other institutions, moral and physical, of the Divine Being. Man can devise no such apposite means to accomplish such important results. And yet how they have been metamorphosed and mangled by his pretended wisdom!

Some small *deviations, a little allowance* as to manner, subject, design, administrator, &c., were all that was at first asked. The retrograde movement was rapid, until the original design of baptism was lost in the form, and the unmeaning ceremony of infant sprinkling—the baptismal regeneration of an unconscious infant, by the supposed efficacy of a few drops of water from the fingers of

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some pretended priest in holy orders. This, with the infatuated and absurd doctrine of transubstantiation, forms the climax of these small deviations.

These we know are some of the popish *deviations*, which long ago assumed the authority of law, but still without a lawgiver to sustain them, except his Holiness the Pope.

But what shall we say of Protestant *deviations* and small indulgences from the true standard revealed in the Bible. In one department—the law-established religion of this country—rise not much higher than in the Roman hierarchy. Indeed an amalgamation of the two into one, appears to be rapidly progressing; and the consummation we are told may be shortly expected.

Then comes the Protestant dissenters with all their creeds, indulgences, and human standards of church-fellowship, and Christian union: but these we must leave for the present.

Our respected friend seems quite delighted with the idea of the Eunuch taking off his sandals, and with Philip, walking ankle-deep into the water, when a few drops of the liquid element was lifted by the hand of Philip to the head of the candidate!

This, if we give credit for the idea and the practice being divine, was the very way in primitive times, of being *buried* with Christ in baptism. He that can believe it, let him believe it!!

But the shake of the hand is now practised instead of the kiss of charity—is not this a small deviation? Certainly it is. And so the cut of the hair; the shape of the coat; and the size of the hat, are all deviations: but the question is, are these divine institutions?—positive commands? Yes, says one, the kiss of charity is positively commanded! Granted. This mode of salutation was very general at that time, and so it remains in some parts, to this day. Prior to conversion to Jesus, it was in some instances a most unholy and malevolent kiss. Now, said Paul and Peter to Jew and Gentile, Barbarian, Scythian, bond and free, all pretending to be brethren in Christ,—when you salute one another, let it be with a *holy* kiss. They also gave to each other the right hand of fellowship, and this is what all disciples of Christ still practice. But we must now wait for our friend X., to point out the errors of our first and second reply to his various objections to some of the things for which we contend.

J. W.

PRAYER.—Stated seasons of prayer are highly necessary and profitable, and these have been observed in all ages by those who have been distinguished for their piety and devotion towards God. From a singular conformity of practice in persons remote, both as to age and place, it appears as if an idea had obtained generally that it was expedient and acceptable to pray three times a day. Such was the practice of David and also of Daniel.—Ps. lv. 17; Dal. vi. 10. The Brahmins are said to perform their idolatrous devotions three times a day—"at sun-rise, at noon, and at sun-set."

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LETTERS FROM EUROPE—No. I.*

Packet ship Siddons, Atlantic Ocean.
May 22, 1847.

My dear Clarinda—You may, the Lord willing, expect from me a letter for every week during my travels abroad. Being my eldest daughter, though the youngest of five, and only surviving member and representative of my first family, you are, to say nothing of your personal worth, entitled to this token of paternal regard and affection. But while I especially address you, I address through you all my children capable of appreciating what I now write, and the youngest of them, so soon as they are able to understand whatever I may communicate to you. They will all, I trust, consider themselves equally interested in whatever I may write, as though individually addressed to them.

I cannot promise you more than brief notices of men and things as they occur to me, interspersed with such observations and remarks as may afford you rational entertainment, and suggest to you trains of moral and religious reflection both pleasing and profitable. On the subject of the Christian religion, that ever new, delightful, and soul-transporting theme, and on those who love and delight to honour it, I intend, though not exclusively, chiefly to occupy your attention as well as my own; that being both the proper business and solace of life. When, then, I either notice or descant on men and things, the works of God or the works of man, the wonders and beauties of nature or of art, the manners and customs of saints or sinners, the ways of the world, or the ways of the church, the books that I read or the sermons that I speak or hear, I intend to make them all subservient to your entertainment and improvement, and that of every member of my family.

At first I intended these letters for your own eyes only and those of the other members of my family; but on reflection and in obedience to the benevolent impulse of our philanthropic religion, which teaches us not to look with interest upon our own families and affairs only, but on those of others, I have resolved, though without your knowledge or consent, to present them, through you, to my numerous and long devoted readers for their entertainment and improvement also; provided they may administer to either. I know, indeed, that many of them will be anxious to hear from me on the subject of my wanderings and peregrinations through the land of our fathers, and other countries that I may visit. But I fear from this formal announcement of my intentions, I may too much excite their curiosity and raise expectations only to disappoint them. But, as far as in me lies, to prevent such anticipations as cannot be realized, I must farther premise that I cannot attempt any thing more in these letters than to communicate freely and familiarly, *currente calamo*, without any attempt at ornament, or elegance of style, or elaboration of things. I intend that my letters shall be perfectly free and familiar as though exclusively intended for your own eye, being of the opinion that whatever may be pleasing and acceptable to you will

* We purpose giving all Mr. Campbell's Letters from Europe.—Ed.

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generally be so to all my readers. Indeed, I expect to be so constantly employed in travelling, conversing, preaching, teaching, as to have no time for embellishing any thing. But this, you know, is generally my good fortune.. I have, as we say in Virginia, laid myself out this time to do all the good I can, and in every way that I can, in furthering the great cause of our Divine Redeemer, in the conversion of sinners, the edification of the family of God, and in the advancement of the great cause of reformation, personal and social. From these general intimations, and without further introduction, I hasten to the work which I have proposed.

You, with several members of my family and friends, saw me safe in the stage at West Alexander, Pa., at nine o'clock this day morning, April 22nd, one month ago to-day. In thirty-four hours after you bade us adieu, we safely arrived in the city of Baltimore, distant by stage and rail-road some 300 miles. Soon as the cars arrived at the depôt, our kind brother Dungan seized me by the arm and carried me off to his residence, where I enjoyed all that Christian hospitality could bestow, during my sojourn over Lord's day in the city. Having yourself not long since passed over the same route, mountains, and valleys, by stage and rail-road, I need not say any thing of the fine, and, in some places, the grand and sublime mountain scenery through which we pass, *via* Harper's Ferry, to the seaboard.

Brother Henshall, from Richmond, true to his assignation, met me at Baltimore, Saturday morning. We spent a very pleasant Lord's day with the church meeting in St. Paul's street. I was sorry to hear that our excellent brother Ferguson, senior, whose praise is in all the eastern churches, has for a time retired from the oversight of this truly interesting congregation. Brother Austin, too, so admirably qualified to enlighten almost any community, has removed into the country. He will, however, still occasionally meet with this church. I did not see him.

In the morning of the Lord's day I addressed the church in a full meeting, on the peerless glory of the Lord Messiah, the head of the Christian church. This is one of the sweetest and most sublime themes, you know, in the Christian Scriptures; and we all seemed to be interested and delighted in the contemplation of it. While I think of it, how beautifully apposite the chorus of one of our hymns:—

> "Worthiness dwells in thee, excellent dignity,
> Beauty and majesty; glory environs thee;
> Power, honour, dominion, and life rest on thee,
> O! thou chiefest among the ten thousands!"

In the afternoon, after the supper, brother Henshall spoke on the unity of faith as essential to the co-operation of Christian churches in the work of the Lord, and tendered some very appropriate remarks and exhortations on the subject.

While the congregation were assembling at seven o'clock in the evening for worship, brother Burnet, from Cincinnati, appeared, very much to my gratification, presuming that he was, according to my expectation, to accompany us to Europe. In this, however, I

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was disappointed, it not being compatible with his duties and obligations to go with us. I addressed a very full house, at night, on the distinguishing characteristics of the Christian or New Institution.

On Monday morning before leaving the city, brother Dungan handed me seventy-five dollars in British gold, from the church in Saint Paul's street, for the suffering poor brethren in Ireland or Scotland, or wherever we might find them. To this, his little son, Henry, some five or six years old, added his one dollar. Before leaving the church, on Lord's day evening, a brother put into my hand fourteen dollars and forty-five cents, from some two or three members of the church in North street, for the same purpose.

On Monday morning, at nine o'clock, we gave the parting hand of kindred hearts, and took the cars for Philadelphia. We safely arrived at that city at two o'clock; and after attending on some business, we spent the evening at sister Saunders', Walnut street, in company with Elder Taylor, Elder Wm. Rouzee, and Dr. Bacon. Our sister Williams called next morning. We had a pleasant *tete-a-tete* of an hour. She is as ardent and as devoted to the Lord and his glorious cause as ever. Elder Heaslitt also visited us next morning and accompanied us to the ship. While at sister Saunders we were introduced to one of my readers, a Baptist brother Rue, of New Jersey. He is a great lover of the truth, and fearless in avowing it. He is a young and ardent brother, and, as I learned, an able herald of the gospel in his field of labour. We arrived in New York at two o'clock, p. m. and immediately repaired to brother E. Parmley's residence in Bond street. He had been looking for us the day before. Brother Burnet and myself sojourned at his hospitable mansion from our arrival on Tuesday evening till the next Monday morning; where, beside enjoying the society of this amiable and intelligent family, we had the pleasure of that of James Buchanan, Esq., now of Canada West, late Consul of her Britannic Majesty in this city—more worthy of our admiration and esteem because of his zeal for primitive Christianity and his Christian virtues, than on account of the high station which he filled with the highest approbation of his own government, and with the highest commendation of the citizens of New York. The day appointed for our sailing being Monday the third inst., and also for his departure to Montreal being the same day, gave us much of his company. I have rarely seen a man, much less in one so hackneyed in the business of the world, so much unaffected Christian simplicity, such perfect transparency of character, such straight forwardness of aim and effort to do good, as in this truly venerable old reformer and old man. If he have his stern peculiarities, which time, with all its attritions, can never efface; if he have his favourite dogmas, which no philosophy could refute, which no argument could annul, on which perhaps he may, or may not, lay too much stress, his faith and hope based on "the finished work of Christ" and his glorious and all-prevalent intercession in heaven, appear to be the rock on which he builds his hope of heaven, and the never-failing springs of his peace, consolation, and joy. For brevity, directness, and pathos

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in prayer, and in conducting family and social worship, he is a perfect original; and if not a perfect model, he is in some points worthy of a very strict imitation.

We enjoyed also the pleasure, at brother Parmley's, of several calls, from Dr Giustiniani, the distinguished Roman Catholic clergyman, who, after the manner of Ronge, with a considerable number of adherents, recently seceded from the Pope. He is a decided Protestant, but not so well read in Protestant creedism as to decide amongst Protestant parties which to prefer; and, because he cannot as yet decide on their nice metaphysics, they all, with one consent, stand aloof from him. He is a gentleman of a clear and well informed mind, by birth an Italian, speaks the English language with some little hesitancy, a host against the claims of Romanists; and bids fair, if properly aided by Protestants, to be useful in the city. I could wish that the mantle of the Evangelical Alliance had been transported from London to New York, especially in the case of Dr. L. Giustiniani.

Amongst other agreeable matters that occurred during my sojourn in the city, I must mention a call from my old friend Robert Owen, Esq., denominated *the Philanthropist*, of Lanark, now of New Harmony, Indiana, with whom we debated the evidences of our faith in Cincinnati, some eighteen years ago. The old gentleman shows as few of the scars of time upon his face as any man of his years that I know. His unyielding good nature and peculiar indifference as to public opinion, with his pleasing enthusiasm, seem to sooth his mind amidst the reverses of fortune and the universal failure of all his Utopian schemes of human improvement by the annihilation of marriage, private property, and Christianity, and the adoption of his ill-digested Socialism. He never alluded to the scenes of Cincinnati, but with the most perfect courtesy and kind feelings inquired after every thing interesting to me, and especially after the health and happiness of your grand-father. I am sorry for the honour of sectarian Christianity, but glad for the honour of human nature, to state what you may have heard me say on other occasions, that, of all my opponents in debate, the infidel Robert Owen was the most candid, fair, and gentlemanly disputant I have yet met with; and a saint in morality, compared with some of my opponents. He is, however, still the philosopher of one idea; and destined to die, as he has lived, the victim of an empty and false, though a well intended philosophy.

During my stay in the city I had not much of the company of brother Henshall. He enjoyed the hospitality of our truly excellent and much beloved brother Daniel Monroe, a pillar in the house of the Lord in this community. Our brother Melish, and Mr. Robert Bryan, of Kentucky, now attending the Medical School here, both graduates of Bethany College, called to see us, and very gratefully called up the reminiscences of by-gone days. I am sorry that brother Melish has not found a better field in which to labour in the word and doctrine of our religion. As matters are here, I advise him to go to the West. We also found our brother Craig, of Kentucky, at

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brother Parmley's. He sometimes speaks publicly, but has been unexpectedly detained here some time. I spent most of my time here in writing letters, and settling up several matters which I could not finish before leaving home. I made some few excursions through the city, and delivered two or three discourses in different parts of it, which, together with some other matters that occurred here, I will notice in my next. Several letters to your mother and the family are mailed with it at Liverpool. I need not request you always to remember me before the Lord, as I know you do; but I desire you especially to pray that by our instrumentality the word of the Lord may prosper, and that we may have free access to the hearts of the Lord's people wherever we go. I have received several letters of introduction to distinguished persons both in the Church and State. Our constant prayer is, that our labours in the Lord may be honoured with fruit that may redound to the glory of God and the happiness of many. My love please communicate to all the family.

Your affectionate father, A. CAMPBELL.

ARE YOU A CHRISTIAN?

IF so, you have given yourself to the Lord. You have made a *full surrender*. You do not live for yourself. Christ is your master. Your mind is his. Your time is his, your property is his. You are to obey him. You are to live to his glory. You are to deny yourself. You are, if necessary, to die for him.

What! did you give yourself to the Lord, and at the same time withhold your mind, your body, your time, your property, your influence? Did you withhold your heart? Worthless gift! A shell and not the kernel!—a shadow and not the substance! You are not a Christian. You are a deceiver, and self-deceived. You are poor and wretched, and miserable, and blind, and naked. You are not a luminous but an opaque body. You are a cloud without water—a stream cut off from its fountain. Your's is a dying life—a living death. A Christian! Why, a Christian is one that imitates Christ—that follows Christ—that has the Spirit of Christ! Do you imitate Christ? Do you go about doing good? Do you do good to all men as you have opportunity? Christ divested himself of glory—made a sacrifice of himself for you! What sacrifices are you making for him? A. R.

THE CHRISTIAN'S MOTTO.

BE not disheartened because the eye of the world is constantly and earnestly fixed upon you to detect your errors, and to rejoice in your halting. But rather regard this state of things, trying as they may be, as one of the safeguards which a kind Father has placed around you, to keep alive in your own bosoms an antagonist spirit of watchfulness, and to prevent those very mistakes and transgressions which your enemies eagerly anticipate.

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Items of News.

A LIST OF CHURCHES, WITH REMARKS.

Some of our brethren, when in Chester, were very desirous to obtain a list of all the churches, with the number of brethren in each. Also the name and address of one leading brother in each place. This has been sent for insertion in the *Messenger* in a very imperfect form. The mere name without the address is not of much use to any one, especially when the parties reside in large cities. To insert the *probable* statistics, is a false way of presenting the matter. If it is to be done, let it be in as correct a manner as possible.

We have presented below a list of all the places sent for insertion, adding as many others as we can recollect. In each of these, either churches have been formed, or brethren reside where no organization has at present taken place. If a leading brother in each place will take the trouble to send us, by the 10th of next month, the number of brethren, with his own name and address, it may be given in a correct form to our readers. We hope all will send without fail, and each say whether or not they desire to have it published. As this is a matter of expediency, the majority shall rule. Do not fail to obey the call of these brethren. If nothing is said in the note sent, we shall conclude that there is no objection to the proposition.

CHURCHES IN BRITAIN.

SCOTLAND.

Aberdeen
Alva
Ardrie
Auchtermuchty

Banff
Bathgate

Cupar
Cumnock

Dumfries
Dunfermline
Darnock
Dundee

Edinburgh

Glasgow
Grangemouth
Galashields

Kilmarnock
Kirkalday

Leslie
Linlithgow

Montrose

Newburgh
Newton Stewart
New Mills

Paisley

Saltcoats
Sanquhar
St. Andrews

Turriff

West Caulder

ENGLAND.

Ashton-under-line

Banbury
Brighton
Bulwell

Carlisle
Chester
Carlton
Clackheaton

Delph

Donnington

Eastwood
Ellesmere

Horncastle
Halifax
Huddersfield
Hull

Leicester
Liverpool
Lincoln
Louth
London
Lewisham
Loughborough
Long Horsly

Manchester
Maidstone
Mollington

Newark
Newcastle-on-tyne
North Shields
Nottingham

Shrewsbury

Stockport
Seale
Stanley
Sunderland

Wandington
Wakefield
Wigan

IRELAND.

Cookstown
Dungannon

WALES.

Buckly

Crickieth
Coxlane

Iramarchion

Penmachno

Ros llanarch rigoiog
Rhyadau Park
Rhosllenderhy

Wrexham

REMARKS BY THE EDITOR.

If we mistake not there will be found in the foregoing places, with those that may be added, some two thousand three hundred disciples of Jesus; beside

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many hundreds who say we are right, but who are not at present prepared to take a decided stand for the Bible alone.

Many prophecies have been delivered respecting these brethren and churches. By some it has been said, They being poor, feeble, and ignorant, must soon come to nothing or sink into infidelity! Others say, that as they have no paid ministry, they do not, after all their boast of taking the Bible alone, stand on Apostolic ground, and therefore will not prosper. Others again predict that we shall amalgamate with the Baptists, &c.

Now in reply to all these, and many other wonderful predictions, we have only to remark, that if the disciples personally know to whom, and for what they have been converted, they have no need to fear falling into infidelity, or of becoming obliterated from society. As to a paid ministry, we refer to the "one man system." It will, in the providence of God, answer its own purpose, and then sink into oblivion as an invention of man. No such system can be found recorded in the New Testament. The Apostles ordained elders, bishops or pastors, in every congregation. These were not their successors, for they had none. Nor were they a class of collegians or priests corresponding with those now in existence. *No:* they were simply intelligent converts, worthy merchants, tradesmen, or handicrafts of any kind, who knew how to take care of their own families. Apt to teach the good doctrine of the Bible, and in every way worthy to rule the church of the living God. Such were primitive bishops and deacons. O how the fine gold has become dim in this respect!

As to our amalgamation with the Baptists, the idea is utopian. To which class must we turn? In what way could this heal their present divisions and apostacies? Besides, however well we might be disposed to feel towards them, we could not be received, unless indeed we could surrender our own convictions and practices of the truth to receive their creeds and customs, for many of which there is not the least authority in the Bible! Will the brethren do this? No: not any of them who understand their profession. The Baptists must reform if ever we be brought to unite on the one foundation of Christian union.

Some there are who say to us, Better never to have been born than to embrace our present views and practises. Jesus once said this respecting a certain man: but then, be it remembered, he spake from a certain knowledge of the case—but these our well-wishers speak ignorantly, and therefore are worthy of sympathy. They do not know what is in the Bible. Their knowledge is circumscribed by their education, or by the sects and parties to which they belong. Were but their eyes opened to behold what Jesus and his Apostles said and did,—if teachable,—they would no longer follow the doctrines and commandments of men, but would at once renounce the whole to become the implicit followers of the Lord; and thus find the pearl of great price to the joy and rejoicing of their hearts.

Let the brethren who reside in the above-named places in this kingdom, hold fast their profession, and by faith contend earnestly and affectionately for the primitive gospel, institutions, and Spirit of the Lord, and they have nothing to fear either in this world or in the next.

Dundee, October 16th, 1847.

THE contemplated union with the Scotch Baptists and our brethren, noticed in last month's *Messenger*, has now come to a termination. Our Baptist friends have agreed, "That after serious consideration they think it advisable to remain as they are, but in future they will cherish a friendly and hospitable

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feeling towards the people (our brethren) who assemble in Hammerman's Hall." Our brethren were very anxious for a union with this church, as it contains many who are of a similar mind with ourselves; but our friends could not see the possibility of two *bodies* (churches) being united together. However, this endeavour at union has not been entirely unfruitful. Upwards of twenty who were connected with the Scotch Baptists, have come over to the cause of the Reformation. This was not so much from the importance they attached to an *immediate* union, as it was from what they considered to be certain irregularities among themselves: such as—an unnecessary delay in baptizing those who make application for membership; and, *after the individual is baptized*, a show of hands must be taken to see if the church has any objections to the reception of that person into its fellowship!! Even this they would not have considered as sufficient ground for leaving, as they thought that in process of time these things would have remedied themselves. But it being an understood and fundamental principle in the church that a member going to a distance, could hold felloswhip with any church—open communion—and I have heard of some with the Independent churches, and when they return, the church nor any one has a *right*, and would be set down as *disorderly*, were they to refer to such conduct. This church will not receive into its fellowship any who are unbaptized, but admits all who are, to whatever denomination they may belong. As an argument in support of this practice, it has been stated, that our brethren, especially in Nottingham, act upon this principle. Is it so? [It is not so.—Ed]

Those who have "come over to help us," tried every thing in their power—indeed, left nothing untried to get their brethren to see "eye to eye" with them on these matters, until their endeavours were treated with ridicule and contempt. As a last effort the following paper was read by one of the members, the elder refusing to read it to the church:—

"Beloved Brethren.—The past as well as the present aspect of affairs in this church, have called forth our serious considerations; and we deeply lament the present divided state of the body. It has been a matter of prayerful study as to the best mode of getting matters brought to some sort of an amicable settlement. The conclusion come to on Sunday last by those who met in the evening, appeared to us to be forced rather than the spontaneous breathing of a satisfied mind. [This refers to the resolution of the Scotch Baptist church mentioned in the commencement of my letter.] This was the case with ourselves, and of others who have expressed their minds on this matter. While we thus deplore our present state as a church, we are not vain enough to imagine that there are no just grounds for supposing that we are free from error; and of this we are more convinced, from the fact of many of our brethren withdrawing from our fellowship. In order to prevent a continuance of this, and for a better understanding amongst ourselves, we would suggest a few queries to be answered by the brethren in the aggregate.

"1. Is it lovely in the eyes of the world, or is it in accordance with the mind of Jesus our Lord, to see our brethren leave us one by one, while we look on with a callous mind without inquiring into the reasons, or adopting some course with a view to prevent a continuance of such painful separations?

"2. Seeing that these things are going on, can we for a moment suppose that we are *right ourselves* when we act in this manner, and while others would rather quietly withdraw from us than endure that torturing of feeling, which we are sorry to say has too much and too long, and we fear will still continue in the church?

"3. Is it understood that this church will still adhere to old customs and practices, however good at one time, but which now appear so obnoxious to many brethren? And will the church rather allow the brethren to leave the fellowship, than give up any of their old customs which these brethren consider quite antipodes to the genius of the Christian religion?

"Being of this mind ourselves, would it be too much for us to ask the church to appoint a select committee composed of some of those who are of a similar mind with us, and others who may differ from us, to investigate those matters—or that you adopt some other plan that an amicable issue may be the result?"

[It was here signed by a number of the brethren.]

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The reception this document received was of the most unfavourable description, and upwards of twenty brethren and sisters then gave up the case as a hopeless one, and have now entered the ranks of Jesus, "the Captain of their salvation." We have great hopes from this movement, and look upon it as the dawn of a new era of Reformation in Dundee; and it is our earnest prayer that we may live in peace, enjoying the love and affection of one another, and the approbation of our heavenly Father.

Yours in the hope of eternal life, FRATER.

Mill of Craigston, October 10th, 1847.

I HAVE been wishing to write you for some time, but deferred, hoping I might have to report something of the beneficial effects of the labours of our beloved brother Campbell; but though I have thus waited, I can only state, that we still hope the effort made will not be as water spilt upon the ground. The prospect for any deciding immediately for the truth, is not very bright. One thing may be said, namely, that his visit to the north has done away with much prejudice that was entertained against him in that quarter. His lectures in Banff were attended by some of the clergy. Among the rest, the two Congregational preachers of the district, namely, John Murker of Banff, and Joseph Morison, Milkeat, about ten miles distance from Banff. The latter, a brother of Dr. Morison of London, has been a violent opponent of the primitive gospel in this place, and being a man of considerable energy of mind, has succeeded to some extent in injuring the Reformation for which we plead, and retarding its progress by holding it up as "merely the opinions of a newly sprung up sect called Campbellites, who, if not Romanists, were on the high way to the bosom of the Great Harlot, believing and teaching the doctrine of baptismal regeneration," &c. This has had the effect of preventing the people from calmly considering the subject. This Joseph Morison dwells in my immediate neighbourhood. I took the first opportunity of asking what he thought of A. Campbell's lectures. He frankly answered that "he heard them with rapture, and forgot for the time that there was any difference between them—that his prejudice was to a great extent removed, and that he would read his writings with more pleasure than before." This is as much as could be expected from a decided opponent, and I consider it a fair specimen of what others who were privileged to hear brother Campbell's lectures in Banff, would say, if they would speak their mind.

What a privilege to be under such teaching! And to what an extent is our responsibility heightened, by having the gospel and its requirements so fully presented before us! are questions that call for the consideration of each of us. Brother Campbell was enabled to deliver two powerful lectures at Banff, and I thought while listening to them, what a blessing could they be preserved in writing, that they might be referred to again. I see, by the *Messenger*, that others have had the same feeling respecting his discourses in other places, and likewise he has said that he intends to print at least a sample of his lectures in this country, if he is spared to fulfil his intentions.

What has determined me in writing to you this evening, is a statement in the last *Messenger*. I am truly sorry that you have been under the necessity of making the statement alluded to—partly because it betrays a want of interest in the publication among the brethren, and I having to confess that I have not paid that attention to former statements that I ought to have done. Not that I did not endeavour to promote its circulation, but that I did not propose helping to defray the loss incurred by bringing out too limited a number of copies. I have taken a copy of it since you began, and have urged the brethren to take one each, who were able, or one between two or three, but have not succeeded in getting many copies ordered. However, to day it has been arranged that two extra copies are to be ordered for Turriff, and I should think that if a like increase should take place according to the ability of the rest of the congregations-through Britain, you might be able to go on. But if that shall not take place, or if the increased circulation contemplated even if it did, were still insufficient, then I propose that all who have an interest in the *Messenger* come forward and bear the burden. Although there are many claims on me, (and who possessed of the least spark of benevolence, but has claims on them more than they can satisfy?) yet rather than let the *Messenger* drop, I will contribute

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to its support not only by taking additional copies, but by sending you a contribution as well.

Strange things have happened since I saw you in Edinburgh. Had any one said, at that time, even that such things might occur, I would have treated the suggestion as the workings of a disordered imagination. But we have always to learn; and we now see what our boasted *civilization* amounts to! yea, what our boasted Christianity (miscalled) is worth. If ever unmistakable evidence has been given of the entire hollowness and worthlessness of a form of godliness, we have had it set before us in all its hideousness. From what we have seen we are forced to the conclusion, *that nothing but the want of power prevented the fire being again lighted in the grocers' market of Edinburgh.* I mean so far as some individuals are concerned. What have we come to? What has an hireling priesthood done during at least sixteen hundred years? Has not the fine gold become dim in their hands, when such deeds can be done by one of their fraternity, and at this age of the world? Surely, the signs of the times are quite unmistakable. But I am beginning to tire, and perhaps you may be tired ere you read through to this—but yet I have a request to make. It is this: that you devote, were it five or ten minutes only, to telling me how brother Campbell is, or was, when you heard or saw him last—if he has sailed from this inhospitable shore, or if you still be favoured with his company. Tell him that I not only sympathize with him, but those who were his bitter enemies are become his apologists and defenders of his Christian character—at least in some instances. Yours for the truth's sake, W. MORISON.

Maidstone, October 11th, 1847.

As I sat brooding over my troubles, endeavouring to look them calmly in the face, and trying to cast them, burdensome as they are, on Him who careth for me, your kind letter was brought me, the contents of which afforded me another confirmation of the kind care of my heavenly Father in providing for me in an emergency in so unsought and unexpected a manner. You say brother H., while going to the steamer on which he embarked for home, requested you to send me ——! I thank you for so kindly and promptly fulfilling this service. But what shall I say of brother Henshall. I am deeply affected, to think that he should *remember and feel for me* at such a juncture, after meeting with so many brethren, as he must have done, and at a period when under the excitement of just leaving the beloved brethren around him, and about to launch upon the mighty waters! Oh, if you think of it when you write to him, tell him how much I thank him—how much I love him and bless his memory. He has endeared himself to us in Maidstone. His name is embalmed on our hearts. His urbanity, condescension, openness, and simple, yet dignified piety, &c., will live in our memory while she retains her power. Our prayer is that he and brother Campbell may be carried in all safety and comfort to their desired haven. Yours, &c., T. C.

P.S. *We long* to hear the result of the Chester meeting—*We long* to sing from a New Hymn Book—*We long* to be visited by an evangelist—*We long* to inundate our town with showers of Tracts—but cannot!! Oh! how shall the longing soul be satisfied? And when shall the church arise from the dust, put on her beautiful garments and shine—fair as the moon, clear as the sun, and terrible as an army with banners?

Dundee, 13, *Nelson Street.*

I AM surely to blame for neglecting to inform you of the good news from Dundee. Please accept the following statement of our present progress in the Lord's vineyard:—In the course of a few weeks past, there have been ten immersed into the name of the Father, of the Son, and of the Holy Spirit, for the remission of all past sins, and to walk with the Lord in a new life. Last Lord's day nine brothers and sisters were restored to the congregation in full confidence that we will never more do otherwise than seek the things that make for peace, and contend earnestly for the faith once delivered to the saints. There was also nine from the Baptists added to our number, in whom we have the fullest confidence that they with us, as one body, will be guided by the word of truth. Another is with us, my son Joseph Ainslie. This is good news.

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On Lord's day we all sat down at one table as the children of one family. Truly we may say, the Lord has raised us up together and made us sit together in heavenly places in Christ Jesus. Our numbers being increased, I hope the Lord will bestow gifts for the edification of his own body. We want wisdom, prudence, and humility, to walk before the world and one another. These things we would ask at the throne of favour. Brethren, pray for us; and may the Lord prosper all who love him in every place! J. AINSLIE.

Mollington, 1847.

WHILE sojourning with brother Campbell at brother Davies, Mollington, from the 1st to the 6th ult., we had the pleasure of seeing four immersed into Jesus—among whom was our highly esteemed friend and brother Samuel Davies, who at length has devoted himself more fully to the Lord. We praise God for the result! J. W.

Wakefield, October 12*th*, 1847.

WE have recently had two baptized in this place. Brother Godson, of Beverly, spent Lord's day, September 26th, with us. We had a pleasant day. We have now taken a convenient room, fifteen yards long and five yards wide, and shall be glad for any proclaimer to pay us a visit. Three of our small number have lately emigrated for America. This weakens our hands.

Yours truly, P. HODGSON.

Newark, October 18*th*, 1847.

I AM happy to report that a much better spirit prevails in the church here than did six months ago, which I very much rejoice to see and to acknowledge. The brethren seem disposed to be more active, holy, and useful. And on this last branch they think if the church at Nottingham would help them, it might excite a spirit of inquiry from those that are without. If arrangements could be made to visit us, say once a month, at certain set times, that we would try and increase the number of our hearers. J. B.

IF the proclamation of the gospel twice per month for two or three months, on the Thursday evenings, would in any way serve the congregation at Newark, we are ready to render this service if acceptable to all the brethren. This is the best we can offer at the present. J. WALLIS.

A PAINFUL OCCURRENCE.

WE have heard, although indirectly, yet from what we deem an authentic source, that A. Campbell has lost his second son by death. It is a painful occurrence.

Moree, Dungannon, October 19, 1847.

HAVE you heard the very melancholy and distressing news from Bethany? In case you have not I will tell you. Mrs. Oliver, sister to Mrs. Richard Tener, is over here from Pittsburgh, for the benefit of her health. She received a letter from her husband yesterday stating, "That Mr. Campbell's second son was *diving* in a mill-dam, and by some accident he had become fast between two logs of wood, and was drowned immediately." Probably by this time Mr. Campbell has been informed of it. This will be a sad grief to him whenever he thinks of his visit to England. Yours, &c., S. A. W.

IT may truly be said of the government of the world by the Providence of God, that "clouds and darkness are round about him, but righteousness and truth are the basis of his throne. Not a sparrow falls into death without his notice; yet death shall be destroyed and him that hath the power thereof."

"God moves in a mysterious way,
His wonders to perform."—ED.

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CONTRIBUTIONS

For the evangelical labours of A. Campbell and J. Henshall in Britain, 1847.

Dr.	£	s.	d.	Cr.	£	s.	d.
To Receipts on p. 476	357	8	6	By Expenses at Nottingham	17	11	0
Additions, A.D., Nottingham	30	0	0	——— London	20	0	0
——— A Friend, ...	30	0	0	——— Leicester	2	11	0
——— A Friend, Ashton,	0	5	0	——— Maidstone	2	4	6
Brethren, Dumfries,.....	5	0	0	——— Manchester	6	12	11
——— Paisley, ...	14	5	6	——— Making sundry arrangements, travelling expenses, &c.	18	5	0
——— Banff, (second)	2	0	0	——— Sunderland	6	1	0
				By Cash to J. Henshall ..	29	1	0
				——— for passage	40	19	0
				——— A. Campbell	64	15	7
				——— passage.....	40	19	0
				——— voted to Bethany College	100	0	0
				To Balance in hand.....	79	19	0
	£438	19	0		£438	19	0

It is proper to apprize our readers, that the beloved brethren in the United States, who were desirous for Brother Henshall to visit this country, in company with Brother Campbell, showed the sincerity of their profession by contributing upwards of sixty pounds towards defraying his expenses. Our gratitude for this unexpected manifestation of good will and benevolence is justly due; and is most cordially presented to them on behalf of all the churches in Great Britain.

Brother Henshall received from the fund seventy pounds, making in all one hundred and thirty; and Brother Campbell, one hundred and twenty. The adjustment of this matter was left by the mutual consent of Brother Henshall and the treasurer, to the decision of our worthy chairman of the Chester meetings. All was generously and amicably arranged.

The brethren of Paisley gave to Brother Campbell the surplus of their contribution—still he desired it to appear in the accounts rendered to the churches.

In conclusion, we are happy to say, that the contributions have been most liberal, seeing that the surplus, only with one exception, viz., Nottingham, has been sent to the treasurer.

The local expenses in every district have been very considerable, and all honourably discharged.

This attempt to spread the Gospel must convince every one that nothing is wanted for the continuance of so important a work, but suitable men. The brethren have the mind to give and work in this cause of truth and love. They have had much forgiven, and have still more promised. Let us ever remember that all religious reform is personal. It must begin at the Bible—the pure fountain-head of truth. Renounce every human tradition, and every unwise and irrational expediency, when you drink at this fountain of intelligence and love. God our Father is ever true and faithful to his word. Blessed be his holy name for ever.

J. W.

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LETTER TO A. CAMPBELL WHILE IN LONDON.

July 8th, 1847.

DEAR SIR,—I return you my sincere thanks for the very satisfactory, and scriptural answers to my questions on the "influence of the Spirit," and the "Sabbath." I consider it my duty thus to acknowledge the great favour you conferred on me, and to state my reason for asking them (the first question in particular.) I was assistant to the late William Jones, M.A., and for several years a member of the Scotch Baptists. As Mr. Jones's assistant in his theological and other works, I had a good deal to do with the correspondence between him and you in the year 1835 and 1836, and have good reason for stating that Mr. Jones was not in a position fairly to represent your views to the British public, because he did not receive a great portion of the correspondence you sent him: they came to the door, but the carriage of them in some instances amounted to two pounds, and were, therefore, not taken in; but have met the fate of the waste paper at the dead letter office, St. Martin le-Grand. I consider this statement in justice due to you, while at the same time I should be sorry to state anything to prejudice the memory of my remarkable elder.

I have admission to the reading-rooms of the British Museum, and access to all the manuscripts and books there. I should be most happy to render you any service in my power.

I am, dear Sir, your's, respectfully,

NICHOLAS JACKSON.

No. 5, Shop Street, Pearson Street,
Hurgoland Road.

THE above letter was sent to Brother Campbell while in London. The writer says, that he has good authority for saying that Mr. Jones did not understand all Mr. Campbell's views at the time he took up his pen against him: not having received all the works Mr. Campbell sent him. We know that when Mr. Jones wrote his "Strictures on Campbellism," he was then, and had been for more than two years, in the possession of the *Christian Baptist*, and all the published volumes of the *Millennial Harbinger*. If then, Mr. Jones, with whom we were personally acquainted from the year 1827, and intimately so from 1831, did not understand all Mr. Campbell's views, it was his own fault. But this, as well as ten thousand other things not understood in this world will be made plain on that day to which all other days have reference.—ED.

SONNET.

ON A. CAMPBELL'S VISIT TO ENGLAND.

HE came—the long-expected, fearless one—
He came, he laboured, suffered and is gone.
Not soon among the brightest and the best
Shall Britain's Isle receive a nobler guest.
Her great ones are not—need we scan the list?
The Christian Hero! the Philanthropist!
Yet such is Campbell, whose transcendent fame
Adds heavenly lustre to an earth-bright name:
The man who—born for ages—freely brings
All his great powers to serve the King of kings;
Who lives for Truth alone, and day by day
Points to her fountain-head, and leads the way—
Leaves warriors, statesmen, poets in the shade,
And binds his brow with wreaths that never fade.

Liverpool, G. Y. T.

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THE

CHRISTIAN MESSENGER

And Family Magazine.

ENLARGED SERIES.

No. XII. DECEMBER, 1847. Vol. III.

LETTERS FROM EUROPE.—No. II.

Atlantic Ocean,
Lat. 48°, 10`, *N.*; *Long.* 19°, 50′, *W.*, *May* 24, 1847.

My dear Clarinda.—Since I finished my last letter to you, we have had quite a strong wind and a rough sea. During the last twenty-four hours we have sailed two hundred and fifty miles eastwardly. We are now about four hundred and fifty miles from Cape Clear, on the southern extremity of Ireland. The sea is so rough and the squalls so frequent, and our ship, though carrying more than one thousand tons burthen, rolls so severely, that I have tied my chair to our dining table while I write this letter, to keep me from being flung across the cabin. Having promised a few more remarks on incidents in New York, I proceed to redeem my pledge.

New York seems destined long to reign Queen of American cities, and to be the great emporium and mart of American commerce. Her fine rivers, her commodious harbours, her proximity to the ocean, her easy egress to the European world, her improved and greatly improvable intercommunication with the great lakes of America, her own state resources, her easy intercourse with all the Atlantic cities, together with the energy and enterprize of her citizens, give her a position above all comparison the most favourable for commercial superiority over all that might presume to rival her in that supremacy which she now possesses.

I never visit this city without being forcibly impressed with the rapidity of her growth and the more than equally rapid increase of her population. She is already, including her environs, bordering on four hundred thousand souls. The consequence of increasing wealth and population is a corresponding increase of luxury and vice. What Cowper said of London in his day may be said of New York in our day, by any one possessed of Cowper's views of mankind. I

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cannot exactly quote the passage, but you can help me. After speaking of the English metropolis as chequered with men of all climes and of all crimes, the poet proceeds—

> "I feel wrath and pity when I think of thee!
> Ten righteous would have saved a city once;
> But thou hast many righteous. Well for thee
> That salt preserves thee, else more corrupt at this hour;
> And more obnoxious to the curse,
> Than Sodom in her day had power to be,
> For whom God heard his Abram plead in vain."

To the enlightened Christian philanthropist this city presents a grand theatre of Christian action and enterprise. If when Paul saw Athens wholly enslaved in idolatry, his spirit was moved within him, methinks could he now visit New York, under the present dispensation of his gospel, so enslaved to Mammon, to all that is in the world—"the lusts of the flesh, the lusts of the eye, and the pride of life"—his soul would languish within him, while he would exclaim, "Whither has fled the spirit of my gospel! Alas! the days foretold are come! when multitudes would have the *form* of godliness, yet deny the *power* of it." Most men can have no peace with themselves unless they assume some form of religion; but that form assumed, and then the great majority can go almost all lengths in conformity to the world in the intricating and soul-destroying pursuits of the bewitching delusions of wealth and grandeur.

There are many churches in New York, many parties, many creeds, and of course many spirits have gone forth into the world. Amongst these, no doubt, many Christians; but these, absorbed as they are in their influence by the great multitude that have the form without the power, have comparatively little or no direct influence on those living "without God, and without hope in the world." It is possible under the pride, competition, and rivalry of contending parties, to display much zeal and to make large contributions for building up partizan institutions, whether in the form of houses of worship, of a regular ministry, or of missionary exertions; and yet have little taste and less love for the true gospel, the true ordinances, and the true piety of the true church of Jesus Christ. Hence multitudes delude themselves and others in the sacrifices which they allege they are making for Christ, when they are only offering them at the shrine of their own selfishness and pride. To illustrate this I must tell you of a visit I made to Trinity Church the other day.

Passing through Broadway, and seeing the truly elegant and splendid steeple of Trinity church, "like a tall bully," lifting itself up 236 feet from the ground, challenging the eye of every one that passeth by, to compute how much more heavenly in his aspirations he who worships under such a lofty steeple, than he who worships in a house whose only steeple is a chimney to bear its smoke away. Feeling disposed to look into this sanctuary, and there to apply my standard of appreciation, on ascertaining that the church was daily opened at nine o'clock A. M., and at three o'clock P. M., according to the Jewish hours of daily prayer, I resolved to visit it at some consecrated hour.

A little before the hour brother Henshall and myself entered the

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church-yard, and slowly walked round this truly splendid and magnificent Gothic pile, surveying its bulwarks, and marking well its towers. This hallowed fane, in Jewish style, stands east and west along the Broadway, and just at the head of Wall street—a truly apposite location, at the top of the richest street, and on the west side of the longest and most crowded *Broadway* on the American continent. Was it according to prophecy, or was it accident? You sages tell!

We enter at the east end, and passing under its towering and splendidly conceived steeple, directly under its immense organ, filling one end of the edifice, we pass into the grand central aisle. On either side two grand ranges of pews, besides two side ranges within its superbly grand arches, numerous as its windows. Its principal aisles have a row of open seats for plebeians who may presume to enter. I aim not to speak in architectural style in the midst of the great Atlantic, of the superb massive arches, the Gothic windows, the "long drawn aisles and fretted vaults" through which their "pealing anthems swell the note of praise," which beautify and adorn this truly classic and splendid edifice. But we cannot pass, without a compliment, the magnificent window which fills the western end, where stood the Shechinah in Solomon's temple.

This immense window, which in Gothic magnificence occupies the centre of the west end, rises some thirty feet high, and is of such spacious dimensions as to admit in full size, with all the honours crowded thick upon them, seven of the most sublime personages in holy writ. In the midst of this rank of spiritual dignities stands the Lord Messiah himself, looking up the centre of the church. On his right hand stands "Saint Peter" with the keys of the unseen world at his girdle, and on his left hand stands the Apostle John. Outside of these two, on the left, Luke and Paul; the latter with his crosier and his parchments; while outside of Peter, on the right, are Mark and Matthew. As books are read from left to right, they stand Matthew, Mark, Peter, Jesus Christ, John, Luke, and Paul; the four Evangelists, the two chief Apostles, and the Lord himself facing the congregation. All the windows of the church are stained with different colours, to exclude objects from without from intruding upon the worshippers within. This window is superbly coloured so as to set off in all worldly grandeur these great personages, decorated as they are in garments baptized in fonts of gold, and rubies, and jaspar, and topaz, and emerald, encircled with halos of unearthly glory and beauty. James, the brother of John, alone is wanting to remind you of the "mount of transfiguration," and to contrast it with the imaginative glories of this window of desecration. In the mount the humbled Messiah put on the glories of heaven, but in this window of humiliation, the glorified Redeemer and his attendants are made to assume the attire and costume of "men in the flesh" according to the uncultivated taste of an unregenerated artist.

I cannot, indeed, do justice to this group, having glanced at them but a few minutes; and this, too, at a considerable distance. The window, indeed, is such a brilliant affair of purple, and scarlet, and

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pink, and saffron, and violet, and azure, and green, as to dazzle the imagination, and so to confound the understanding as rather to obscure the designs and notions of the artists in garnishing and decorating these august images.

Before and beneath this splendid window, and around the chancel, you might find an antique chair for each of the twelve Apostles; but all the eloquence of the bishop of New York could not induce one of the original twelve to sit in any of them.

Outside of this consecrated spot, on the extended wings of an eagle and left of "Saint Matthew," upon the floor of the church, stand a desk, and a Bible, and a minister, to perform the morning and the evening service six days in every week. Opposite to this desk, on the right, ascending in a circular stairway round a splendid column, the parson places himself—in a round tub-like pulpit, about eight feet from the earth; from which he reads to the people his sabbatical sermonic essays done up in the most polite and fashionable style.

With such pictures before the eye, and such displays of earthly grandeur and carnality around, I could not imagine how any one spiritually minded—an admirer and a true worshipper of Him that was born in a stable and died upon a cross—could feel himself happy and at home, amidst such idle and unmeaning pageantry. For my own part, I must say, that I would feel myself infinitely more at home on the Lord's day in some humble edifice, in some private oratory, in some glen, or mountain, or forest—in some upper room—any where on earth, or sea, than on my knees upon a velvet cushion, in such a temple, and amid such worshippers as would, or could, delight in such secular associations.

But I have not yet dismissed this splendid Cathedral. According to my calculation of its seated area, and with all its accommodations, it will not comfortably seat more than one thousand persons—possibly twelve hundred might be squeezed into it. For the accommodation of this number, besides the ground on which it stands, there have been expended the enormous sum of *three hundred and eighty-six thousand dollars for the building alone*. Nor is this Cathedral called *Trinity* (Trinity!) built of marble, but of *red iron coloured sandstone*, translated from Connecticut.* True, indeed, this colour gives it an air of high antiquity, and being of one colour within and without, one might imagine that, although only consecrated a few months since, it had already borne the storms of a thousand winters. Indeed, the whole affair is regarded as so elegant in design, and so exquisite in execution, that, I learn, a volume larger than the New Testament is advertised as containing a description of it. I have not, indeed, seen it; but I certainly saw the advertisement. On the whole, it is regarded as both a splendid and pious offering of the church episcopal, and a model for all the *elite* (not *elect!*) saints who have command of the real *quid pro quo*, or who may have 386,000 dollars "*in trust*" for the Lord.

* This old red sandstone is of the carboniferous system, and lies at the bottom of the series called geologically "*secondary formations.*"

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To worship *acceptably* in this superb structure requires great *preparation of the body*—acceptably to the *audience* I mean! The worthy members of this church must have on more than a wedding garment when they appear before the aristocracy of New York. They must dress *a-la-mode* Victoria. Their graces of apparel are above all plebeian, all republican, all Christian aspiration. A lady of "Saint John's" happily illustrates this point. Being invited to accompany a sister matron to Trinity upon a certain Sabbath, responds in terms to the following effect:—"Dear Madam, I thank you for your kind invitation to accompany you to Trinity; but I am sorry to be unprepared to accompany you, as I am only dressed for St. John's." Was there ever such a comment on the wedding garment!!

I have alluded to this grand affair, not to describe it, but to illustrate, and, perhaps, prove my position. Some might condemn this whole affair as being wholly "earthly, sensual, and demoniacal;" but from such rash judgments I beg leave to dissent. Presuming that a very comfortable plain and substantial building, of equal capacity, (the ground, not included,) could have been erected for *ten or twelve thousand dollars*, so much of this sum might have been religiously given to the Lord. But this is less than the *one thirtieth part* of the whole! Of course, then, in the judgment of charity, we may suppose that one thirtieth was given to the Lord, and only *twenty-nine thirtieths* to the "Prince of the Power of the Air."

I could wish that this spirit of devotion to the "lusts of the eye" and to the "pride of life" was exclusively Episcopalian. But, alas! it is not so sectarian. Much of the piety of other Protestant edifices is of the same character. There is a leaven of rivalry and ecclesiastic competition in the erection of superb and costly edifices, which, in an age of wealth and worldy-mindedness, seems to be all-pervading. There is often heard and seen as much party rivalry in building "high places" for the Lord, as in building large and stately habitations for ourselves. We are just as proud of worshipping the Lord in a fine cathedral as in living in a fine mansion ourselves. We have three kinds of pride, and not any one of the three is *spiritual* pride. We have personal pride, family pride, and church or meeting-house pride. It means, 'I am a big man, belong to a big family, live in a big house, and worship in a big church, under a very high steeple!' This is to speak sincerely and without hypocrisy, and explains many a strange notion.

On Tuesday morning, at noon, together with brother Robert Clark and Mr. Boddie, of Mississippi, our fellow-travellers to Europe, we got aboard our ship and bade adieu to our beloved America with all in it that nature and religion have rendered dear to our hearts.

We were towed down the East River by the steam-boat Hercules, accompanied by brethren Craig and Melish along Staten Island, down through Sandy Hook, into the great Atlantic. Through a telescope I saw the buildings yet standing on Staten Island where first I sojourned in 1809. After an affectionate farewell, our friends

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returned to the city, and we turned our face to the Old World, where we now hope to arrive in a few days. I have sketched these few lines on a rough sea and amidst much confusion. I cannot transcribe them. Your affectionate Father, A. CAMPBELL.

HINTS TO YOUNG MEN.—No. II.

My last was mainly *introductory;* my present, I mean to be practical. Supposing myself to have made a *little* progress in knowledge, by ten or fifteen years reading and observation on men and things, though of that progress I am heartily ashamed, that with more rigour than ever I am plying my feeble powers to the acquisition of even *elementary* information. I am willing to impart a little of the same to those of my brethren in Christ, who will not think themselves degraded when I say, they are much younger than myself, and consequently have not seen as much of the world.

The duties of Christianity are as various, as our relations to the church and the world are numerous. Hence as our talents, so are our responsibilities. Religion asks the use of our natural and acquired abilities, and sanctifies them to the honour and glory of God. If we have the ability for speaking in public, we must speak. Of this we are not to judge; the people must determine it. Many good men have an earnest desire to do good, but unless the people say so, they use the wrong means to accomplish it, by speaking in public. No public speaker occupies neutral ground; he is either doing good or evil. There is no *yea nay* here.

All men should endeavour to find out their own strength—their own aptness, and their own awkwardness. By doing this early, a life may be of some account; but by neglecting it our days may be thrown away. Suppose, then, a man comes rigidly to the scrutiny of himself at twenty-one. He finds himself a conscious, accountable creature, and he does not ask, How shall I shine? How get wealth? How get honour and fame in the present state? but he asks, How shall I secure my future salvation, and how can I be useful to others?

Interest must not decide these questions; for doubtless, hundreds have allowed bright and shining talents to rust away in the application of their powers to the sordid purposes of making money. Others, we freely admit have spent their days in preaching and have robbed the plough of good and sturdy husbandmen. Each and every one should act in the fear of God, because, if we have not good motives in our undertakings God will not prosper them in our hands.

The failing, most to be dreaded in a young man, when he first attempts to speak in public is, the almost natural love of applause which excites his bosom. At this crisis a few words of encouragement may *help* him, a little flattery may *spoil* him, or by censorious jeers he may be broken down for ever. There are few who give advice, encouragement or reproof, *sincerely*. There are generally varieties of sentiments in every church, and each individual loves to gain as many as possible to his opinions. If such a one approves, take care lest it should be a bribe. If one of the contrary opinion

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condemns, consider whether it springs not from chagrin. Of one thing be always sure, that your friends are blind to all your faults, your enemies to your virtues.

A most instructive incident is recorded in Dr. Adam Clarke's Auto-biography, which will show that all that is said and done by fellow-labourers must not be indiscriminately regarded. When the Doctor was very young, he saw a Latin sentence on the wall of his lodging room on the vicissitudes of life, under which he wrote a few lines from Virgil confirmatory of the sentiment. The next preacher that called there, seeing it, but not knowing the meaning of it, wrote underneath: "Did you write the above to show us you could write Latin? For shame! Do send pride to hell, from whence it came. Oh, young man, improve your time, eternity's at hand." This reproof came near entombing the learning of Dr. Clarke. He was so cut by it that he promised this ignorant preacher he would throw his Greek and Latin away; for which his *arrogancy* applauded him for his teachableness. Diogenes being in company with Plato and his friends, trampled with disdain the rich carpetting, saying, "*I trample under foot, Plato's vain glory.*" Plato replied, "How proud thou art, O Diogenes, when thou supposest that thou art condemning pride."

Few persons admire any thing that is out of their reach, hence almost all decry what they have not learned. Some ignorant persons have an utter abhorrence of a dictionary, as if there were witchery in it; others think grammar is from the devil, and shun it. I would say, then, to young speakers, that the first thing absolutely necessary is a knowledge of the scriptures in our own vernacular; and the next in importance is, a knowledge of our language, its modes and forms which are so numerous, especially to one conversant with its stores. Because, in a great degree depends our ability to teach the people what we know, upon our acquaintance with the language which is the medium of intercourse. Beware of stereotyping phrases and sentences, and keep yourself free both from self-formed and especially from *borrowed* forms of expression.

In labouring to improve yourselves for usefulness, the weak and the envious will charge your industry to ambition; and those who have enjoyed a liberal education may smile at you and think that no excellence can be attained but within the walls of some *Alma Mater*. Be not discouraged. Dr. Clarke who left the heads of Oxford and Cambridge far behind, was never a scholar at either, nor at any other University. By committing to memory twenty words per day a man would learn the meaning of every word in the Hebrew language in one year.

Above all things attend to your habits: and break down that desultory and unsystematic manner of reading and study which are so common. Divide your time into so many days for study, so many for travelling or other purposes. Each day of study divide into several parts; the first part for the Bible, the second for history, the third for language, grammar, rhetoric, and logic, and if you are learning Greek, so much for that. And unless you are sick, never

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let the sun rise on your slumber. Much precious knowledge is buried in every student's bed. Alas! for the months and years that are lost in the sluggard's bed! Habits can neither be formed nor broken, but by time and perseverance, and therefore the disposition to indulge in this sluggish gratification of the flesh must be overcome by degrees. (See Robinson's lecture on early rising.) Of what is here, or which may be hereafter offered, charge naught to a dictatorial spirit, for if you do not like it throw it aside. J. H.

THE DESIGN OF BAPTISM.—No. II.

JOHN's baptism was not Christ's baptism. It was a preparatory institution. John was not sent by the Lord Jesus Christ, but by his Father. "Behold," said God the Father, "I send my messenger to prepare the way before thee."* John fulfilled his mission. He prepared a people for the Lord. Those whom he prepared had been, as we have seen, instructed before they were baptized. It is, then, just as evident that John's disciples were not *infants* as that they were not sprinkled.

But Christian baptism is our theme. It was instituted by Jesus Christ, and neither by Moses the lawgiver, nor by John the reformer. When, then, did *he* institute it? Not at the beginning, nor at the end of his life. During his public ministry, and until he was crucified and buried, John's baptism had neither rival nor substitute. "Jesus," indeed, says John, "baptized not, but his disciples baptized." The preparatory school continued during the whole personal ministry of the harbinger and the Messiah. But when John was beheaded, and Jesus crucified, there was a people prepared for the Lord! These were they who rallied round the Messiah during the last scenes of his life, and after his resurrection. These were they to whom he showed himself alive after his passion, and to whom he communicated freely during the period of forty days, the things concerning the kingdom of God.

How many hundreds composed the preparatory school of the risen Lord we are not informed. We learn from Paul that in one of their meetings, more than *five hundred* disciples were present.

But as God did not deliver his law to the people at the foot of the mount, but to Moses in the mount, so the Messiah did not deliver his new institution and law to these hundreds, but the select band of Apostles, to whom he had already imparted his gracious purposes. To them he gave the *commission*, and the *law of baptism*, upon a mountain in Galilee. It was given immediately before his visible and personal ascension into heaven. It was his last act, the consummation of his work as a Lawgiver and a King. It is most fully reported by Matthew, and is in the following words:—"*All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*"

* Matthew xi. 10.

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This is the *law* of Christian baptism, the institution and origin of it; and certainly it is a clear and express precept. Though quite intelligible in the common version of it, it is, nevertheless, imperfectly, and indeed, in a comparative point of view, rather obscurely translated. It should, in strict accordance with the original Greek, be translated—"All *authority* in heaven and in earth is given to me; Go you, therefore, and *make disciples of all nations*, baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit, *teaching* them to observe all the things that I have commanded you; and behold! I am always with you to the conclusion of this state."

According to the common version of this law of baptism, Jesus taught the Apostles first to *teach all nations*, then to baptize them, and again to *teach them all his observances*. The common reader would regard this as simply requiring that the nations should be *taught* before and after baptism! But in the original language we have not this difficulty to contend with. We have two words of very different meaning occuring in the same verse, translated by one and the same word *teach*. These words are *matheteuoo*, and *didascoo*. They are visibly and audibly different words. They are not composed of the same characters nor of the same sounds. They are just as different in sense. They both, indeed, mean to impart instruction, but it is a different kind of instruction. The first indicates that instruction necessary to make a *disciple*, the second imparts that species of instruction afterwards given to one who has become a disciple with regard to his duties. The first represents the person, character, and claims of the teacher, and the necessity of becoming his pupil, the second represents the duties and obligations of the pupil to his teacher. The first intimates the simple preaching of the gospel as Mark the evangelist interprets it, chap. xvi. 16. His version of the whole commission is—"Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned."

Now that three things very different from each other in some essential attribute, are prescribed by the Lord Messiah in this commission or law of apostolic and ministerial duty in his service, cannot admit of a rational doubt. What these three distinct things were, need scarce be enumerated. Every reader must observe that they were first to preach the gospel, or make disciples—produce faith. Then they were to baptize them, so instructed, into the name of the Father, and of the Son, and of the Holy Spirit. In the third place they were then didactically to propound to them, or to teach them to observe and practise the Christian ordinances and duties.

But as every one will not admit with entire freedom from prejudice, our interpretation of the law of baptism, I have concluded to collate the views and interpretations of this passage entertained and taught by distinguished scholars and critics on the Pedobaptist side of this question. They will be heard by many of my readers with more authority and candour than I could claim for myself. Here, then, are a few samples of Pedobaptist interpretations of the law of

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Christian baptism. They are, for the most part, copied from "Booth's Pedobaptism Baptism examined," a work of very great labour and of distinguished merit:—

GROTIUS.—"Seeing there are two kinds of teaching, one by way of introduction to the first principles, the other by way of more perfect instruction; the former seems to be intended by the word *matheteuin*, for that is as it were, to initiate into discipline, and is to go before baptism; the latter is intended by the word *didaskein*, which is here placed after baptism."—In loc.

CALVIN.—"Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede. Under this pretence, the Anabaptists have loudly clamoured against Pedobaptism."—In Harm. Evang. Comment. ad. loc.

DR. BARROW.—"What the action itself enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution: *Going forth*, saith he, *teach*, or disciple, *all nations, baptizing them*. The action is baptizing or immersing in water; the object thereof, those persons of any nation, whom his ministers can by their instruction and persuasion render disciples; that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments."—Works, vol. i. p. 518, edit. 1722.

SAURIN.—"In the primitive church, instruction preceded baptism, agreeably to the order of Jesus Christ; 'Go, teach all nations, baptizing them' * * * Thus likewise we understand St. Peter, when he says, that the baptism which saves us, is 'not the putting away the filth of the flesh, but the answer of a good conscience.' *The answer of a good conscience*, is that account which the catechumen gives of his faith and knowledge. Whence it came to pass, that the ancients usually called a baptized person, one that was *illuminated*."—Serm. tom. i. p. 301, 302. Le Haye, edit. 3rd.

"VOSSIUS.—"Respecting adults, it is required that they be taught the Christian religion and profess it, before they be baptized; for this the very institution of baptism teaches, (Matt. xxviii. 19; Mark xvi. 15, 16.) We are taught the same thing by the practice of John the Baptist, and of the Apostles, (Matt. iii. 1, 2; Luke iii. 3; Acts ii. 38, 41.)"—Disput. de Bap. disput. xii. § 3.

DR. DODDRIDGE.—"I render the word *matheeteusate*, *proselyte*, that it may be duly distinguished from *didaskontes*, *teaching*, (in the next verse,) with which our version confounds it. The former seems to import instruction in the essentials of religion, which it was necessary adult persons should know and submit to, before they could regularly be admitted to baptism; the latter may relate to those more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation."—Note on the place.

LIMBORCH.—"They could not make disciples, unless by teaching. By that instruction, disciples were brought to the faith before they were baptized, (Mark xvi. 15, 16.)"—Instit. l. v. c. lxvii. § 7.

DR. WHITBY.—"*Matheteuin* here, is 'to preach the gospel to all nations,' and to engage them to believe it, in order to their profession of that faith by baptism: as seems apparent, (1) from the parallel commission, Mark xvi. 15, 'Go, preach the gospel to every creature. He that believeth and is baptized, shall be saved.' (2.) From the scripture notion of a *disciple*, that being still the same as a believer * * * If here it should be said that I yield too much to the Anti Pedobaptists, by saying, that to be made disciples here is to be taught to believe in Christ, I desire any one to tell me how the Apostles could *matheteuin*, *make a disciple* of a heathen or an unbelieving Jew, without being *mathetai*, or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached, that 'Jesus was the Christ,' and only to baptize them when they did believe this."—Annotat. on the place.

VENEMA.—"'Go,' says our Lord to the Apostles, 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you.' This is an

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excellent passage, and explains the whole nature of baptism. Before persons were baptized, it was necessary for them to believe the preaching of the Apostles, which faith they were to profess in baptism. For the word *matheteuin*, in the style of the New Testament, does not signify barely to admit into a school and instruction, but to admit after the doctrine is believed, and after a previous subjection to the school."—Dissertat. Sac. l. ii. c. xiv. § 6.

Mr. Baxter.—"'*Go, disciple me all nations, baptizing them.*' As for those that say they are discipled by baptizing, and not before baptizing, they speak not the sense of that text; nor that which is true or rational, if they mean it absolutely as so spoken: else why should one be baptized more than another? * * * This is not like some occasional historical mention of baptism, but it is the very commission of Christ to his Apostles for preaching and baptizing, and purposely expresseth their several works, in their several places and order. Their first task is by teaching to make disciples, who are by Mark called believers. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is to teach them all other things, which are afterwards to be learned in the school of Christ. To condemn this order, is to renounce all rules of order; for where can we expect to find it, if not here? I profess my conscience is fully satisfied from this text, that it is one sort of faith, even saving, that must go before baptism, and the profession whereof the minister must expect."—Disputat. of Right to Sac. page 91. 149, 150.

It would appear superfluous to add any thing farther, either in development or in proof of the fact, that the Lawgiver and King of Zion did command his Apostles to first *preach* the gospel to every nation in order to the conversion of the people; then to *baptize* those who believed; and, in the last place, to *teach* them to observe and do all things whatsoever he commanded them. In the judgment of those learned and candid Pedobaptists just now quoted, with whose judgment we fully concur, the Evangelist Mark gives the full substance and meaning of Matthew's version of the law of baptism in quoting the sense rather than the words spoken. "Go ye into all the world; preach the gospel to every creature: he that believeth it, and is baptized, shall be saved; and he that believeth it not shall be damned." The word, indeed must be spoken before it can be heard; it must be heard and understood before it can be believed; it must be believed before it can be obeyed; and it must be obeyed before it can be enjoyed. It is not in the power of angels or of men to change this order of things. Hence no one can enjoy the benefits of Christian baptism that receives it any other way than that suggested in his divine law. On the authority of the Apostle Matthew and the Evangelist Mark, we conclude that the express will and command of the Lord Jesus Christ is, that none but an intelligent professing believer of the apostolic gospel is a fit and lawful subject of Christian baptism.

Our *second* argument is drawn from the divinely recorded practice of the Apostles, to whom this commission was given while they were employed in executing it. There is one historical book in the sacred writings of the Christian Institution that records the acts and deeds of the Apostles under this commission. Luke the Evangelist is the author of that book of the Acts of the Apostles. To it, then, we shall look for a matter-of-fact exposition of the sense in which the Apostles understood the commission.

In the first chapter of this *book of apostolic acts* we are informed

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that the Messiah himself in person, immediately before his ascension, gave them specific directions where to commence and whither to proceed, into all the world, in preaching the gospel to the whole human family. He commands them to begin at Jerusalem; thence to proceed through Judea; thence to Samaria, and thence to the uttermost parts of the earth. Now a few examples of this mode of procedure in discharging these duties, will fully demonstrate how they understood the divine precept under which they acted. We shall, then, examine a few cases.

On Pentecost Peter first preached the Christian gospel as developed and consummated by the resurrection, ascension, and glorification of the Lord Messiah. Thousands heard him, were convicted of guilt, and sued for mercy. They asked him *what they should do.* His response is most apropos to the question propounded—"*Repent and be baptized every one of you,*" said he. He does not say, 'Be baptized and repent;' but, "Repent and be baptized every one of you." Here there appears to be a strict conformity to the Baptist John in his "baptism of repentance for the remission of sins."

But still more definite and precise the historian in narrating who were that day baptized. "*Then,*" says Luke, "*they that gladly received his word were baptized.*" None else—not one; for so the words imply. He could not have said that they who gladly received his word were baptized, if infants and persons not professing to have received it had been baptized. He ought in that case to have said that they who gladly received his word, with all their families, were baptized. Then we should have had no objections to baptizing those who neither gladly receive the word, nor profess to have received it.

Passing from Jerusalem to Samaria, at which place we have the second report of *Christian* baptism, we find Philip acting the evangelist, preaching the gospel to the people of Samaria. They hear him with candour, and multitudes believe. "When," says Luke, "they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."* "Then Simon himself believed also, and when he was baptized he continued with Philip," &c. This is the whole report of preaching the gospel and of baptizing in Samaria. It is, then, indisputably evident from the narrative that Philip interpreted the commission as we have done; or, what is the same thing, he followed the example of Peter in Jerusalem, on Pentecost, who doubtless infallibly so understood it. None but "*believing men and women*" were baptized by Philip. Had there been children or babes baptized he would certainly have specified them when going into the details of "men and women." But they are excluded not only by the omission of adding to the men and women the word *children,* but by giving to them the reputation of believing men and women. Had the historian only said, 'When they heard Philip preaching the gospel there were baptized, men, women, and children,' there would have been at least some plausibility in pleading for

* Acts viii. 12.

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the baptism of babes. Even then, however, it would have been incumbent on any one pleading for infant baptism, from such language, to prove that these children who are classed among them that *heard* the gospel were speechless babes. But as it is, there is not the slightest ground to plead for infant subjects of baptism, from any precept, precedent, hint, or allusion, that could warrant such a practice, from any thing which as yet occurred in Jerusalem, Judea, or Samaria. We shall, then, proceed with the Evangelist Philip to another field of labour.

We next find him preaching in the desert to a political grandee, the treasurer of an Ethiopian queen—a gentleman, no doubt, of distinguished moral character. We have the narrative of this baptism in the chapter with that of the Samaritan people. He solicited baptism after hearing Philip preach the gospel from the prophet Isaiah. Being a Jew by nation, he was well read in the Prophets; and, so soon as his doubts and difficulties were removed, he desired to submit to the Lord. We hold the report of his baptism peculiarly important in this discussion, not because that he was a well educated adult believer of the gospel, but because of the answer given to him from the Evangelist Philip on his demanding baptism—What hinders, or what should hinder, my being baptized, Philip? Nothing, virtually responds the preacher, but the want of faith. "I believe," sir, said he, "that Jesus is the Son of God." Then he baptized him. This is a very striking proof that a profession of faith is, in all cases, essential to the reception of Christian baptism. Had not the question been thus formally propounded and responded to, there might have been some suspicion concerning the proper qualification of the subject of baptism. Now as there is one baptism that makes faith an essential prerequisite, it lies upon those who assume a baptism without faith, to prove that there are *two* baptisms—one requiring faith, and one requiring flesh only in the subject.

The next case of baptism reported in the history of the labours of the Apostles, is that of Saul of Tarsus. We need not prove that he was a believing subject. The case is circumstantially narrated in the ninth chapter of this book. "Arise, brother Paul, and be baptized and wash away thy sins, calling upon the name of the Lord."* "And he arose and was baptized." This is a baptism that indicates faith, repentance, and a desire to honour the Lord on the part of him who solicits it.

A case that comes nearer to us than any other, is reported in the tenth chapter of this book. It is the conversion of the Gentiles. Cornelius and his family, his kindred and friends, were assembled at Cesarea, and the Apostle Peter is specially sent to open to them the kingdom of God. A more attentive and more deeply interested audience never was, we presume, assembled, than the first Gentile auditory. Peter opened to them the door of faith. While he spoke the word to them all, the Holy Spirit fell upon them all. They all spoke in foreign tongues. They all of course, believed and were baptized by the authority of Peter.

* Acts ix. 16, 18, 22.

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Some seven years are now passed away since the commission was given to the Apostles. In the meantime great multitudes have been converted. Myriads had been immersed in Jerusalem, Judea, and Samaria. The Gentiles, too, are visited, and many of them believed and are baptized. But as yet not one word, allusion, or reference that could lead any one to imagine that an infant had been ever thought of as a subject of Christian baptism.

The next cases of baptism reported are that of a lady of Thyatira, called Lydia, and her family; and that of the Philippian Jailor, and his family. In these families our Pedobaptist friends are peculiarly interested. Having borrowed several Papal traditions from the Roman church, amongst which is that of infant christening, sometimes called infant baptism, and being from family associations desirous to retain them, they seize these two cases with great earnestness, and from them endeavour to extract some authority for this consecrated custom.

On any subject of importance pertaining to this life we would not impose upon ourselves so inconsiderately by gratuitous assumptions and fallacious reasonings as in this most important of all subjects —the salvation of our souls—the will of the Lord concerning our duty and happiness. From the beginning of Matthew, down to the *sixteenth* of the Acts of the Apostles, we have neither precept nor president, neither hint nor allusion on the subject of infant baptism. Notwithstanding this, there are some of our Pedobaptist brethren who seek to find a warrant for this tradition at so late a period, and in cases and details that have not a single allusion to it.

We must, then candidly examine these two cases. Lydia, it is assumed, was a married lady. It is assumed she had children. It is assumed that some of her children were infant children. It is also assumed that she had these infant children with her, although three hundred miles from home; for she was now at Philippi on business, her home being at Thyatira. On these four assumptions is the first argument for infant baptism drawn from the four gospels and Acts of Apostles. Now it being much more probable that Lydia was an unmarried rather than a married lady, being a dealer in purple and in ladies's apparel, having with her other females and servants on a journey from home, the chances are all against these four assumptions. What a hypothetical basis for a divine institution! Was there ever a positive ordinance founded upon such assumptions! But the internal evidences are still more fatal to the hypothesis. For she represents herself as a householder and the head of a family. "If," said she to the Apostle and his suite, "you have judged me faithful to the Lord, come into my house and continue there." It was a delicate thing for a Christian lady, most probably a maid, to invite the Apostle and his fellow-travellers to sojourn with her. Hence she places this matter upon Christian grounds. If you have confidence in my devotion to the Lord, make my house your home. They did so, and the sequel shows that her household was composed rather of adults than of infants: for, says Luke, before the Apostle left Philippi, on coming out of jail he visited Lydia's house, and

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seeing the brethren there he comforted them and departed. There is not, then, by any incident or allusion in this whole affair, the slightest ground for the hypothesis that there was an infant in the household of Lydia.

The Jailor's family is as barren of encouragement and of favour to the patrons of infant baptism, as that of Lydia. His family were all baptized, it is true. But who are they? Infants? That would be worse than a gratuitous assumption: for we are told that before they were baptized he "spake the word of the Lord to him and to all that were in his house;" and we are again informed that after his baptism and that of his family, the jailor "rejoiced, believing in God with all his family." These declarations negative, in very intelligible terms, the assumptions that infants were baptized in the household of the jailor by the authority of the Apostle to the Gentiles. Paul did not preach the gospel to babes, nor did they rejoice, believing in God, because of blessings which they then neither could understand nor receive.

There yet remain two other cases of baptism reported in the book of the Acts. These are the cases of the baptism of the Corinthians and certain Ephesians. The cases are very obvious. That of the Corinthians is very beautifully told in the following words, when Paul preached in Corinth:—"Crispus, the ruler of the synagogue, believed in the Lord, with all his family; and many of the Corinthians, hearing, believed, and were baptized." What a beautiful comment on the saying, "Faith comes by hearing—hearing by the word of the Lord." The Corinthians first heard, then believed, and then were baptized. Without hearing there is no faith, and without faith there is no fitness for baptism, and without the profession of that faith no one can be a fit subject of Christian baptism.

It is, indeed, unquestionably true, that faith in the heart is essential to the enjoyment of every Christian precept, promise, and covenanted blessing; but faith in the heart unprofessed, or Christ in the heart unconfessed, would not, according to the practical decisions of the Christian Apostles, authorize any pastor, evangelist, or professor to baptize any man or women. "With the heart man believeth for righteousness, and with the mouth confession is made for salvation." Hence the call upon the candidates—"*Dost thou believe?*" or "If thou believest with all thy heart thou mayest." The confession elicited by such a formal way of putting the question is—"I believe that Jesus is the Messiah the Son of God." Many of the Corinthians, we are informed, heard, believed, and confessed. Now had they not confessed their faith, could either Paul, or Luke, or any one else say that they believed?

The case of the twelve Ephesians, reported in the nineteenth chapter of the Acts of the Apostles, is very remarkable and worthy of special consideration. These twelve men when asked "whether they had received the Holy Spirit since they believed," declared that, so far from having received the Holy Spirit, they had not so much as heard that there was any Holy Spirit." Paul responds—

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"*Into what*, then, were you baptized?" "Into John's baptism," they immediately replied. The mystery was then resolved. In the formula of John's baptism there was no Holy Spirit named. But in Christian baptism there was, for so the commission prescribed. This is a full answer to all that class of speculators who affirm that because Luke does not state that the formula commanded was always pronounced by the Apostles—the Apostles did not baptize into the name of the Father, and of the Son, and of the Holy Spirit. They cannot appreciate the difference between baptizing *in* the name or by the authority of the Lord, and *into* the name of the Lord, or into the name of the Holy Spirit.

The fact here stated, that these Ephesians had not heard of the name of the Holy Spirit, intimates that they had lived remote from the fields cultivated by the Apostles. They had not heard of the affairs of Pentecost, and consequently of Christian baptism. But that does not teach us that they had been baptized during John's ministry but rather since it had ceased. Hence the necessity of confessing the Lord Jesus, and of being baptized into the new revelation of God, or "into the name of the Father, and of the Son, and of the Holy Spirit."* That these twelve Ephesians were now immersed into the name of the Lord Jesus, is unequivocally affirmed. After this on the imposition of the hands of the Apostles, they received the peculiar gift of that age,—they immediately "spake with tongues and prophesied." As rationally and as credibly might any one affirm that these twelve Ephesians were twelve infants, as affirm that there is "in the four Gospels, or in the Acts of the Apostles" one word or syllable in favour of this Papal assumption. Tradition, and tradition only, and that from no reputable fountain, is the only protection and authority for infant baptism.

But this is not strong enough. Positive laws imply their negative. If the negative commandment, "Thou shalt *not* steal," imply *thou shalt be honest;* or if the positive precept, "Honour thy father and thy mother," is equivalent to *thou shalt not dishonour thy father and thy mother*, then, to say the least, the law, "If thou believest thou mayest," is equivalent to another law, 'If thou believest not thou mayest not be baptized.' Hence the Lord promised salvation not to him who is only baptized, but to him who believeth and is baptized.

The divinely inspired history of the Christian church, down to the 64th year of the Christian era, has now been fully examined, and every case of baptism on record considered. The commission enacted *preaching*, *baptizing*, and *teaching*. The Apostles did accordingly first preach the gospel to every individual whom they baptized. Then they immersed just so many as said they believed the gospel. And, in the last place, taught them what they must do to please the Lord, to comfort their brethren, to convert the world, and to make their own calling and election sure. When the baptized are

* The childish efforts of Dr. John Gill, and almost all the Old Baptist expositors, to make it appear that these twelve men were not baptized into the Christian faith on this occasion, are so perfectly futile that it would be a waste of time to expose the fallacy of their expositions.

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spoken of they are represented as hearing the gospel first, then as believing it, and then as being baptized. This is the uniform and immutable practice during the apostolic age.

In the two households reported in the *Acts of Apostles*, to which not a few look for countenance and encouragement in their infant baptism, we find not a hint or circumstance looking in that direction. Indeed, so unequivocal is the testimony of these households in favour of believing subjects, and believing subjects only, that all sensible and candid Pedobaptists give them up. A few citations from some eminent critics and commentators on the case of Lydia and that of the Jailor may serve as an exponent of the views of the most learned and candid Pedobaptist commentators:—

DR. WHITBY, Acts xvi. 15. Paraphrase.—"And when she, and those of her household, *were instructed* in the Christian faith, in the nature of baptism required by it, she was baptized and her household."

LIMBORCH.—"An undoubted argument, therefore, cannot be drawn from this instance, by which it may be demonstrated that infants were baptized by the Apostles. It might be that all in her house were of a mature age; who, as in the exercise of a right understanding they believed, so they were able to make a public profession of that faith when they received baptism."

T. LAWSON, referring to this argument says, "Families may be without children; they may be grown up, &c. So it is a wild inference to ground infant baptism upon."

ASSEMBLY OF DIVINES.—"Of the city of Thyatira—a city of Asia—here dwelt Lydia, that devout servant of God."—"And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and *hers* hearing of their miraculous deliverance, could not but be comforted and confirmed in the truth."—Annot. on Acts xvi. 14, 40.

From the same source we quote Doddridge, Matthew Henry, and Calvin, who stand side by side in my library:—

DODDRIDGE.—"'*Thou shalt be saved and thine house.*' The meaning cannot be that the eternal salvation of his family could be secured by his faith; but that if they also themselves believed, they should be entitled to the same spiritual and everlasting blessings with himself; which Paul might the rather add, as it is probable that many of them under this terrible alarm, might have attended the master of the family into the dungeon."

MATTHEW HENRY.—"The voice of rejoicing, with that of salvation, was heard in the Jailor's house. He rejoiced, believing in God, with all his house: there was *none* in his house that refused to be baptized, and so made a jar in the ceremony; but they were unanimous in embracing the gospel, which added much to the joy."

CALVIN.—"Luke commends the pious zeal of the Jailor, because he dedicated his whole house to the Lord; in which also the grace of God illustriously appeared, because it brought the *whole family* to a pious consent."

But I know not whether the candour and justice of these Pedobaptists that make such admissions as those of Doddridge, Henry, Calvin, &c. or the disingenuousness and violence of those commentators, such as Burkett, D'Oyly, and Mant, and who say with Burkett, "Having been so many ages in possession of this privilege, [infant baptism,] we may more reasonably require of the *Anabaptists* to prove by express scripture that children [infants he means,] were not baptized by the Apostles when they baptize whole families,

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whole nations according to their commission, than they can require of us to prove that they were." Notes on Acts xvi. 15. This from an Episcopalian commentator—"the Vicar and Lecturer of Dedham"—is no weak proof of the childish imbecility which the advocates of infant baptism are obliged to assume in defence of their tradition. What logician, or lawyer, or common sense reasoner ever requires his opponent to prove a negative! Instead of proving that there were infants in those houses, he asks those whom he nicknames Anabaptists to prove that there were not infants in them!! Although we have shown from the descriptions given of those families or households, from their hearing the word of the Lord, from their rejoicing in God; and in the case of the household of Stephanas, "the first fruits" or first converts mentioned in the church of Corinth, from their having addicted *themselves* to "the ministry of the saints," that there could not have been infants in those families, or any one baptized but believers; still it is not in logic, or law, or reason, to ask or compel any one to prove a negative. It is passed into a universal law that the burthen of proof always lies upon him who affirms that there were infants in those families. Should any one place himself upon the estate of a Burkett or a Clarke, and occupy his premises for as many years as the centuries of infant baptism or infant communion, and when asked to prove his right or show his title to occupy the estate claimed by his reverence, should say, "Prove, sir, that I have no such right, and then, sir, but not till then, will I give up my possession." I would be pleased to hear with what attitude and tone his Grace would reply, *Show me* your *right, sir: but ask* me *not to show what you have not got.*

The plea of ancient tradition is the strengh of Popery and the weakness of Protestantism. We advocate not *ancient* but *original* Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, TRADITION, *hoary Tradition*, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept "Honour thy father and thy mother" is concerned. A. CAMPBELL.

LETTERS FROM EUROPE.—No. III.

PACKET SHIP SIDDONS, ATLANTIC OCEAN,
Lat. 51°, 07`; *Long.* 10°, 13′; *May* 26, 1847.

THE OCEAN.

MY DEAR CLARINDA.—The sweet Psalmist of Israel has said, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them

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out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet, so he bringeth them unto their desired haven. Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Psalm cvii. 23—31.

Having yourself twice crossed the Atlantic, and, in some degree, realized the facts stated in this beautiful extract, you will concur with me in regarding it as a very natural and beautiful description both of the ocean and of the experience of them who may spend much of their time in traversing it. You have never, indeed, seen it, as I have seen it on a former voyage, when its mountain waves, upborne by a most terrific tempest, made the most aged and experienced officers of the ship quail in awful despair of escaping from the yawning abyss that seemed eager at every moment to engulph us all. But the Lord heard our prayer, and we were safely brought to the haven we then desired to see.

Having again tempted this great Atlantic, and already spent more than three weeks upon its bosom, and expecting soon to enter the English Channel, I sit down to offer you a few reflections upon "these works of the Lord" and "his wonders in the deep," of which we have just heard the prince of Hebrew poets, who lived almost three thousand years ago, speak in strains as correspondent with my experience and observation as they are beautiful and devout.

You will recollect that we left New York on the 4th inst. That same evening through Sandy Hook, we entered into the ocean, and found a very gentle breeze and a gently swelling sea inviting us into the deep waters. After the sun had gathered up his golden beams and laid himself down as if to sleep amid the American forests, a perfect calm succeeded and invited us to repose.

On casting my eyes over our company of twelve cabin passengers, as we sat at the tea-table, prognosticating its character, as it might develop itself on our passage, I consoled myself that we would not be oppressed by its loquacity or obtrusiveness; which, hitherto, I am happy to say, has been very fully verified. Fatigued with the business and scenes of the day, I retired early, reposed sweetly, and rose at dawn of day. The sea, too, it seemed; had enjoyed a tranquil night, and, with a face as smooth as a polished mirror, reflected the fleecy clouds, which, in the chambers of the East, occasionally veiled the sun as he lifted his full-orbed face from its tranquil bosom. Presently raising himself up, as if to select his pathway through the celestial arch, and disencumbering himself from the vapours of the night, he began his wonted race. Our sails hung motionless to the masts, as if reluctant to bear us away from our beloved homes. We spent the day in poring upon the beautiful face of the serene Atlantic, and in occasionally reading a few pages by way of relief.—Meanwhile, a large shoal of whales hovered in sight and happily exhibited themselves for our amusement. They seemed to sport with much pleasure, and to enjoy the beauties of our horizon, while they vied with each other in showing how high they could spout the water from their nostrils as they rolled their huge carcases along and lifted

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themselves up in their mightiness, exhibiting their broad backs and deep sides as though challenging in defiance the puny hand of man.

The shoal continued with us for more than an hour, and seemed to stretch over some two or three miles, leaving us still more disposed to reflect upon the mysteries of the deep dark caves of the unfathomable abyss. During the remainder of our voyage we were occasionally greeted by several large companies of the grampus and of the porpoise. These, as well as the whales, require often to appear above the ocean wave as they navigate the seas. They cannot live without breathing a portion of our oxygen. Being warm-blooded, they, as well as terrestrial animals, are dependant upon our atmosphere. True, they need not to breathe so often as we do; but they must breathe, and that, too, within certain intervals.

We saw on our whole voyage but few of the inhabitants of the great deep. But one shark was seen to approach our ship. He appeared to be an American citizen, being seen only on the coast. Occasionally a flying-fish presented itself on wing, sporting through the air, or, more probably hiding himself in our atmosphere from the dolphin, his constant enemy and pursuer.

On another very tranquil day, of which we sometimes thought we had to many, (though, for my part, I always prefer a calm to a storm,) as we sailed in the Gulf Stream, we passed through some immense fields of the mollusca. This genus, of which there are many species, appear to be of a soft gelatinous nature, without an internal skeleton, and without any artificial covering, and exhibit to us a new kind of animal life, as though midway between the vegetable and animal kingdoms. To this genus, you are aware, belong the coral species. Though inhabiting stone houses called coral, (for the *coral* is the name of the house rather than of the inhabitant,) they are themselves, like the oyster in its own shell, very unlike the beautiful houses, forests, and gardens, which they build and plant for themselves at the bottom of the sea. Before the zoology of the ocean began to be so much a subject of scientific inquiry and research, coral specimens were called *lithophytes*, or stone plants; but since we have cultivated a better acquaintance with their history, we now call them *zoophytes*, or animal plants.

The tenantry of the ocean is, to say the least, as numerous, as various, and as marvellous as the tenantry of the earth. I might, indeed, have said, it is altogether more numerous, diverse, and wonderful than that of the land. The superior capacity of the ocean might, itself, indicate this. I speak not only of its immense surface, but also of its great depth. Its depth, indeed, has never been fathomed, and never can be. Still we may suppose that its bottom is, at least, as uneven as the surface of the earth, and as deep as its mountains are high.

Now as the mountains of the globe, though averaging less than half a mile high, rise, some of them, as the Alps, fifteen thousand feet; others, as the Andes, twenty-five thousand; and others, as the Himmalayah, twenty-nine thousand feet above the level of the sea,

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we may rationally suppose that the seas having three times as much surface as the earth, may have depths proportionally greater than the loftiest peak on the Himmalayah, though it be more than *five miles* high. Our North American Appalachian chain, which you have admired so much, being only at its loftiest summit some *four thousand feet high*, what think you must be the grandeur of the Andes or the Himmalayah! And what the vast depths of the ocean in proportion to its breadth! To imagine the wonders of the deep would be impossible, were we to suppose it on an average to be not more than some ten thousand feet, or two miles deep. For if every stratum of the earth, as we ascend from the sea to the mountain regions of perpetual snow, has its own vegetable and animal tenantry; and as the same law seems to obtain amongst the inhabitants of the ocean, who could divine the number or the variety of the tenantry which "the dark unfathomed caves of ocean bear?"

You have seen the sparkling foam break on the sides of the ship as it furrowed the deep blue waves during the gloom of night, every glow of which is but the "vital motion of an invisible animal world." The vegetable kingdom is not confined to the surface of the earth. The sea, too, has its fields and gardens. To this the phosphoric acid of inorganic nature with which the sea abounds, greatly contributes. This acid, converted into plants, becomes the food of innumerable tribes of animals. On these the *crustacea* luxuriate; and they, in their turn, lend their bodies as food for the *cetaceous* tribes of aquatic animals. Thus the fish multiply and increase beyond the power of human computation. The ocean, too, abounds with lime, from which, in a great measure, the coral reefs are builded and calcareous shells are formed as habitations for the seven thousand distinct species which the science of conchology records and classifies.

Some parts of the Pacific Ocean afford satisfactory evidence that much of its bottom is covered with vast forests of *zoophytes*, whose coral branches and bowers are tenanted with sporting legions of variously adorned and decorated fish, as our forests are alive with tribes of gay birds of every plumage and of every song. Already have *two hundred species* of coral architects been discovered, which, for ages, have been employed in building islands and planting forests on the bottom of the sea. Thus they devote their lives and bequeath their bodies to form new abodes for the growing millions of the sons of men.

Though some may be startled at the annunciation, it is nevertheless demonstrable from the revelations of geology, from the silent developments of rocks and mountains and from the depths of the seas, that before the Lord created, replenished, and adorned the present earth, he had for untold ages been preparing a comfortable habitation for man. This he did by innumerable agents, created for this express purpose, who had been labouring for ages in building round the earth, as its various strata fully attest, the very foundations of our present habitation. None but those who have read the rocks, and the fossils, animals and plants imbedded in them, could believe

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that many of them are but the bodies of defunct species of teeming generations of animalculæ, amongst which are occasionally found the more massive remains of those of larger growth; so that we find them varying in size from *forty-one millions of the infusoria to the cubic inch* in the Welsh polishing slate, to one billion in the cubic inch of the Rasencisen or iron clods, up to the crocodile *Megalosaurus* seventy feet long, and to that ancient monster of the *main* called the *Dinotherium gigantium*, the largest yet discovered.

Strange, however, it is, that the great animals built nothing except so far as their huge bones and massive frames are found piled up with fossil plants in the mountains piled on mountains built by the *monadae*, the least of the *infusoria*. We find miles on miles of lime-stone rock from one hundred to one thousand feet strata, composed of defunct generations of the coralline species, mingled with innumerable testaceous forms of life, consolidated by immense pressure. Indeed, these are but marble monuments reared in honour of the lower classes of animated nature, which after building immense stone houses for the wants of man, passed into eternal oblivion.

But these animated atoms that have reared for us the everlasting hills and mountains are not the only genera or species that have wholly passed away. Professor Agazsiz, to whom Baron Cuvier, the first of naturalists, bequeathed his early collection of fossil fish, has found *seventeen hundred* species of deceased or fossil fish, not one of which is now known to live in salt water or fresh. No virtuoso, no geologist, it is farther affirmed, has found in the transition, secondary or tertiary formations of the earth, a single species of fish exactly similar to any one of the *eight thousand species* of fish now living.

When, then, we sum up the present inhabitants of the ocean—its *seven thousand* tribes of shell-fish—its infinitely varied, elegantly formed, and beautifully adorned billions of billions of testaceous tenantry, with its eight thousand species of fishes, many of which would seem to be countless as its sands, may we not say that they who "go down to the sea in ships, that do business in the great waters—these see the works of the Lord and his wonders in the deep?"

But while musing on the wonders of this ocean of waters, I am led to reflect on that ocean which is under it, whose fiery waves, and whose billows of lava occasionally have their spring tides, and inundate the sea and sometimes the land, with floods of ruin. You have long since learned that fire and water are God's two mighty agents both of mercy and of wrath to man; and that they were both predestined to inundate the world. David, the bard of Israel, used to sing and play upon his harp—"The Lord has founded the earth upon the seas and established it upon the floods." And Peter, according to Moses, affirms, "the heavens were of old, created by the word of God,—and the earth standing in and out of the water," "by which water," he adds, "it was once deluged, but is now reserved for fire against the day of judgment, and perdition of ungodly men."

Of these, God has two immense oceans—one of water, designated according to the shores it washes—Atlantic, Pacific, Indian, Medi-

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terranean, &c. &c., all composing one continuous ocean. So has he, in the bosom of the earth, one great ocean, which has, in the form of warm springs, boiling springs, and volcanoes, given some *three hundred indications* of its existence and of its ubiquity in the whole interior area of the earth.

The habitable globe is every where strewed with volcanic rocks, solidified lava, fused metals, and other vestiges of its eternal fires. Earthquakes, as well as igneous rocks, and the rapidly increasing temperature as we descend, warrant the belief that in less than ten miles beneath our domicils, it is one immense caldron of boiling lava, into which rocks are constantly falling and dissolving. Seas will, doubtless, yet find their way into this unquenchable fire, which, when converted into gas, may, in an instant, convulse the earth from pole to pole, and at some unexpected moment cause it to dissolve, and "like the baseless fabric of a vision, leave not a wreck behind."

If not to you, there are some who may read this letter, to whom it might be expedient to dilate upon the evidences that leave not the shadow of a doubt, that the earth has been for ages consuming itself by the very fires whose fuel it supplies. There is not a mountain of any note on the face of the earth, which does not indicate to the eye of intelligence, indubitable proofs that it has been upheaved from the depths of the ocean by the agency of fire.

When we find an oyster, a lobster, or a trilobite in the heart of a rock, on the top of a mountain, we very rationally conclude that it was not created in that place, but that some fearful convulsion of the earth had raised it out of the depths of the sea. And when we find imbedded in rocks, recently cast up from the bottom of the ocean, trees and plants of other zones and climes, we as properly conclude that these, too, were not created, and did not grow where they are now found. Instances of both of these facts are literally innumerable; and as innumerable the proofs of the agency of flood and fire in the formation of the surface of the present earth. There is not, indeed, a pit dug deep into the earth, nor a tunnel carried through a hill or mountain; there is not a miner's shaft deeply penetrating the earth, nor a gap in a mountain, that does not prove that all the upper strata of the earth were laid in water, and that convulsions from beneath have one day occurred to break these strata, and to disturb those layers of rock upon rock, sometimes by raising, and sometimes by undermining and depressing them.

Sweden has been rising above the level of the sea for ages. It gives proof, abundant and clear, that it has been in some places raised *four hundred feet*. In one century it has risen almost seven feet by a pressure from beneath. Greenland has during this, been gradually sinking into the sea. Places of landing, less than a century ago, are now distant from the shore and buried under the waters. Mount Etna has piled up its chimney almost two hundred feet by its own eruptions, and gathered a hill of lava round it. Not fifty miles from Sicily, not long since, a mountain almost three hundred feet high was suddenly raised out of the bottom of the sea.

Passing within seventy or eighty miles of the Azores, the other

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day, being carried thither by north easterly winds, I was reminded of the volcanic island thrown up in the vicinity of one of them in 1811, and which was again submerged. All the Azores are, I presume, volcanic islands. I need not name Iceland, covered with lava, nor the Cape de Verd islands,—nor the burning mountains of the Andes, and of Mexico. Nor need I name the hundred volcanic islands of the Pacific. There is in one of these Islands, Hawii, if I remember right, an immense crater one thousand feet below the surrounding country, on the edge of which one may stand and look down into a sea of lava, lashing its sides, boiling and swelling as if tempest tossed and infuriate with rage. Not far from this fiery whirlpool there is a neighbouring volcano that rises twelve thousand feet high, which seems to be its chimney; and which, by its frequent eruptions, prevents the necessity of its boiling over. To these might be added many more, of which I cannot now speak particularly. But are not these enough to sustain the alarming fact that under this ocean of water there is one of fire, and that the depth and the extent of the igneous ocean are much greater than those of the aqueous ocean?

The earth is most correctly presented to us as a globe. On the outside of this globe we have the envelope, on which we live, called its *surface*. This surface is divided into continents and oceans, islands and lakes, denominated according to the taste or caprice of its inhabitants. But geologically speaking, its surface, excepting its ocean, sea, and lake basins, is but its outside envelope, composed of a layer, or stratum, deposited from, as well as by the waters that once overwhelmed it. This stratum, by the action of the heavens, has been converted, like the human heart, into a proper abode for a spirit. The sun, moon, and stars, the winds and vapours, with all their combined influences, aided by those more sublimated, spiritualized, imponderable agents—light, heat, electricity, &c., have decomposed, fertilized, and prepared it for the seeds that God has sown, and the germs of life that he has planted in it; and have rendered it a suitable habitation for man. He is now learning to read it.

The work is divided into two grand divisions. The first is now published, containing some twenty volumes; but only two or three volumes of the second department have yet appeared. A philosopher called WATER is the author of the first series of volumes, and another called FIRE is the author of the second series, so far as it has appeared. Few have read the first volume called "*Modern Alluvium*," and fewer the second called "*Ancient Alluvium*." Some have peeped into the "*Pliocene*," the "*Miocene*," and the "*Eocene*."—Others, such as Mr. Lyell, have read the "*Cretaceous*," "*Saliferous*," and "*Carboniferous*" volumes, down to the "*Silurian*," and "*Cambrian*," and have penetrated into the second department so far as to have read a few pages in stratified *Mica* and *Gneiss*, and just opened the *amorphous pages* of unstratified *granite*.

This onion-like earth has many envelopes, each one of which reveals a thousand mysteries. They all either prove or illustrate that, (as Moses reports,) before the six days' creation began—"the

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earth was without form and void—that darkness enveloped it, and that the Spirit of God moved upon the face of the waters."—Thus we understand Peter's allusion to the earth's "standing in the water and out of the water;" but how long?—its multiform and *manifold* generations of aquatic animals alone can imperfectly develop.

I will only add, for I have been beguiled for an hour or two by God's works in the sea, and "his great wonders in the deep," into an excursion into fields of thought and reflection on subjects always interesting to myself, as an amusement, and more especially now, while slowly moving on the placid face of these "great waters;" I say I will only add, that the everlasting mountains piled on each other, have been reared by steam engines fabricated in the bosom of the earth, as mighty monuments of the dead, containing in them the mortal remains of untold generations of animated nature; and having inscribed upon them the epitaphs of multitudes of defunct genera and species that have passed into eternal oblivion, and that, too, by the spasmodic action of the fire ocean in some of its more violent and fitful movements, instigated by causes unknown to mortal man.

From this long episode, prosaic indeed, I will return (if I have not lost myself,) to our voyage.

I need not tell you of all the pleasures of sea-sickness, nor of all the unpleasant things that occur in a sea voyage. We had our usual share of all these. Brother Henshall was confined two days, and some for a much longer time. They suffered much for the time being. I was, indeed, more affected than on any former voyage. But as I dislike confinement, not having lain one day in bed for forty years, (thanks to the Father of mercies!) I kept on foot every day.

We had about four stormy days on the whole passage, and having to sail as near the wind as possible, we had more rough sailing than had we, in a tempest, been going before the wind. We were carried so far south as to make our passage some five or six hundred miles farther than the real distance between New York and Liverpool.

Our berths were large and comfortable; our captain a gentleman, and admirably qualified in all respects for his station, did every thing to make us comfortable that he could, both in health and in sickness. He invited me to preach to the passengers every Lord's day. Not only the cabin, but the steerage passengers attended, and we had their attention while I addressed them for an hour and a half. Our table was well furnished with every thing desirable and necessary, having had fresh meats and fowl of every variety in abundance, with good vegetables and other luxuries till we landed. We kept so far to the south, that we neither saw the Banks of Newfoundland, nor an iceberg on the passage. Our captain, so perfectly master of his profession, could almost every day tell us within a mile or two of our locality. When he told us that we had Cape Clear to the south, and were but *thirty-five* miles from its light-house, before we had a single indication of it to the eye, we were, of course,

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pleased to hear the tidings; but still more to ascertain, in a few hours, that it was as near the fact as could be imagined.

We entered the channel with a propitious breeze, and soon passing the eastern promontory of Ireland, we saw the mountains of Wales lifting their blue heads in the distance. The island of Anglesea soon made its *Hollyhead* a very interesting scene. We got our telescopes upon it and bade it welcome. A few hours, and we could trace the houses and fields on the island. I looked, but looked in vain for a tree. I counted some seven windmills in motion on different parts of the island. I even counted the slate roofed houses in its principal village, but I could find nothing green larger than an apple tree on its whole premises. Still, the appearance of mother earth, and of the residence of man upon it, is a very interesting spectacle to any one who sails across an ocean of from three to four thousand miles extent.

We spent a pleasant night, but made little headway, the wind having gone to sleep with us. Next morning we had the coasts of Ireland in sight. During the forenoon we passed the harbours of Waterford and Cork, and in the afternoon took a pilot aboard.—Again becalmed, (O how unpleasant when approaching a desired haven!) we were disappointed in getting into port. A steamer came along in the morning, our captain hired her services to bring the Siddons into port, and in six hours we passed the river Dee, separating England and Wales, and saw the trees and country seats around Liverpool rising in all their beauty on the banks of the Mersey.

When our pilot informed us that the Exmouth, from Londonderry, had recently been dashed to pieces on that same Islay on which I had been wrecked some nine and thirty years ago—and that of 220 passengers, men, women, and children, not one escaped—I felt a new fountain of gratitude spring up in my heart. But four seamen from the topmast escaped, being flung off when she struck upon a perpendicular rock; seizing some of its cliffs, though stunned, they held on till they recovered, and clambering to its summit, escaped destruction!

At ten o'clock we had the pleasure of approaching the docks, and as soon as we came near them, of seeing two gentlemen saluting us as though they were some old acquaintances. I could not recognize them. Conjecture was in vain. But soon the vessel was moored, and being helped on shore by one of them, I learned that I had brother Davies of Mollington by the hand, and that the other was his brother Samuel.

In five minutes we were on board of a cab, and away to the custom-house to have our trunks examined by the officers of her majesty, Victoria. There we were introduced to brethren Woodnorth and Tickle of Liverpool, and having passed the custom-house ordeal with impunity, we were immediately in a carriage, and away to the railcars, and in little more than an hour we found ourselves at the delightful abode of brother Davies and his excellent lady, seventeen miles from the city. Thus in twenty-five days from New York, and a voyage, as we made it, of 3,800 miles, brother Henshall

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and myself found ourselves safe, and in the enjoyment of all that we could desire, in the bosom of these friends, that the common faith and hope of the gospel, through the sacrifice of Emmanuel, have obtained for us. It was some time before I could realize the scenes through which I had passed. In the words of our favourite poet already quoted at the beginning, I will say—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

My love to every one around Bethany that loves our Lord Jesus Christ in sincerity. Finished after my landing, May 30, 1847.

Your affectionate father, A. CAMPBELL.

THE AUTHORITY OF JESUS.

"All power is given unto me in heaven and on earth. Go ye therefore, and teach (or disciple) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt xxviii. 18—20.

MR. EDITOR.—The almost endless divisions in what is termed the church of Christ, the diversity in the laws which govern these respective sects and the practices that obtain, intimate that there are many who claim the right to make laws and institute observances in the kingdom. Now if it can be shown that the Lord Jesus *alone* has this right, (which we think the above quotation plainly indicates,) then it will follow, that the authority, the laws and institutions of men, should be rejected, to build upon that foundation upon which the whole body of Christ can be united and become one—a consummation, which all who love the Lord Jesus devoutly wish; but which, so long as professing Christians recognize and submit to the inventions and traditions of men, will never be accomplished. One man possesses as much *right* to rule as another—hence parties without end may be formed. Submit to none but Jesus—neither to Luther, to Calvin, to Wesley, or any other man, however great he may be—and all parties will be destroyed.

The risen Jesus declares that "*all power* is given unto him both in heaven and in earth." Therefore all who exercise authority in his kingdom, must derive it from him; and if they cannot show they have thus obtained it, must be rejected as usurpers of his throne and dignity, "whose right it is." The King is now seated upon the holy hill of Zion, and thus exercises his authority, "Go ye therefore, convert, or disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them," &c. But we have not only the power of Jesus exhibited, but the work of the Apostles, which was, 1st, To convert the nations by preaching the gospel; 2nd, To introduce those who were regenerated into the kingdom by baptism; 3rd, To teach those thus introduced, all things, whatsoever Christ had commanded them. Now here is not the least countenance for the Apostles to act as their wisdom might suggest. Nothing was left to them. No: not even were

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they to do or teach anything that Jesus had not commanded. The advantages which the Apostles enjoyed peculiarly fitted them for their mission. They had been near the Lord during his public ministry—had seen his life—heard his teaching—witnessed his miracles—and after his resurrection during forty days *received instruction in all things* which concerned his kingdom, receiving his commands, &c., Acts i. 2, 3; in addition to which the Holy Spirit was promised *to teach them all things, and bring all things to their remembrance, whatsoever he had said unto them*, rendering mistakes impossible by its guidance and direction. But all these advantages were only *to enable them to deliver with accuracy what they had been commanded and taught*—as the Lord Jesus, *the Apostle* of the Father, came not to declare his own will, but the Father's who had sent him, so they were not, as the Apostles of Christ. "He whom God sent, spake the words of God." John iii. 34. "I speak to the world those things I have heard of Him. *As my Father hath taught me*, I speak these things." John viii. 26, 28. "For I have not spoken of myself; but the Father which sent me, *he gave me a commandment, what I should say*, and what I should speak. *Whatsoever I speak therefore, even as the Father said unto me, so I speak.*" John xii. 49. Now if the Lord Jesus was thus exact, and his Apostles were to be the same, "teaching them to observe *all things whatsoever I have commanded you*," how much more should those who have neither been personally taught, commanded, or inspired, be exact in teaching *only* what the Lord Jesus commanded or taught, either personally or through his Apostles—who having authority from him, possessing all power, are to be received as the Lord Jesus himself—to whom they invariably ascribe the power and the glory, doing all in his name, whether it were teaching or performing miracles. "But as we were *allowed* of God *to be put in trust* with the gospel, *even so we speak;* not as pleasing men, but God, which trieth our hearts: for neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you nor yet of others." 1 Thess. ii. 4—5. Again, "*we* are not as many *who corrupt the word of God.*" 2 Cor. ii 17. "I speak the truth in Christ, and lie not." 1 Tim. ii. 7. That the Apostles only did and taught what the Lord commanded them, is evident. How frequently do we meet with this or similar expressions, "I command thee, in the name of Jesus Christ, (or by his authority,) &c.," and when they had not commandment or instruction, would say, "*I speak this by permission, not by commandment,*" 1 Cor. vii. 6, or, "concerning virgins I have no commandment, *yet I give my judgment* (or advice) as one that hath obtained mercy of the Lord to be faithful," &c., verse 25, so they were only to receive it as their advice: not so with the commandments or instruction they had received from the Lord, or by inspiration, for they exhorted them, the brethren, to "stand fast, and *hold the traditions* which they *had been taught, whether by word or epistle.*" 2 Thess. ii. 15. Also, "That ye be mindful of *the words* which were spoken before by the holy prophets, and of *the commandments of us* the

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apostles of the Lord and Saviour." 2 Pet. iii. 2. Again, "If any man speak, let him *speak as the oracles of God.*" 1 Pet. iv. 11. "Earnestly contend for the faith *once delivered* to the saints." There is no new revelation to be expected, no fresh directions given for future ages. The Apostles, the only ambassadors of Christ, have declared his will—the way of salvation—and all things necessary for the establishment and growth of his kingdom. All that succeeding generations have to do, is to follow the precepts and examples given with the greatest exactness, neither adding to or diminishing therefrom. This is of great importance, and all who preach the gospel would do well seriously to reflect upon it—that they do not preach themselves, but Christ Jesus the Lord; not their own wisdom, but the wisdom of God: "*Lest*," as Paul observes, 1 Cor. i. 17, "the cross of Christ should be made of none effect." "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you *the testimony of God.* For *I determined* not to know any thing among you, save Jesus Christ, and him crucified. *And I was with you in much weakness, and in fear, and in much trembling.* And my speech and preaching was *not with enticing words of man's wisdom*, but in demonstration of the Spirit and of power: *that your faith should not stand in the wisdom of men, but in the power of God.*" 1 Cor. ii. 1—5. Oh what a change has come over the face of things! *Now*, preachers of the gospel must be trained in the arts of rhetoric and oratory; worldly wisdom and eloquence being indispensable for their purpose.—*Then*, the Apostle laid aside these, *lest* he should mar the wisdom of God, and deprive the gospel of *its glorious simplicity and saving power.* He was deeply conscious that "*the foolishness of God is wiser than men, and the weakness of God stronger than men.*" That God had chosen this method to confound the wise and the mighty, that no flesh should glory in his presence. Here is the secret of the divine government from the beginning to the end—that all, without exception, should bow to Him, submit to the government, laws, and teaching of his Son, whom he hath placed on the throne, endowed with all authority and power both in heaven and in earth.—"*Hear him.*" "Teaching them to observe *all things whatsoever* I have commanded you." The kingdom is not to be established "by either *human* might or *human* power; but by my Spirit saith the Lord of Hosts." Hence all *glory*, *honour*, and POWER, is ascribed to him whose "*right it is.*" But do those honour God or his Son "*who make the commandments of God of none effect* by their tradition," or "*laying aside the commandments of God, hold the traditions of men?*" "In vain do ye worship me teaching for doctrines the commandments of men." Matt. xv. 6 and 9, Mark vii. 7 and 8, &c. "He that hath my commandments and keepeth them, *he it is* that loveth me." Again, "If any man love me, he will keep my words. He that loveth me not, keepeth not my sayings." John xiv. 21. "*If ye keep* my commandments, *ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.* Ye are my friends, if ye *do whatsoever* I command you." John xv. 10, 12. "Teaching them

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to observe *all things whatsoever* I have commanded you: and, lo, I am with you alway, even unto the end of the world." That is, with my word, &c. But sufficient has been said as to the degree of authority possessed by the servants of Jesus, we will now notice that part of the commission which applies to those taught.

Now, first, *a teachable disposition* is supposed, which perfectly accords with the character of the subjects given, who are said to be "born," "regenerated," "begotten again," and "*except* ye receive the kingdom of God *as a little child* ye *cannot enter therein.* Ye *must* be born again:" consistent with which was the disposition of the primitive disciples who exclaimed, "Lord, what wilt thou have us to do!" and unless this genuine mark of regeneration exist in the disciples, or scholars, of Jesus, there is every reason to conclude that such are not fit subjects of the kingdom. Thus the *mighty*, the *strong*, and the *wise*, are not to glory in their might, or strength, or wisdom. Oh, no; even they have to humble themselves as little children, submit their will to the will of God, and be taught *all things* that the Lord enjoins. They are to become nothing as it were, to give up their former self, to be clothed with a new nature, to have a new spirit, new dispositions and feelings, new aims and prospects, to stand on new relations both to man and to God. Conscious of the want of resemblance to his heavenly Father, he comes for the transcript of his character—desires to be like him, a partaker to the divine nature. Having this childlike temper of mind he is ready to hear all that Jesus hath commanded—not only to hear, but to observe and do the same. He will not say, I will do this and leave undone that, but "*thy will be done.*" However opposed it may be to his former habits and feelings, to his wisdom or conceptions as to the nature and fitness of things, he will not be heard saying, this is not requisite, that is nonessential, or those means are not sufficient to accomplish such mighty results. Oh, no: he will think and reason like a child.—My father is much wiser than I; he knows what is best for me, and what will accomplish his will. Instead of leaning to his own understanding he will continually distrust himself, and lean entirely upon his Father who is incomparably wiser than he. Here is the spirit requisite for receiving or returning to the ancient order of things. It is not merely to return to this or that, but *to observe all things* whatsoever Jesus hath commanded. Not after we have gone a certain way, to stop, because it does not agree with our mind or feelings—because we are not prepared to give up ourselves or to make those sacrifices which would be necessary. Let us not mistake as to the nature of the religion of Jesus. It is a religion of constant self-denial, of taking up the cross. It does not consist merely in receiving the doctrines taught, regarding it as a beautiful theory or vision, or something far above our reach, with which we have no concern. Oh, no: it is a striking *reality.* Would that it was thus regarded; that every part means what it says, and shall most surely be accomplished.

We look upon the institutions around us, the works of men, to be realities, and their words to mean what they express—and are the words and works of God less real, of less significance and value,

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than the words and works of man? "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." Yes; the Lord Jesus has not only given us precept upon precept, but he hath also left us an example that we should follow in his steps; an example that neither consisted in the gratification of the lusts of the flesh, the lusts of the eyes, or the pride of life. But he hath showed us how to crucify these—he hath showed us how to live. Hence the fight, the trials from within and without, that we shall have to pass through, which are intended to purify us, to fit us for that state where we are to live and reign with the Saviour, coming out of the fire as gold seven times purified, as vessels fitted for the masters use. Yes, in returning to ancient Christianity—in submitting to Jesus as our only Sovereign, as our guide and examplar—it must not be in part, in embracing only the ground work, as it were—but receiving *all things* whatsoever he hath commanded, not forgetting that it is the end we are to look to, and that these all things are the means to that end. And what is the end? The restoration of man to the divine image, fitting him for that holy and happy state, that glorious inheritance which is incorruptible, undefiled, and that fadeth not away. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

The following passages show the consequences of obedience and disobedience under the old and new dispensations.

Life, with all its enjoyments, was set before Adam in obedience; death for disobedience. Mark the result for simple disobedience.

The law of sacrifice was instituted; and we see in the case of Cain and Abel the approbation of one, the non-acceptance of the other, for obedience and disobedience. And so through the patriarchal age.

Under the law, we read of the blessing and the curse, Deut. xi. A blessing if they obeyed the commandments of the Lord, and a curse if they disobeyed and turned aside from them, verses 26—28.

Joshua v. 6. For the children of Israel walked forty years in the wilderness, till all the people, men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord.

1 Sam. xii. 15. But if ye will not obey the voice of the Lord, but rebel against his commandments, then shall his hand be against you, as it was against your father, &c.

And under the gospel the Saviour is made the author of eternal salvation to all those *who obey him*, Heb. v. 9. But he will also appear, taking vengeance on those who obey not the gospel, 2 Thess. i. 8. For the gospel was to be proclaimed for the obedience of faith amongst all nations, Rom. xvi. 26.

And what shall the end be of those who obey not the gospel, 1 Pet. iv. 17.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and *the Lord alone* shall be exalted in that day, Isa. ii. 11.

Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of, verse 22. W. G.

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THE NATURE AND DESIGN OF BAPTISM.

(From the Wesleyan newspaper of September 10th, 1847.)

THE following scriptural, and therefore conclusive, article. on the nature, origin, and design of Christ's one baptism, was cut from the above paper by brother Henshall, and handed to us with a request that it might appear in the *Messenger*, it being written by his brother George, who has now renounced his connection with that body to build on the Bible alone.

In spite of all the enmity shown against baptism by immersion in water, and that for the remission of sins, its course is onward. A number of what are for the present designated "*laymen*," in contradistinction from the clergy, are reading and thinking for themselves—men who are just as capable of judging for themselves, nay, more so than the clergy, because they have not gold to blind their eyes. And when the clergy of every name become obsolete and defunct, then the term layman may be blotted from Johnson and Walker for ever. J. W.

DEAR SIR,—Having met with a few questions on baptism, in your valuable journal of the 22nd instant, I will, with your permission, attempt to give a few answers to a sincere inquirer, by which my own mind has been set at rest on this subject; but I cannot meet your inquirer's wishes exactly, as he wants a plain Methodistical answer. My opinion is, that on all subjects of a religious nature, we should be content with a plain scriptural answer, if we are sincere when we say, "Lord, what wilt thou have me to do?" We shall be quite ready and willing to do what he commands —this we find in his word.

1. "What is the nature and design of baptism?"

In answering this question I will try to divest myself of all that is human, and turn to the divine testimony. What saith the written word? I shall endeavour to give the inquirer every text of Scripture which speaks of the design of baptism. Upon examination I find twelve witnesses upon the original design of this institution. Please turn to the Scriptures and read these texts in their connexion. Mark i. 4: John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins*. Luke iii. 3: And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins. Luke vii. 29, 30: And all the people that heard him and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him. Mark xvi. 16: He that believeth and is baptized *shall be saved;* he that believeth not shall be damned. John iii. 5: Except a man be born of water and the Spirit, he *cannot* enter the kingdom of heaven. Acts xxii. 16: And now, why tarriest thou? Arise and be *baptized*, and wash *away thy sins*. Gal. iii. 27: For as many of you as have been baptized into Christ, have put on Christ. Col. ii. 12: Buried with him in baptism, wherein (or in which) also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. Titus iii. 5: Not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration (or by a bath of water) and renewing of the Holy Ghost. Hebrews x. 22: Let us draw near

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with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 2 Peter iii. 21: The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh), but the answer of a good conscience toward God, by the resurrection of Jesus Christ. Acts ii. 38: Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Thus I have furnished twelve plain Scripture testimonies upon the nature and design of baptism, from which scriptures it must be evident to every serious mind, that baptism is intimately connected with pardon, remission, forgiveness, in the gospel plan of salvation.

I must here invite attention to the variety of expressions by which the meaning of this institution is expressed. Three times we read of baptism "for the remission of sins;" once of its neglect being a rejection of the "counsel of God;" once that without it we "cannot enter into the kingdom of heaven;" once it is commanded "to wash away sins;" once we read that "even baptism doth also now save us;" that in baptism we are "risen with Christ;" by it. that we "put on Christ;" that it is the "washing of regeneration" by which we are saved; and lastly, they declare that God has "sanctified and cleansed the church with the washing of water by the word;" these are peculiar expressions fraught with much meaning. They unequivocally point out the *use*—the *design* of baptism.

2. "Is it a divine institution, of universal and perpetual obligation?"

I presume it will be allowed that whatever institution is established either by the Saviour or his apostles, is divine. The Saviour acknowledged it to be divine when he came to John as a candidate for baptism, for he said "suffer it to be so now; for thus it becometh us to fulfil all righteousness." And when he gave his commission to his disciples, he so connected it with the preaching of the gospel, that if we allow the one to be divine, then we are compelled to admit the other. Matt. xxviii. 19, 20: Go ye therefore, &c.; from which I conclude, that wherever and whenever the gospel is preached, and disciples made through that gospel, there and then those disciples are to be baptized to the end of time. "Lo I am with you alway, even unto the end of the world." It is therefore a divine institution, of universal and perpetual obligation.

3. "What is the proper mode of administering it?"

As professors are so divided on this subject, I shall confine myself to the examples of God's word, leaving an enquirer to judge for himself. Matt. iii. 16: And Jesus, when he was baptized, went *up straightway out of the water*, from which it is evident that the Saviour had been immersed, or buried in the water. John iii. 23: John also was baptizing in Ænon, near Salim, because there was *much water there*, which was quite unnecessary if John only sprinkled them. Acts viii. 28: And they went down both *into the water*, both Philip and the eunuch, and he baptized him; therefore I conclude that immersion is the only scriptural mode of baptism, as I am nowhere taught that

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the first disciples of our Lord, made use of, or practised two modes of baptism.

4. "Who are the proper subjects for it?"

Without any hesitation I say at once, believers, and only believers, as the scriptures are so clear that there can be no doubt on the subject, as "he that believeth and is baptized shall be saved." Acts ii. 41: Then they that gladly received his word were baptized; viii. 12: But when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women; viii. 37: Philip said, if thou believest with all thine heart, thou mayest, &c.; the jailor was baptized believing in God with all his house.

5. "How, and to what extent are infants benefited by it?"

To this I answer, they are not affected by it at all, for there is no command, therefore, there can be no blessing; there is not a single sentence in the whole book on this subject, either as command, precept, or example, that ever has appeared to me to favour the subject at all; but we are told that it was instituted instead of circumcision. Indeed. But where do the scriptures teach that? There is one passage, however, where, *if it is to be found*, it will appear, as "the apostles and elders came together to consider of this matter," Acts xv. 6; but not one word had they to say on this subject,—"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things," &c.; but we are told again, that if we are only baptized with the Holy Spirit, we need not mind any other, &c. The inspired apostle did not say so, and he was the best able to judge. Acts x. 47: Can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we. And he commanded them to be baptized in the name of the Lord.

I conclude with many well wishes to A Sincere Inquirer, hoping he will give these testimonies of Holy Writ a prayerful consideration, and come to the conclusion that God shall be true, if every man is a liar.

A DISCIPLE OF JESUS.

LETTER FROM A. CAMPBELL.

Halifax, October 18, 1847.

DEAR BROTHER WALLIS.—He that rides upon the stormy sky, and manages the seas, has safely, in thirteen days, wafted us through some rough seas and strong winds to the New World, where now I stand, though in her Majesty's dominions, in hope of being in Boston within forty-eight hours. Our passage has been stormy, though nothing to my eye alarming. There is not wanting, however, some here who affirm, that one of our tempestuous days was little less appaling than that through which the *Great Western* passed last fall. The *Cambria* is a large, strong, and well managed ship: as safe, I think, as any ship on the Atlantic ocean. She had more than two hundred and ten souls aboard, of which one hundred and thirty-five are passengers, and consequently I have not much time nor repose

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for study and writing. This, however, has been to me rather a gain than a loss, as I needed rest, and have renewed some of my wasted health. The cold contracted in the Glasgow prison has now at length almost yielded to the Atlantic air, and I feel considerably reinvigorated.

I have been arranging my notes on the Glasgow affairs, and will present a narrative of the whole subject to the public soon as I arrive at home. I will mail you a copy of it in proof.

Brother Henshall and myself had our usual portion of sea sickness, and have made good our standing at the table.

I presume he will also address to you a few lines. Meantime, I can only say, that the Lord has hitherto helped us, and to express the hope that he will hear the prayers of our brethren to the end of our journey, as he has thus far answered them.

Please salute in the Lord for me, brother Hine, and thank him for the books sent for our college library. Also tender my Christian salutation and my most affectionate regards to every member of your believing household, especially to sister Wallis. In the hope of meeting you all,

Where congregations ne'er break up
And sabbaths never end,

I remain, yours in the Lord, A. CAMPBELL.

Nottingham, November 18, 1847.

NOTE.—Some of our readers, (the brethren in particular,) will perhaps be surprised that we have not heard direct from Bethany respecting the safe arrival of brother Campbell. This was not to be expected. From the date of the above, he could not reach Boston till Wednesday the 20th ult. Here, in all probability, some deputed friend would meet him, bearing the mournful intelligence from Bethany. This would lead him to hasten home, where he could not arrive earlier than the 23rd ult. To commence his correspondence with friends in England during the first or second week, under such painful circumstances, was not to be expected. That the steamer arrived safe in Boston, is certain, as the return voyage to Liverpool was completed by the 15th instant. We have no letter from brother Henshall since the following posted at Halifax. J. W.

LETTER FROM J. HENSHALL.

Atlantic Ocean, October 17, 1847.

DEAR BROTHER WALLIS.—By your permission I will finish the sketch, which I have in part given in your excellent *Messenger*, of the places I touched at in my tour. I must apologize to your readers for the very meagre outline I have given, by stating, that a more extended history has been furnished by me to our *Christian Intelligencer* of Virginia, and which, should you deem it useful or enter-

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taining, will be entirely at your service. I left Belfast on the evening of Friday, the day of brother Campbell's arrival in Ireland after his detention in Glasgow, and arrived in Fleetwood the next morning. From thence I took the rail to Manchester, and from thence to Styal, in order to see my father. He had improved so much that they had moved him by carriage to my sisters, near Macclesfield, and of course my anxiety about him was much allayed. The next day being Lord's day, I cast in my mind what I should do so as to be most useful to myself and others. I was kindly invited to preach at the Styal chapel by the stated minister of that place, but judging it best to see the brethren, I concluded to give a portion of the day to Manchester and the other to Stockport. Arranging the matter the best way I could, two of my brothers went to Stockport to notify them of my visit in the afternoon, and brother George and myself went to Manchester. We made our way to the Cold House chapel, and after the reading of Moses and the Apostles, the brethren kindly invited me to speak. I felt peculiarly happy in doing so, because it was there that, twenty years ago, I received many lasting impressions in favour of primitive christianity. I had enjoyed in Baltimore the esteem and fellowship of Alexander Reed, a good brother who formerly belonged to that church, and therefore, from many conversations with him about its excellent members, I was well acquainted with the body. I trust that the good conduct of its members, the good and scriptural order of the church, with an efficient proclamation of the gospel, will soon make its tens, hundreds, and its hundreds, thousands.

Returning to Nottingham was, in a great measure, like going home. I was happy in being warmly greeted by your most kind and Christian family. My first appointment was at Carlton; and, although they only had notice in the morning, we had a good congregation, and a good hearing. In conversing with one or two of the brethren there, I learned somewhat of the opposition you met with in your first essayings in that direction. I am always made to thank God for the truth when I see its happyfying influence in the hands of good true-hearted men. Newark was my next destination, where the Lord had blessed the visit of brother Campbell and myself, by adding a few, and gathering in to the fold one or two wandering sheep. I preached two discourses to respectable congregations, and I hope and pray, to the good of many. In Nottingham I preached three discourses, and at Bulwell one, and then began to think, in sad and serious earnest, of bidding a long, if not a *last* farewell, to Park-hill and Nottingham. Alas! poor children of misfortune, destiny divides us widely apart, and scatters us up and down in the earth, and but for the hope of heaven the heart would break.

Going by home to spend a day or two with my relatives, I had the unspeakable joy to learn that my brother George had left the Methodist church, and determined to stand or fall with the truth. Another brother also, I am pleased to hope, will soon follow his example. I pray God to smile upon them, and make them useful.

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In the day of eternity, how much more joyful it will be to have done a little good in the world, than to have flattered princes and have lived in their smiles! My father I found very low, and more reduced than I could have thought possible in the time. By his bedside, silent and still, I took a lesson on *human nature*. Comparing him with what he was as far back as my memory has identity, I anticipated the same to myself, when thirty years, should I live so long, shall have written their marks honestly on my face. Truly, "all flesh is as grass." Teach us, O Lord, to number our days, and to apply our hearts unto wisdom.

The meeting in Chester next occupied my thoughts, and bidding my relations farewell, I was round by Crewe to the ancient city with the despatch of steam. Here we met many loyal hearts and true, drawn together by the cords of love, from England, Scotland, and Ireland. Of course it belongs to others to give a narrative of that meeting, rather than to me, and therefore I shall content myself by saying, that I never visited a similar meeting in the United States at which more unanimity of feeling, and more cordial love for the truth, were manifested. I love to think about it, as the triumph of Christian benevolence over squeamish and unscriptural conscientiousness. May the results be as concentrated and as powerful as the warmth that quickened their causes into birth! Our next move was to Liverpool, from whence we were to take our departure for our homes in the new world. Here was to wind up our labours in the land of our fathers. I thank God that I have realized a desire long since formed, and under prospects so propitious for the truth. Our visit will form an era in the history of reformation in Great Britain. We shall look back upon our travel with sweet delight as long as memory remains, and the brethren in the Lord will live verdant in our affections until these eyes grow dim in death.

It is idle to pretend to express our feelings at that memorable adieu in the Mersey! Until the last bell summoned them from our proud Atlantic steamer, the brethren and sisters hung on to speak the last word and take the last look. Alas! to me, how sweet are meetings, the tender buds of coming and growing acquaintance; but oh how mournfully sad is it to say farewell and turn my back on them I love! A *home* in the heavens is wanted—a *large* house, in which all the children of God may live *for ever!* Hosanna to the name of Jesus. His people will live together through eternity,

After firing several guns, and getting the mail snugly on board, we put our paddles in motion, and soon lost England in the mist, and were in the British Channel speedily. For several days both brother Campbell and myself were very sick, and for three days we were in a heavy gale, which for twenty-four hours was very severe. It was said to be much the severest gale the *Cambria* was ever in. It sprung and cleared away our bowsprit with the noise of thunder. No terror, however, disturbed our equanimity, because we trusted in Him, "who plants his footsteps in the seas and rides upon the storm." We are now on the banks of Newfoundland, where I was nearly twenty years ago, a passenger in the *Philip Tab*, bound for

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Baltimore. Surely it is not in man that walketh to direct his steps. Thus, my dear brother, ends the short chapter of our visit; and whether we shall come again, and if so, how soon, we leave with the Lord to direct. To his name be all the glory of our salvation. Wishing the brethren all happiness for time and for eternity, I subscribe myself their unworthy brother, JAMES HENSHALL.

DEATH OF WICKLIFFE E. CAMPBELL.

[From the *Millennial Harbinger*, September, 1847.]

IT is our melancholy task to record, in the death of WICKLIFFE E. CAMPBELL, the saddest bereavement it has ever fallen to our lot to witness. He was the second son of our beloved father, ALEXANDER CAMPBELL, just past 10 years of age, and full of promise, both in body and mind, when he was suddenly and providentially taken from our midst for ever. In company with two other little boys, on Saturday afternoon, the 4ult, he had repaired to the creek, about ½ of a mile from the Bethany House, to bathe; and, while engaged in this exercise, met his untimely end. It was in a deep pool, washed by the falling of the water over a mill-dam. A sort of shoot or apron, attached to the lower side of the dam to break the fall of the water, descended in an inclined plane from the top and dipped into the water beneath. Upon this the bow of a boat was drawn and fastened to the top of the dam, which at the same time was dry. From this boat the little boys entered the water; and, after bathing some time, they concluded to let themselves down on one side of the boat, till they would sink below the level of its bottom, and then, swimming underneath, to come up on the other side. This they had frequently done before without accident. But it was decreed to be otherwise now. His two companions who preceded him, swam under and rose up safely on the other side; but Wickliffe unfortunately missed his course; and, instead of rising in the usual direction, became involved under the projecting apron of the dam; and there, unobserved by his companions and despite of his fruitless struggles, was *drowned*.

The alarm was given immediately, and relief was at hand in time to have saved him; but he could not be found. In his efforts to extricate himself, he had struggled farther and farther under the apron of the dam; and it was only through a crack between the boards, that he was at last discovered. The board was instantly torn away—and there he lay, clinging with the energy of a last grasp, to the bottom, in water less than three feet deep, and his head within six inches of the surface, a lifeless corpse. There was space enough between the surface of the water and the boards above for him to have held his head out of the water; but he did not know it. A full half hour or more had elapsed, and his anxious mother was among the first to receive him, as he was drawn from the watery grave. Every exertion, which science could suggest or affection urge, was promptly and perseveringly made; but four hours of unaviling effort proved that God had taken his spirit to himself—and even parental anxiety was compelled to acknowledge him *dead*.

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WICKLIFFE was a boy of remarkable and peculiar character, and had given many evidences of a precocious piety, which made him the object of special hope. The moral influence of these make them well worthy of narration, and we only postpone their insertion for want of room. His mother is left disconsolate,—bowed down under the mighty hand of God. His father, unconscious of his fate, is labouring in a distant land. The stroke which has fallen upon her, and which awaits him, is one of more than ordinary bereavement; and will not a common brotherhood unite in asking the God of all consolation to give them both strength to bear and resignation to suffer the calamity that has befallen them? W. K. P.

PROVIDENTIAL COINCIDENCE!

WAS it on Saturday 4th September that Mr. Campbell became, in point of fact, a prisoner in Glasgow; when his persecutors, by their Secretary, decided that—to prison he should go? And was it not on the same day and probably the same hour that Mr. Campbell's most dear son Wickliffe was drowned at home, almost in the presence of Mrs. Campbell!

Was the body of that very promising youth committed to the tomb on Monday the 6th September? It was also on the 6th that his reverend father was, 'for the testimony of Jesus' committed to the gloomy cells of Glasgow prison!

Was it not the remainder of that week one of mourning to hundreds of thousands throughout the states, in sympathy for the soul-pierced mother, and in anticipation of the grief of the absent father? And does the oldest disciple of Jesus in Great Britain and Ireland recollect deeper dismay than in that week smote each heart when told "Mr. Campbell is in prison at Glasgow."! J. D.

LETTER FROM A BAPTIST MINISTER.

Upper Swainswick, Somersetshire, Nov. 17th, 1847.

THE account you have given of the labours and sufferings of Mr. A. Campbell, in his recent visit to this country, have greatly heightened my affection and esteem for this veteran in the cause of truth and righteousness.

If, like other reformers, he has found "old Adam" yet strong in the persons of "reverend gentlemen,"—retainers for measures which have their foundation in fallacy, whose "root is rottenness, and whose blossom shall go up as dust,"—what of this? "A few more such victories, and *they* are undone."

I have just read "The Design of Baptism," in this month's *Messenger*, from the pen of Mr. Campbell. I consider it to be the most valuable paper of the kind that ever fell into my hands, and I have studied this subject closely for more than a quarter of a century past. What the late Mr. M'Lean said of Mr. M'Lawrin's sermon, on "glorying in the cross of Christ," might be applied to this "No.

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11 of the Tracts for the People :"—*Every sentence might serve as a text to preach from.* Yours truly and gratefully,

AN OBSCURE BAPTIST MINISTER.

NOTE.—We feel obliged for the favourable and benevolent testimony of our good Baptist brother. A better, more enlarged, and comprehensive understanding of the Christian system is yet to be looked for in the true church of Christ. The members of that one body will yet come closer together in faith, in unity, and in love, and may our good Lord hasten that blessed period.—J. W.

EFFECTS OF THE SCRIPTURES.

How comes it that this little volume, composed by men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind, and on the social system than all other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and crowned its other triumphs, by causing benevolent institutions to spring up as with the wand of enchantment? What sort of book is this, that even the winds and waves of human prejudice obey it? What other engine of social improvement has appeared so long, and yet lost none of its virtues? Since it appeared many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course and expired; empire after empire have been launched on the tide of time and gone down leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit, and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God? DR. M'C CULLOCH.

Queries and Replies.

James City, 26th July, 1847.

DR. RICHARDSON :

Dear Sir,—TALKING a short time since (as I believe) with a most conscientious gentleman of the Baptist church, and one that I had heard in a church meeting make an excellent argument upon the plurality of Elders, I was surprised to find his views so radically changed by learning that Macknight has decided that the term Elder

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comprehends other and different officers in the church than Bishop, Overseer, Pastor, &c., and includes minor officers, as Deacons, &c., and that when it is said they ordained Elders in every church, it means they ordained an Elder and a Deacon in every church, and not necessarily a plurality of Bishops in every church; but refers to all the officers of the church or congregation.

Again, it is said, "They cast lots, and the lot fell on ————." How were those lots cast? Was it an *intelligent viva voce vote*, or *drawing by chance* from a hat or other place?

Your attention to this will oblige me much. Fraternally yours,

INQUIRER.

REMARKS.

WITH regard to the ancient application of the word rendered *Elder*, Dr. M'Knight does indeed say as follows: "In the first age it was given to all who exercised any sacred office in the church, as is plain from Acts xx. 28, where the persons are called *bishops*, who, verse 17, are called *elders*. The same thing appears from Titus i. v., where those are called *elders*, who, verse 7, are named *bishops*; and from 1 Tim. iv. 14, where collectively all who held sacred offices in Lystra, are called the *presbytery* or *eldership*, and are said to have concurred with the apostle in setting Timothy apart to the ministry." Dr. M'Knight, however, is not to be depended on as a critic when his party tenets are in question, and we could not well have a more glaring instance of this, than in the above quotation, in which we have nothing but assertion without proof, and the substitution of one question for another. Acts xx. 17, 28, and Titus i. 6, 7, do indeed prove that the term Elder and Bishop *were used interchangeably*, but they do not shew that "*all who exercised any sacred office in the church*" were called *elders*. To shew that different names are applied to the *same class* of officers is one thing, but it is quite a different matter to prove that *all the different classes* of officers are included under these names. The latter he has not attempted; and the former, a totally different question, is not denied. He quotes also 1 Tim. iv. 14, and asserts that *all who held offices* in Lystra are called the *presbytery* or *eldership;* but he does not inform us upon what authority he makes the assertion. Certainly it has not the slightest foundation in the word of God.

With respect to the manner of casting lots, nothing is said in scripture, except a slight allusion in Prov. xvi. 33, where it is said "the lot is cast into the lap." The word *lap* here may signify *vase* or *urn* into which the pebbles were usually cast in order to be shaken. There was no *voting* of any kind in such cases. It was a direct reference of a matter, usually of solemn and sacred importance, to the Lord for decision. In the case of Matthias, therefore, the Apostles prayed, "Lord, show which of these two thou hast chosen." Acts i. 24.

Query. What is the meaning of the 17th verse of the fourth chapter of 1st Peter—"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of those who obey not the gospel of God?"

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1. Does "house of God" mean the church? If so, what does *judgment* mean? Does it mean the *persecution* offered to Christians, or does it mean the destruction of Jerusalem? If the former, where is the proof that persecutions of wicked men mean judgments? If the latter, wherein consists the judgment against the Christian?

2. Is the verb "is" in the original Greek? Will some one please give us information? A. B. G.

Answer. "House of God" here undoubtedly means the Christian church, as is evident from the next clause "if it first begin at *us*," the pronoun *us* representing or being substituted for "house of God."

"Judgment" is used here in a general sense, in which sense it will apply as well to the case of the righteous as to that of the wicked. The righteous were at that period judged, condemned, or punished by the unbelieving, and that too through the civil authority, the great persecutions having been ordered by the government itself, because the profession of Christianity was considered an offence against the established institutions and customs of the country, and as meriting reproach, disgrace, confiscation of goods, and death by torture. Such was the "judgment" which had begun at the "house of God," as is manifest from what precedes, this being the very subject under consideration. Thus the brethren are exhorted to rejoice in these sufferings for righteousness' sake, and not to fear. They are informed that it is the will of God that they should thus suffer, and that it is better to suffer for well-doing than for evil doing. The example of Christ is then adduced for their encouragement, he also having suffered in the flesh, but having been rewarded for this suffering, and they are urged to "arm themselves with the same mind," and to disregard the evil-speaking of the ungodly, "who," says he, "shall give an account to him that is ready to judge the quick and dead." We have thus introduced suffering on two accounts: 1. for well-doing; 2. for evil-doing. We have the condemnation of the Christians as evil-doers by men in the flesh; and the threatened condemnation of the wicked by him who is ready to judge the quick and the dead. The word suffering or condemnation then is here used in its general sense, and is equally applicable to the different classes—the righteous and the wicked.

When the Apostle soon after comes to speak more particularly of that fiery trial through which some were to pass, he refers them to the same sources of consolation—viz., the example of Christ, the anticipated rewards of the righteous, and the future judgment of the wicked. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part, he is evil spoken of; but on your part he is glorified." ver. 14. Again, verse 16, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on that account." "For," says he, "the time is come that judgment must begin at the house of God." That is to say, It is now the time at which judgment or punishment [in this case inflicted by men in the flesh] must begin at the church of Christ; and if it first begin with us, [the righteous,]

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what will be the end of those who obey not the gospel, when their punishment will be inflicted by the Judge of quick and dead!

"Judgment" or "punishment" may be applied equally to the sufferings of those who are really criminal, or to those who are *supposed* to be so. The Christians were judged and punished as criminals by the civil authority; but their persecutors would be judged and punished as criminals by the Judge of quick and dead. The punishment in the first case, being undeserved, was a persecution; in the latter, being merited, it would be a just retribution; but it is to be remembered that it is *punishment* in both cases. God permitted or willed that his people should suffer with Christ, that they might afterwards reign with him. Their enemies, therefore, were allowed to judge, to punish, and persecute them. These punishments seem to be contrasted with those which the disobedient are to suffer in two points of view: 1st. *as to order of time* or progression. "If punishment *begin* first with us, what shall be the *end* of the disobedient?" As yet the suffering was all on the side of the Christians, the unbelievers being unmolested, and the Apostle therefore might well ask: If punishment be the *beginning* with us, what shall the *end* be with them? If the divine arrangments require that the righteous should suffer now, in the commencement of the desolations and miseries which announce the approach of the end of all things, how great will be the sufferings of the ungodly in the final consummation? 2d. *As to difference of character in those who suffered.* He asks: "If the *righteous* with difficulty escape, where will the *ungodly* and the *sinner* appear?" If the *righteous* can hardly evade or escape sufferings, what shall be the certainty of punishment in the case of the *ungodly* and the *sinner*? If the righteous can hardly escape from men, how shall the ungodly escape from God? A remark of Christ when on his way to Calvary is quite similar: "If it fare thus with the green tree, how shall it fare with the dry?" If I, the innocent and righteous, the green tree, am thus consumed in this fiery trial, how shall the wicked and impenitent, the dry wood fitted for the flames, fare in the fire of the divine vengeance?

This passage has no reference to the destruction of Jerusalem, as M'Knight supposes. He imagines that the escape was from this destruction: and that the sufferings referred to were those experienced by the Jewish Christians from the Romans, as being confounded with Jews and regarded only as a sect of the Jews. In this case they would have been suffering as *Jews*, but the Apostle expressly characterizes the sufferings of which he speaks as for the "name of Christ." "If any man suffer as a *Christian*," &c. But the epistle is not even addressed to Jewish Christians, nor specially to Christians at all *in Judea*, as any one may see by referring to the first verse.

The verb "is" is not expressed, but implied in the original.

R. R.

ERRATUM.—Page 525, To balance £79 19 0 *read* £89 19 0.

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Items of News.

Styal, November 11th, 1847.

HAVING at length broke myself loose from all the attractions and bindings of the *sects*, I hail myself happy to be free and unfettered by humanism, and able to take the word of the everlasting gospel of peace *alone* for my guide and direction. I confess it has been a great struggle and attended with many unpleasant feelings, so much so, that nothing but a real love of the truth would have induced me to have persevered; I can feel for, and sympathize with those whose eyes have been opened to the truth, but have not courage and resolution enough to free themselves from their fetters, and obey the truth as it is in Jesus. Having joined the church of Christ in the reformation, I feel particularly anxious for the spread of those principles of truth which have made me free. I very much approve of the plan of general evangelists, as recommended by the Chester meeting; but, in the mean time, much may be done by the brethren in various ways, towards the accomplishment of this desired object; one plan that I think as likely as most, is, as wide a circulation as possible of the *Christian Messenger*, brother Campbell's works of various kinds, the tracts and other works that are written for the purpose of directing people to the word of God. While we hear of a few who have been led in this way, it is quite reasonable for us to conclude, that, if there was a wider circulation, there would be more brought to a knowledge of the truth; I would suggest therefore, that, instead of these works being sold at only two or three places, they be sold in every town in Great Britain. Only let the brethren in each church appoint one brother as agent for the work, who would be able to exhibit it to the public, and I doubt not, but in a very short time, where only one is sold and read now, there would be at least twenty; let no one suppose that because he is not a regular bookseller, therefore it would not answer, no, the fact is to the contrary, for many persons through seeing books exhibited for sale by those who are not in the book trade, are led to notice and purchase them. I think moreover, if ever there was a period when it was the duty of the brethren to bestir themselves in this work, it must be now; as brother Campbell has been over to labour in this country, and has become notorious almost through the length and breadth of the land, and I doubt not but that great good will be the result, as I know that a spirit of inquiry after truth has been produced in many, but his visits in many places were so short, that he was able to do little more than set the people a thinking. But now, as we have not him to speak with his mouth, we have his words droping from his pen, which if only circulated, will gain access to many who would not suffer themselves to go and hear him speak, and thus the cause for which both he and we labour will be greatly extended. I will not trouble you at present with any further suggestions; should the above meet with your approval, it would be wise I think if you could state on the cover of the *Messenger* the terms on which you could supply agents with the different works, but this I leave to your own good judgment. Your's in hope of the gospel,

G. HENSHALL.

IT is evident that the majority of the brethren have no desire for the statistics of the churches to be presented to the public. Twenty-one letters only have been received—two from Wales, nine from Scotland, and ten from England. We might have added four or five more from Nottingham and the vicinity, but this would still leave us in the minority. The news from these churches is encouraging, we shall therefore furnish short extracts from most of them; but the statistics must, of necessity, be deferred till a future number.

November 13th, 1847.

CUPAR.—Favour and peace be with you. I am exceedingly happy to learn that the *Messenger* is still to be continued, only to change its name, and I hope the brethren will give it such support as will prevent your suffering any further loss in its publication; no religious publication, at present issuing from the British press, is so deserving of the support of every Christian and philanthropist as your monthly magazine, and I will do what is in my power to extend its circu-

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lation here; several more copies will be taken monthly than have hitherto been. May the Lord bless you in this as well as your other labours—you will get your reward when the Lord comes. As a congregation we are enjoying much peace. Our prospects for usefulness are favourable. The present number in fellowship is *ninety-eight*. A. DAWIE.

November 1*st*, 1847.

SUNDERLAND.—Our evangelist brother, M'Dougle, is doing very well in the vineyard of the Lord. Yesterday, three persons from Winloton were baptized in Newcastle, and two or three are about to obey the Lord at Haydon Bridge. In these two places we expect to raise up a church. There are already about eight in the latter village. We have great hopes in this district. Brother Hill visited Beddlington last week: he gives a good account of the church there. May the Lord strengthen our hands and encourage our hearts in this work of truth and love. We have thirty members in Sunderland. J. DOUGLAS.

November, 1847.

KIRKALDY.—The congregation meeting in Link's Society-hall, in this place, numbers *forty-one*. We are living in love, unity, and peace; and by a regular attention to the institutions of the Lord, we hope to increase in knowledge and wisdom, waiting for the coming of Jesus, our King. THOMAS BROWN.

November 10, 1847.

STOCKPORT.—The small church assembling in Mount-street, in this town, is composed of *twelve members*, with little prospect of increase, at present. Trade is in such a state, and the poverty of the people so great, they seem not disposed to hearken to the word of life. JOSEPH HARRISON.

November 10*th*, 1847.

WIGAN.—We hereby inform you, that our number of members composing the church here is *thirty*. We are living in peace and unity, and refer all correspondence to our brother, Timothy Coop, clothier. J. MERCER.

November 11*th*, 1847.

AUCHTERMUCHTY.—Approving, as we do, of having the statistics of the congregation throughout the country published, we hereby send our number, place, and address. The congregation meeting in Auchtermuchty, Fife, is *forty-five*. George and John Dron, elders. Though not formerly appointed to the eldership, we are by concession and age so considered. Since I came home from the meeting at Chester, I have endeavoured to obtain for the *Messenger* a more liberal demand in our quarter, and have also corresponded with congregations for the same end; and would fain hope, that by a little effort by all the brethren who are friendly in the various places throughout the country, such a circulation will be given to the work as to make it pay itself, and be for you a little more encouraging. All is well with us here, but the affairs of the kingdom go on heavily. We have not had any addition for some time past. J. DRON.

November 13*th*, 1847.

TREMADOC.—In accordance with your request in the last *Messenger*, I beg to say, that the number in the church at Critieth is *thirty-five*. Address either to WILLIAM JONES or to DAVID WILLIAMS.

November 13*th*, 1847.

LESLIE.—Our present number of members is *sixteen*. We meet every first day in the Town-hall, Leslie, to attend to all things commanded by our Lord and King. Address JAMES M'KENZIE.

November 13*th*, 1847.

WARDINGTON.—The church here consists of *eight* members, which is truly a small number, and yet we have cause to thank God and take courage. A short time ago we were only *four*, and the prospects are still cheering. The attendance is good, and the people listen to our feeble addresses with apparently deep

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interest. We hold a meeting every week at *Chæcomb*, a village about a mile from this. Here great attention is paid to the word of life, and we believe our labours will not be in vain in the Lord. JAMES NORTON.

[NOTE.—The various learned ecclesiastics of the day may frown at the feeble efforts of our brethren to convince sinners that Jesus is the Christ, afterwards baptizing them unto his name for the remission of sins, and then meeting together for public worship, a part of which is commemorating the death of the Lord! We say, they may frown; but it is the Lord's plan for effecting his purposes. "Then they that were scattered abroad went every where preaching the word." Of what use would this be if they could not baptize and form congregations? It is not by might nor by power, but by the Spirit of God embodied in his word, institutions and people, that sinners are to be converted.—J. W.]

November 13*th*, 1847.

BANBURY.—I will just say that the church here was established on May 12th, 1839, with three members; twenty-seven have since been received, making our number *thirty;* three have been removed by death, one in search of employment, two have forsaken the Lord and his institutions, and four have formed themselves into a church five miles distant. Our present number is *twenty*.

T. BREWER.

November 14*th*, 1847.

NEWBURGH.—We beg to inform you that the number of members in this place is *fifteeen*. Please direct to D. LAWSON.

November 14*th*, 1847.

PERTH.—In compliance with the notice in the *Messenger*, we have much pleasure to inform you that we at present number *seventeen*, one of whom was immersed a fortnight since, and another united with us last Lord's day who had been previously immersed. ROBERT ANDERSON, 36, Water Gate.

P. S. The Baptists here have hired the son of the late Dr. CARSON of Tubbermore, to be their pastor; we can look for little favor from this gentleman, as we observe by the *Messenger* of last month, that he refused his chapel in Tubbermore, to brother Henshall, on the ground that Mr. Campbell *is not a Christian?* Why is he not a Christian? On account of his views of divine truth, says Mr. Carson. What are those then, who, during Mr. Campbell's late visit, exhibited a devoted and almost idolatrous admiration of the talents, and an ardent attachment to the views of our esteemed brother, and who are now to be found quietly seated under the ministrations, and enjoying the full fellowship of this same Mr. Carson?

November 16*th* 1847.

CHESTER.—The number of our little flock in Chester is *thirty-five;* two have been added lately by baptism, and one from the Scotch Baptists.

Address:—THOMAS WALKER, Chester. JOHN DAVIES, Mollington.

November 17*th*, 1847.

NEWCASTLE-ON-TYNE.—I have just time to say that our number as a church is *thirty-one*, our place of meeting is "*Smith's Hall, Monk Street.*" Communications may be addressed to THOMAS DAVIDSON, No. 32, Manor Chase.

November 16*th*, 1847.

DUMFRIES.—According to your request, I now send you the number of brethren in the congregation at Dumfries; there are eighteen males and eighteen females, numbering in all *thirty-six*. There are only six who reside in the town, the greater number from five to eight miles, and some of us sixteen miles from each other, which is much to our disadvantage for our watching over and care for one another; we seldom see each other but on Lord's day, and when any one is absent we are often at a loss to know the cause for some time after; trusting however, though far from each other in presence, yet many of us are united together in heart in presenting our prayers on each other's behalf before the

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throne of our God and Father, that we may be kept from all evil, and walk worthy of our high calling. A. HUTCHISON.

November 22nd, 1847.

MAIDSTONE.—We have again to record our experience of the interesting truth, that the gospel is the "power of God unto salvation to every one that believeth." Brother King, from London, has again visited us, and delivered six addresses in the assembly rooms, on several important topics connected with the Messiah's kingdom; the congregations, though small, were of an interesting character, the judgments of several were won, but the affections of only two were secured, who were immersed for the remission of sins on the 17th instant, one of whom is an interesting young man, the son of a clergyman of the Church of England, (now deceased,) who heard brother Campbell lecture in London, and was thus prepared to hear brother King; the other was formerly a Wesleyan Methodist. We had also the addition of one who was a Baptist, thus making our number now *eleven;* our hopes are raised in reference to two or three others whose hearts are with us. Shall we not be encouraged to renewed exertions and increased confidence in the power of truth? Your's, in the hope of immortality,

THOMAS COPLESTON.

November 14th, 1847.

SEALE.—My wife and self have resided here since the autumn of 1844. Being removed far off from any church, we read, spoke, and practised the truth to the best of our ability. Three have been added to our number, so that five surround the table of the Lord every first day. Yours, &c., W. SCOTT.

November 16th, 1847.

NEWTON STEWART.—In compliance with your request in page 519 of the *Messenger*, I beg to state that we number ten individuals, who adhere to the ancient gospel. We were made very glad to know that the *Messenger* was to be continued. Yours in the best of bonds, W. M. CRAWFORD.

ROSS.—Brother John Griffiths and myself have joined the church at the Rhos (properly called Rhosllanerchrugog). We have taken a large and commodious chapel lately erected by seceders from the Welsh Calvinists, who have been dispersed, and have sold the chapel to us. Since we have re-opened the chapel it has been very well attended, better than was our expectation. We have now good reason to believe that the number of our hearers will be much increased, as the very strong prejudice that most of the neighbourhood had against us is gradually decreasing. I spoke last Lord's day in the morning to a large and attentive congregation, in the General Baptist's chapel, about a mile and a half from ours, and have promised another visit. By embracing every opportunity to sow the good seed, we may expect to see the fruit of evangelical reformation, which is much wanted in Wales. The addition to the church at the Rhos during last month has been twelve, including brother Griffiths and myself. We immersed eight, and two came to us from the General Baptists. We number now about thirty-five. We have also begun to preach at the Cefn-Mawr, about three miles from the Rhos: we have rented a chapel there, where the Welsh Wesleyan Association used to meet, but have given the place up. We have only two brothers residing there now, but the congregation is very good.

J. PRICE.

Auchtermuchty, November 20, 1847.

ROBERTSON *v.* CAMPBELL.—A brother has just arrived from Edinburgh and brings the intelligence that the appeal case of Robertson and Campbell was this day called and disposed off by the jury house, which is, that the Court *sustains the judgment of the Lord Ordinary*. The brother referred to heard the discussion, which occupied about an hour and a half. This being the decision, the expenses of this appeal will all fall on Robertson, and lay him open to an action of damages for false imprisonment; which though it may not be prosecuted, may prevent Robertson proceeding any further with the case of libel still pending. JOHN DRON.

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CONCLUSION, 1847.

It is known to our readers in general, that at the Chester meeting, October 1, we were compelled, from the force of circumstances, some of which were then stated, to give up the *Messenger* into the hands of the brethren. From the confidence then expressed, the liberality shown, and the unanimous resolution passed, we undertook, for another year, to conduct the periodical: taking upon ourself the whole management—and acting by request as *trustee* for those churches who maintain and have contributed to the work. This service, all must be aware, incurs great responsibility, requiring much labour and application of body and mind, which is gratuitously devoted for the good of all.

In prospect of commencing a new series, as it is a business affair, we have determined to get the work printed as *well*, as *cheaply*, and as *correctly*, both in its typographical and literary character, as possible.

The number of pages will either be augmented to sixty-four, or the present ones greatly enlarged, so that twelve or sixteen pages more matter will be presented in each number, the price remaining the same—at least, for a time.

By this new arrangement we shall be able to insert most, if not all the articles issuing monthly from the pen of A. Campbell: and when the circulation is increased to 1,500, or 2,000 per month, the price shall be reduced accordingly. Emmolument in this or any other department of our labours in the kingdom of Jesus, we do not desire. But any further pecuniary sacrifices it is not our intention to make.

On the first of January, 1848, our readers may anticipate with cheerfulness and delight the first number of the BRITISH MILLENNIAL HARBINGER AND CHRISTIAN FAMILY MAGAZINE, to be continued monthly, (D.V.) The progress, prosperity, and continuance of this work, rests entirely upon the determined and united efforts of the brethren.

We must now bid a grateful *adieu* to our readers and patrons for the year 1847—an eventful year in the progress of ecclesiastical reform; but in nothing more so than in the long expected, acceptable, and laborious visit to Great Britain of Alexander Campbell and James Henshall, of Virginia, United States.

J. W.

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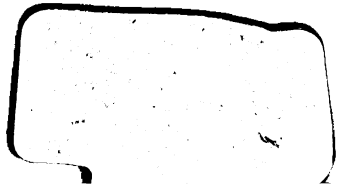

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